

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Do not fear, you Christians. The Spirit of God has not lost His power. In His own good time, He will send His messengers even to a wicked and adulterous and careless generation. He will cause Mount Sinai to overhang and shoot forth flames; He will convict men of sin; He will break down men's pride; He will melt their stony hearts.

Then He will lead them to the Saviour of their souls.

—J. Gresham Machen

July 25, 1945

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"Remember now thy creator in the days of thy youth."



JUST what you've been waiting for—news of the winners in the Philipians Contest. Three girls recited the entire book of Philipians and so will receive a year's subscription to THE PRESBYTERIAN GUARDIAN! Dorothy Partington of Westfield, N. J., did the best job. To her goes also the first prize of Jamieson, Fausset and Brown's *Commentary on the Whole Bible!* The second prize of Floyd E. Hamilton's *Basis of Christian Faith* goes to Lucile Ramish of Vineland, N. J. And Mildred Dyer, of New Hope, Pa., will receive as third prize Berkhof's *Manual of Reformed Doctrine*. Congratulations to all of you!

I think it is worth mentioning that Lois, Katherine, Bertha, Mary, and David Hunt, children of the Rev. and Mrs. Bruce F. Hunt, all entered the contest. David recited as far as chapter 1, verse 5, which shows a wonderful spirit for a five-year-old and puts some of us to shame.

What did you do on July 8th, the day we suggested you set aside as Old Stockbridge Sunday? If you let the day slip by without doing anything about it, it's not too late to set your own date for a special Sunday devoted to prayer for the Indian work conducted by the Rev. John Davies in Gresham, Wisconsin. Announce it ahead of time and give a special offering to send there. Since our page last month, word has been received that the building will have to cost at least \$500 more, in order to comply with certain building regulations. So they really need your help.

This letter is coming to you from the Quarryville Bible Conference where 125 delegates are enjoying perfect weather and fine messages and courses—to say nothing of fellowship, butter and roast beef! You're taking in a conference this summer, too, I hope. When you come back home, let others see that you have "been with Jesus."

Norma R. Ellis
Director, The Guardian
Youth Center

Intimate Glimpses

HERE comes the bride! Her name was Marjorie Dodds, and she is from Calvary Church, Willow Grove. Many of you will remember her from Quarryville Bible Conferences. Marjorie was married on June 9th to Richard A. Hamilton, also of the Willow Grove church. The wedding was solemnized by Dr. Robert Strong, assisted by the groom's father, the Rev. Floyd E. Hamilton.



Richard is Radio Technician 3rd class in the U. S. Navy, and is now stationed in Washington, D. C.

Marjorie is at Quarryville right now and I've asked her for a message for you. Romans 8:28 is the verse she would like to pass on to you because it has meant a lot to her and Dick.

SPECIAL OFFER!

Any G. Y. C. reader may have a year's subscription to the GUARDIAN FREE by obtaining five new subscribers.

A Bride Adorned

MARRIAGE is a beautiful thing—beautiful to look at and beautiful to experience. We all love to see "a bride adorned for her husband." We love the kiss after the ceremony! But, more fundamental, we love to contemplate the years of happiness ahead for the young couple united thus in marriage.

Revelation 21:2 says, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." God looks with favor on marriage. Woman was created for man, and God said that man and wife were to cling to each other all their days. God esteemed marriage to such an extent that He chose to speak of the relationship between Christ and the church as comparable to the relationship of the bridegroom and his bride.

However, marriage can be the most wretched thing imaginable! Think of Hosea's married life! All through the Old Testament we see God's stress upon the importance of marriage within the fold. Mixed marriages were condemned. The New Testament is no different. Paul commands us not to be unequally yoked together with unbelievers. God wants His people to be pure. And He wants them to be happy, too. No Christian can be truly happy married to an unbeliever. In addition, it takes a lot of grace for a Christian to remain wholly faithful to his God when married to an unbeliever.

For those of you who are as yet unmarried, we pray that the Lord will give to you a fine Christian life partner.

THINK ON THESE THINGS

1. What do you think of the wisdom of having dates with persons who are not Christians?
2. Is it not the right thing to associate freely with unbelievers in order that we may be used in their conversion?
3. If we as members of the church are the Bride of Christ, is this not an added incentive for holy living? Marriage with the world on the part of a Christian is spiritual adultery.

Three Lessons From the War

SERMON

Preached to members of the Armed Forces of Great Britain, United States and Canada, at Reykjavik, Iceland, May 20, 1945
By Squadron Leader FRANK A. LAWRENCE, Chaplain RCAF

LAST Sunday in this place we all joined in joyous praise and thanksgiving to Almighty God for victory in Europe. Our souls were rejoicing; our hearts were light; our praises rang through these arches: "All people that on earth do dwell, Sing to the Lord with cheerful voice." The keynote was "Bless the Lord, O my soul; and all that is within me, bless his holy name." Today, I feel a sense of obligation. I honestly believe that any man who stops at thanksgiving alone, and does not point out to the people of God the lessons He would have us learn in this hour, that man is not a faithful minister of Jesus Christ.

The war is but half over and yet we know it to be the greatest and ugliest in human history. The war against Japan may be more savage, but remember, we are going to fight against the heathen who knows nothing of Christian morality and conduct, who for two hundred years has rebuffed the missionary so that one half of one per cent. of that nation is Christian. The startling thing about the European phase of the war is that it arose in the cradle of Christianity. So-called Christian nations—Germany, Italy, Austria—started the conflict. It was waged deliberately in contempt of life and the freedom of humanity. It was carried out deliberately by slavery, starvation and murder of non-combatants. And as *Time* magazine says, "It ended appropriately in the sewers of Berlin."

The Reality of Sin

The first lesson we should learn is the reality of sin. The majority of the young men fighting this war have been subjected to the drivel called evolutionary philosophy. It was popularized by the French philosopher who spouted daily, "Every day, in every way, I am getting better and better." We are just naturally bound to improve and get better, to fan the divine spark into a flame, and progress from "the underside of good." When the

philosophers and university professors wanted to laugh they went to church to hear such texts as "the heart is deceitful . . . and desperately wicked." But their world has been smashed; the balloon has burst. Sin is real! The heart is naturally wicked. Look at Rynhardt Heydrich as his lust for power gives him satisfaction in controlling the lives of the Poles. Look at the German people whose pride of heart caused them to regiment at the cry, "Today Europe—tomorrow the world." Look at the S.S. troops from whom had been drilled all sympathy, love and compassion. Are we without sin? Certainly not. Every returning serviceman will recall the drunkenness, immorality and blasphemy which he has seen. Cures for venereal disease have progressed, but the root of the sin is with us. Sin is not a word from Luther, Calvin or Augustine. Sin is a reality!

The Reality of God's Laws

The second lesson we should learn is that the laws of God are real. "He that sows the wind shall reap the whirlwind." Heydrich drove all the Jews out of Bohemia and gloated over his deed, but when he lay dying in Prague there was no doctor to care for him. He starved millions, but when offered food on his deathbed he couldn't eat. He controlled the lives of millions but couldn't add a minute to his own life. "He that takes the sword shall perish by the sword." Mussolini stood on his balcony to cry to a cheering, frenzied mob, "I offer you a kingdom." Little King Immanuel chuckled, "Today I am King of Italy; tomorrow I shall be King of Ethiopia." So off the Italians marched to the conquest. But a few days ago the same Mussolini said the same thing to the same people—and they laughed as they shot him down. This has happened before our eyes. The mill of God has ground the proud and arrogant into the dust of oblivion. "As a man sows so shall he reap." The

laws of God are done in truth and righteousness.

God's Common Grace

The third lesson we should learn from this war is that of thankfulness for the common grace of God. How else explain the bravery of Britain, who after the fall of France stood alone to defend the Empire with one equipped division? How explain the lads who flocked from school and university to man the planes that threw back the Luftwaffe? Why should the Russians pay more in blood than any other nation for a freedom they knew nothing of? What would stir America to prove that its machinery could overmatch slavery as a tool of war? When men leave the warmth of their firesides and the love of their wives and children, it is then that we realize we come not from the slime pits of Asia. We have been created by God and have been inbreathed by His spirit. It is He who calls us to that thing which animals know nothing of—duty.

As we look intently and fearfully into the future, what can we say to our wives, our children, as we head home with victory? That we have made the world safe? No, we realize more than ever that the answer lies in the heart and soul of man. No earthly power can change that. Treaties will be torn to shreds when the makers so desire. No law will stop a man who has murder in his heart.

The only hope is the regenerating power of God in Jesus Christ. The only answer is to have a world of new creatures in Christ Jesus. What made the zealots Peter and Paul dwell in peace and love with Levi the enemy of Jewry? They could all say, "To me to live is Christ." By the Spirit of God they had forsaken pride, envy, desire for gain and power, and together they sang, "The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

State Shinto Through Japanese Eyes

MISSIONS

The Second of a Series of Articles

Compiled by the REV. JOHANNES G. VOS

Missionary to Manchuria Under the Reformed Presbyterian Church

From *The Manchuria Daily News*,
May 31, 1940:

H. I. M. THE EMPEROR OF MANCHOU-KUO ATTENDS MEMORIAL SERVICE AT CHUREITO FOR HEROIC DEAD

HONORED by the presence of His Majesty the Emperor of Manchoukuo, solemn and impressing annual spring services in memory of the late Field Marshal Nobuyoshi Muto and 1,508 officers and soldiers enshrined in the War Monument in the capital were held in the Chureito compound from 9 o'clock Thursday morning. The ceremonies were held according to Shinto rites, officiated over by Chief Priest Uyemura of the Hsinking Shrine.

Throughout the afternoon large crowds of people visited the Chureito, refreshed after nocturnal rain, in endless streams, to pay their respects to the souls of those who sacrificed their lives in the cause of the Empire. Various entertainments, including fencing, judo, archery, and flower arrangement, were given in the Chureito precincts during the afternoon.

Leaving the Palace at 9:05 o'clock by motor-car, the Emperor arrived at the scene of ceremony, accompanied by General Chang Hai-peng and Tadashi Kudo, director of the Bureau of Imperial Bodyguards.

Following the purification and offering rites performed by Chief Priest Uyemura, Major-General Shotoku Nozoye, chairman of the ceremony committee, and Lieutenant-General Yoshijiro Umezu, Commander-in-Chief of the Kwantung Army and Master of Rites, read memorial addresses.

His Majesty then proceeded to the altar and, offering a branch of the sacred tree, reverently prayed for the repose of the souls of the war dead.

Representatives of the bereaved families, the Japanese Army and Navy, wounded soldiers, ex-service men, Japanese Embassy in Hsinking, Kwantung Bureau, special corporations, Manchoukuo Government, Concordia Association, and various wom-

en's organizations then made offerings of the sacred tree.

The service was brought to a close with an address by Major-General Nozoye. The ceremony over, the Emperor returned to the Palace at 9:50 o'clock.

Lieutenant-General Umezu's address, in essence, is as follows:

Umezu's Address

"On the occasion of the annual spring Chureito memorial service on this 2,600th anniversary of the foundation of the Japanese Empire, we reverently express our gratitude to those who nobly sacrificed their lives in the holy task of reconstructing East Asia, policing the frontier districts, defence of the country, realization of racial harmony, restoration of peace and order and in the establishment of an earthly paradise in Manchoukuo.

"The spirits of 304 gallant dead will be newly enshrined in the War Monument. Included in these are the spirits of 42 soldiers of the Manchoukuo Army who will be enshrined for the first time together with the remains of Japanese soldiers. They are the flower of the Manchoukuo Army. The realization of Japan-Manchoukuo solidarity is thus being further promoted, while the principle of oneness in virtue and spirit between these two countries is being increasingly enhanced. The national foundations of Manchoukuo have become stronger than ever and national prestige is being promoted with the passing of each day.

"The unprecedented holy war in China is already in its fourth year. Our immutable determination has finally disillusioned China and a new Central Government for the immediate establishment of a new order has been inaugurated in China.

"The great undertaking started by Emperor Jimmu has now progressed to a new stage of mutual relationship between Japan, Manchoukuo and China under the benevolent protection of the Emperor. Although this is attributable to the august virtue of His

Majesty it could not have been accomplished without the glorious achievements of the war dead who formed the foundation for the holy task of building up Asia.

"The situation, however, is still fraught with difficulties, and the disposal of the China Affair is still far from completion. We will exert ourselves to the utmost to serve the State and the nation, thereby assisting in the Emperor's task. May the departed souls take us under their protection."

(NOTE: The "new Central Government" of China mentioned by General Umezu was the puppet regime set up in Nanking by the Japanese military authorities in China.—COMPILER.)

* * *

From *The Manchuria Daily News*,
June 1, 1940

Harbin, May 30.

The whole of Harbin population today celebrated the spring festival at the Chureito [War Monument]. On the occasion of the fete a special service was conducted by the Japanese Shinto priests at the monument today at 10 a.m. for the souls of Japanese soldiers who died in action, following which addresses to their spirits were read by representatives of the local military and official circles. The function was terminated with obeisance to the monument by all present.

* * *

From *The Peking Chronicle*,
June 23, 1940

EMPRESS VISITS YASUKUNI SHRINE

Domei

Tokyo, June 22.

Her Majesty the Empress this morning paid a personal visit to the Yasukuni Shrine to pray before the spirits of those fallen for the national cause.

The Empress returned to the Imperial Palace at 10:30 o'clock the same morning.

* * *

(NOTE: The above press clippings from Japanese sources show the frankly religious character of State Shinto in Japanese eyes. These frank and spontaneous Japanese reports of Shrine ceremonies expose the hollowness and hypocrisy of the claim that State Shinto is merely a matter of patriotism and has nothing to do with religion.—COMPILER.)

The Orthodox Presbyterian Church and The Evangelical Churches

THE OPC

By CHAPLAIN JOHN WISTAR BETZOLD, USA

PART ONE

Preface

IN ORDER briefly to set in view the purpose of this series of articles, an excerpt from a letter sent by me to some of the members of the Committee of Nine elected by the Eighth General Assembly of The Orthodox Presbyterian Church is of some import: "The various factors . . . which I wish to consider would include cooperative evangelistic efforts among neighborhood churches, the exchange of pulpits, union services . . . fellowship in national church federations, etc., as well as what constitutes a 'truly evangelical church.' I would envisage this problem not only from the standpoint of the denomination as a whole, but also from the standpoint of the local particular church."

Thus, a thorny vista is opened to our eyes. An attempt will be made to beat a path through this ecclesiastical jungle by using the machete of the Reformed Faith. No originality is claimed for the conclusions reached. They are simply the result of an intense personal desire to inquire into the Biblical principles which must govern The Orthodox Presbyterian Church as a representative Reformed church, in its relations with other Christian churches which are truly evangelical, but not Reformed.

The material in these articles was formally assembled during the summer of 1944 after much impetus was given to some of the problems herein dealt with by the debates of the Eleventh General Assembly. Submitted as a thesis in the Department of Practical Theology at Westminster Theological Seminary, I am bold enough to presume that my limited research may be of interest to the church at large. While I am grateful, not only to the five members of the above Committee who kindly submitted their considerations bearing on this problem but also to certain others for their constructive criticism, I assume full responsibility for all that follows.

The Problem

We would wish to be twentieth-

century John Drury and emulate the sincere example of that seventeenth-century pioneer of Christian coöperation to the point of denominational unity.

As Christians who profess firm belief in full-orbed Christianity, we take cognizance of the Biblical teaching that there is such a thing as "the body of Christ" in which we all should "attain unto the unity of the faith," that the goal of the believer is the entrance of all Christians everywhere into the fellowship of "the one body and one Spirit" to which all have been called, where there is but "one Lord, one faith, one baptism, and one God and Father of us all" (Eph. 4). That this is the official obligation of the various branches of organized Christendom goes without saying.

As Protestants we dare not claim that our church is the one and only true church. Such a claim is of the essence of schism. But only an irrational man would deny that some one of the many denominations is more truly primitive, and therefore more truly apostolic, than any other. The saintly Dr. Samuel Miller once wrote, in the early part of the last century, "It is [my] sincere belief . . . that the Presbyterian church, as it now exists in these United States, entirely unconnected with the civil government, and taking the word of God as its 'only infallible rule of faith and practice,' is more truly primitive and apostolical in its whole constitution, of doctrine, worship, and order, than any other Church, now on earth." A far cry from saying: "Ours is the only true church!" for, to put the matter differently, Dr. Miller was stating the same principle which led a professor in a soundly Reformed theological seminary to caution his students against entering the ministry of the church maintaining the seminary unless they were completely and sincerely persuaded that there was no better (or more Scriptural) church to which they might go.

We as good Orthodox Presbyterians ought to be persuaded that ours is the "best church" in this manner. Indeed, our presence in this church argues

eloquently that thus we do believe. But we are also committed to a fixed belief in the doctrine of the communion of the saints. We therefore dare not deny the name of "Christian" to those who, though not members of the Presbyterian communion, hold the fundamentals of the Christian faith. It is precisely that as faithful Christians we will endeavor to walk in love with one another.

In this attitude we address ourselves to the problem at hand: What is the extent of coöperation possible between The Orthodox Presbyterian Church and the evangelical churches?

Like the term "Christianity," which in our day is subject to many chameleon-like changes of definition, until a Christian is almost any person who is not a pagan debauched Hottentot, so the term "evangelical" has been dehydrated or watered down, extended or contracted, sawn asunder or engrafted upon, until it has been pretty nearly robbed of all meaning. Stemming from the deep supernaturalism of the Protestant Reformation of the sixteenth century, the historical meaning of the term "evangelicalism" is threefold: (1) God, and God alone, saves the sinner; (2) the relation between God and the sinner is immediate; (3) the sinner is saved by faith alone, and that reposed in the crucified Son of God.

Such an approach to the term "evangelical" is broad enough to include within its province churches which not only have decisively different views as to polity and as to the nature of the sacraments, but also as to the *ordo salutis*, or plan of salvation. As to the plan of salvation, an evangelical may be an Arminian (either of the Wesleyan or Lutheran variety), or a Calvinist (Presbyterian).

And so it is that Dr. William G. Shedd writes, "Evangelical Christendom is composed of Christians whose creed is either that of Calvin or that of Arminius. . . . Go through evangelical Christendom and examine the religious experiences of every man who hopes to be saved by the blood and righteousness of Christ, and it will be

found to have either the Calvinistic or the Arminian shape or tinge." The issue is squarely joined between those on the one hand who maintain that in the work of salvation God does precisely *all the saving*, and those on the other hand who maintain that the dead sinner *must cooperate with God* if he is to be saved.

Is Coöperation Possible?

Is it at all possible for The Orthodox Presbyterian Church to coöperate with a church which is generally at one with it in the so-called "fundamentals" (inspired and infallible Scriptures; miracles; deity, substitutionary death, resurrection, and second coming of Christ), and yet parts company with it on the matter of the plan of salvation? Must we coöperate with any and all evangelical churches who are fighting a valiant battle against Modernism?

We do not want to "wave aside as of little final merit the earnest efforts of groups that believe the Bible but come short of a Calvinistic presentation of its teaching." We are reminded that "there is such a thing as the body of Christ and such a doctrine as the communion of the saints."

We are faced, however, with a real difficulty in finding a truly evangelical church which is not tainted with Modernism. The sickening sight which greets us as we survey the American ecclesiastical scene is that there are many churches in the land with soundly evangelical creeds, but whose practices and public policy are fatally divergent from such creeds. In many cases, this leaves some ministers and local pastors who still maintain doctrinal purity in their own little spheres, so coöperation, if possible, becomes at best a purely local affair.

Another sight which greets us is the plethora of independentist churches and "store-front" groups whose doctrinal instability is witnessed by the abounding vagaries of anabaptistic, pietistic, and antinomian whims. Surely coöperation between The Orthodox Presbyterian Church and these groups is out of the question.

Still another sad matter is the strong grip which the emasculated doctrines of Fundamentalism have upon the majority of the true evangelicals in this country. Not only is a dehydrated gospel upheld but the so-called "fundamentals" are sketched in such a general and vague fashion as to invite a

variety of interpretations. America has become not only the melting-pot of the races, wherein many national distinctions are merged and erased, but it is also the melting-pot of theologies wherein the constant effort on the part of many sincere but incautious Christians is to find the least common theological denominator.

The Christian in America as elsewhere is obligated to believe and practice as much as can be shown to be the clear teaching of the Scriptures. To such as would cry out in the evangelical camp, "Back to the Bible!" and, "No creed but Christ!", we direct these words: "A grown man cannot be forced back to the state of development of the boy. The Church of today has been led by the Holy Spirit into a rich doctrinal experience of the fundamental truths of Scripture. We cannot ask the Church to ignore all this in order to return, in a kind of Christian agnosticism, to the primitive knowledge of the Christianity of the post-apostolic fathers" (Neve, *Churches and Sects of Christendom*, p. 600). The church becomes committed to a course of retrogression if she fails to maintain such a distinctive position as Calvinism as over against the depleted tenets of Fundamentalism.

This age of ours is hostile to religious distinctiveness. Rather, such terms as "coöperation," "federation," "union," "amalgamation," have become national and ecclesiastical watchwords. The church which believes it ought, on Scriptural grounds, to maintain a position of distinctiveness is viewed with evident distaste, not only by those outside her pale, but oddly enough, by some within her borders. Part of an editorial appearing in *The Banner* (Christian Reformed) several years ago is most pertinent: ". . . if we really believe that the truths we emphasize are not only Scriptural but basic and therefore of vast importance to our welfare, we should not neglect them, nor let them go by default. That is, easily done in a time like ours, and in a land like ours, where men stress the things in which they agree, not those on which they differ . . . Therefore we should not cherish the illusion that somehow our church will retain its distinctive features *without constantly emphasizing them*. Unless we stress them in season and out of season, we shall surely lose them."

It is perhaps imagined by some inconsistent Calvinists—it is freely as-

sumed by most evangelicals—that an individual believer might with complete propriety say, "My first name is Christian; my second name is Calvinist." There is of course some truth in the statement, but as it is commonly spoken it implies that our Calvinism is separable from our Christianity. Naturally, it will readily be conceded by the most partisan Calvinist that it is far more important for a man to be a Christian than a Calvinist. As one has well said, "He is not a Christian in the first place, a Calvinist in the second. He would be a Christian first last and always" (R. B. Kuiper, *As to Being Reformed*, p. 85). But undoubtedly the writer of those words joins me in agreeing with the statement of B. B. Warfield that "Calvinism is Christianity at the height of its conception." It is therefore that we protest strongly against the looseness of the statement that one is first of all Christian, and only secondarily a Calvinist. Such a statement implies that "Calvinism is either a complex of *minor truths*, without real importance in comparison with those cardinal beliefs which Christians of every faith profess . . . or a system of *theological theories* for which there is not clearcut proof in the Bible. The sovereignty of God, for instance, is neither a minor truth nor a theory for which there is no absolute proof in the Scripture. On the contrary it is one of the most fundamental teachings of the Bible. First, a God who is not sovereign in all his attitudes and works is really not God. Second, without the blessed truth of God's sovereignty we must relinquish the doctrine of election in its purity; and if we lose this, salvation must be partly the work of man, and the gospel ceases to be a gospel of 100 per cent grace" (*The Banner*, Oct. 31, 1941, p. 1012).

This squarely sets before us the issue of these articles: If we in The Orthodox Presbyterian Church believe that her system of doctrine is Scriptural, especially as that system so eminently relates itself to the plan of salvation disclosed in the Scriptures, and if without exception all American evangelical churches which are not Reformed or Calvinistic in their creeds are therefore Arminian, how is coöperation possible between churches holding such divergent principles, save in matters not having to do with doctrine, worship, and teaching?

(To be continued)

The Presbyterian
GUARDIAN

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EDITORIAL

Why Attend Church Twice?

ONE of the plainest signs of spiritual decadence in American Christendom is the widespread laxity which prevails with regard to the observance of the Lord's day. We have largely ceased to be shocked at the blatant desecration of the day on the part of the world. We appear, moreover, to observe with equanimity the concessions which most of the large church groups have made, whether in principle or in practice, to a low view of the Sabbath. More alarming still, even in the more vigorous churches there has been for some time an ebbing of devotion to the services of worship on the Lord's day. Perhaps the clearest proof of the last assertion is the patent fact that innumerable church members regard attendance at a single service as altogether normal and adequate. This seems to us to be a fatal step of compromise and represents a most alarming tendency. Unless this tendency can be arrested, we fear that the spiritual decline of our day will be alarmingly accelerated.

It is impossible, to be sure, to legislate in this matter. No doubt there are legitimate excuses for non-attendance, such as infirmity and the care of infants. In some instances the lack of transportation facilities presents an insuperable obstacle. Clearly the liberty of the individual must be respected. Nevertheless, we make bold to assert that the Christian church and Christians individually should combat relentlessly the philosophy that "once is enough." At best this philosophy is based upon the sheerest

individualism which, contrary to the entire thrust of the New Testament, isolates the individual and his spiritual service and welfare from that of the body of Christ. At worst it spells a spirit of self-sufficiency and selfishness that must endanger the spiritual health of the individual and sap the vitality of the church. If Christians were once delivered from such individualism and self-sufficiency, there would be fewer excuses for non-attendance. And the entire church would go forward with an enthusiasm and vigor which have been lacking for many a day.

The only hope for a cure for this disease is to be found in an honest facing of the facts in the light of the revealed will of God. If our concern is for a God-honoring and God-centered life, we shall count it both a duty and a privilege to join with God's people when they gather for His worship on His day. The Directory for the Public Worship of God of The Orthodox Presbyterian Church strikes the right note when it says:

"It is the sacred duty and high privilege of God's people everywhere to convene for public worship on the Lord's day. God has expressly enjoined them in His holy Word not to forsake the assembling of themselves together."

God has indeed not enjoined how frequently His people are to assemble.

Overseas Subscriptions

POSTAL regulations now require that all magazine subscriptions, whether new or renewal, addressed to overseas personnel of the Navy, Marine Corps, or Coast Guard, be requested in writing by the addressees, and that these requests be presented by the magazine for the inspection of the post office. This means that we cannot accept any new or renewal subscriptions for Navy, Marine or Coast Guard personnel overseas unless the request of the subscriber himself accompanies the order. The service man need not pay for his own subscription, but he must request it in writing, and that request must be sent to the office of THE PRESBYTERIAN GUARDIAN.

ble. But He has enjoined that when His people convene for His worship it is the duty of Christians to be present. The custom of holding services twice a Sunday is, after all, not a device to suit the convenience of the people. Rather it owes its origin to the consideration that attendance twice a Sunday appears to be the very minimum that may be expected in the observance of a day that is to be kept holy to the Lord.

How shall we foster more faithful attendance upon the regular services of worship? Not, we judge, by adding frills. Not by providing entertainment. This is not to plead for dull sermons and stereotyped services. But it is to say that the services must be services of the public worship of God. And therefore, ultimately, the only sure remedy for this evil is a revival of true religion and an awareness of the implications of true religion for our religious practices.

Ministers, we believe, should preach sermons on the relation of the individual to the church, and on the place of the public worship of God in the whole order of services which must be rendered unto God. At the risk of seeming to be pleading for a good audience for his sermons, the preacher must fulfill the duty of placing this sacred obligation upon the consciences of his hearers.

Elders also bear a heavy responsibility in this regard. In their case, there is the advantage that they can hardly be accused of seeking for a popular following. Elders, charged with the general oversight of the flock, can make a notable contribution, both by precept and by example, to the reform and reinvigoration of the church.

Ultimately, to be sure, the responsibility is that of the individual church member. The members of the church are finally responsible, not to the minister and elders, but to Christ the King. As members of the church we possess His Word. We know His commands. And these clearly include the command that we shall be present when the saints assemble for the worship of God.

"How amiable are thy tabernacles, O Lord of hosts!

"My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."

—N. B. S.

Failing of the Grace of God

SERMON

From "The Orthodox Presbyterian Pulpit"

By the REV. EDWARD L. KELLOGG

Pastor of Calvary Orthodox Presbyterian Church, Middletown, Pa.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:15-17).

DOES the grace of God ever fail? No, my friends, the grace of God never fails. But men fail and sometimes they fail of the grace of God. That marvelous grace comes very close to them. It passes through the family to which they belong. Brothers and sisters obtain, but this one lets it slip and it is gone. It passes through the community in a religious awakening. Thirsty souls rise up and are satisfied, but this one doesn't bestir himself and the grace of God moves on. The Lord prepares the banquet and invites the guests. The grace of God will be served. But this one says, "I have a previous engagement, I cannot come." So the marvelous grace of God is served at the banquet and some partake but this one fails to feast.

What is the meaning of failing of the grace of God?

What is the evidence of failing of the grace of God?

What is the consequence of failing of the grace of God?

The Meaning

In the eleventh chapter of Hebrews, we find pointed illustrations of men who did not fail of the grace of God. It is as if one entered a hall of fame and looked at portraits on the wall. Each picture has one common characteristic. It is this: All have received of the grace of God and not one has failed. Abel is first. He received abundantly of divine grace, for his offering was accepted and he was the first to leave this sin-cursed world for the glory beyond. Enoch's picture is there too, and surely that man who walked with God for three hundred years and

Introducing Mr. Kellogg . . .

THE Rev. Edward L. Kellogg was born and brought up in Wheaton, Illinois. His great grandfather, Jonathan Blanchard, was the founder and first president of Wheaton College and his great uncle, Charles Blanchard,



succeeded him. During his college days at Wheaton Mr. Kellogg's favorite sport was wrestling and for three years he was the "Little Nineteen" welterweight champion. This sport conditioned him well for the ecclesiastical struggles in the Presbyterian Church in the U.S.A. during his seminary career.

In 1934 he was graduated from Wheaton and in 1937 from Westminster Seminary. For nine months he engaged in mission work in New York City and then became assistant pastor of the Middletown congregation. In 1939 he was installed as pastor of that church, in which capacity he still serves.

then was translated to heaven received the grace of God in rich measure. That Abraham received it cannot be denied, for God made a covenant of grace with him and promised everlasting blessing. So we look from one to another and are convinced that these are persons who did not fail of the grace of God.

As we turn to the opening verses of chapter twelve, we find another illustration. The Christian life is likened to a race and we are urged to run well lest we should fail of the grace of God. To encourage us, we are invited to look to Jesus who is the author and perfecter of our faith; Jesus, who Himself ran perfectly, looking to the joy that was set before Him. Sometimes, as we run, obstacles appear in the path, but we are not to be discouraged for these are the chastisements of the loving Father and the very occasions of receiving abundant outpourings of divine grace. Therefore we must lift up the hands that hang down and make straight paths.

From these illustrations we see that to fail of the grace of God is to live a life of unbelief, rather than of faith as did the heroes of chapter eleven. It is to fail to run with patience the Christian race looking unto Jesus. With this conclusion our text heartily agrees, as it gives to us a tragic picture. It is the picture of a man who did fail of the grace of God. That man's name was Esau. His opportunities were wonderful. The invitations and offers were freely given. Yet, facing the promise of spiritual blessing, he cast it aside and sold it for a mess of pottage.

Here was a man whose treasure was on earth and not in heaven, whose affections were on things below and not on things above. He loved the world and did not stop to think of this: that the world passeth away and the lust thereof. Like the prodigal son in the far country, feeding on husks with the swine, so Esau fed on the things of this world which are but husks in comparison to the rich meats

and wines of heaven. He was a man who tried to gain the world and lost his soul. He did not have the saving faith of Abel, Enoch, Noah and Abraham. He did not run the race with eyes on the Lord. He was worshiping creation rather than the Creator who is blessed forever.

It was not as though he lacked opportunity. That young man had a Godly father and a grandfather whose faith will ever be spoken of. Look at him now. Isaac his father has placed him on one knee while his twin brother Jacob sits on the other. It is quite possible that Isaac talked thus to the boys:

"Boys, God made this world and He made man. And God placed the first man Adam in a beautiful garden but He told him not to eat of one tree. But Adam listened to Satan and he turned his back on God and ate of the forbidden fruit and God cast him out of that wonderful paradise. It is terrible to believe Satan rather than God. Boys, always trust in God. But God was good and gave to Adam and Eve two boys. Then one day something dreadful happened. The older one killed the younger. Don't be like Cain, boys; be like Abel. Be like Enoch who walked with God. Be like Noah who built the ark." There was one story Isaac could probably tell better than anyone else. "One day, boys, your grandfather took me and said, 'We are going to offer a sacrifice.' We walked several days and then saw a mountain and my father and I began to climb. I said, 'Father, we have wood and fire but where is the lamb?' And my father said, 'God will provide.' Soon we reached the top and built an altar and laid the wood on it and then my father took me and he tied my hands and my feet and he laid me on the altar and raised his knife to kill me. But thank God, suddenly an angel stopped him and we found a ram and the ram was sacrificed instead of me. My father loved me but he was willing to offer me to God because he believed God. I want you to be like him, your grandfather Abraham. I want you to believe God and obey Him always."

Yes, Esau and Jacob were bathed in the light of truth. But one of them received the truth, obtained the special grace of God and went to heaven. The other despised the truth, failed of the grace of God and went to hell.

What does it mean to fail of the

grace of God? It means to reject the matchless grace freely offered in the gospel and to turn yourself rather to the husks of this world.

The Evidence

Are you wondering how to detect such a failure? Are you asking for the evidences of it? If you had been a neighbor of Isaac and Rebekah and had seen Jacob and Esau playing games and working about the tents of their parents, if you could have watched Esau, with bow slung over his shoulder and arrows in the quiver, skip over the hills whistling with joy, I doubt that you would have thought he was failing of the grace of God. Probably you would have said, "Jacob and Esau are good boys and they have Godfearing parents; surely they will both become fine men who will serve God." I don't believe the evidence was clear in those early days, but finally it showed itself.

Our text describes this failure as a root of bitterness springing up, a fornication, and a profanity. If we consider these descriptions I believe we will discover the evidence. First, what is a root of bitterness? Many might say, a bitter, envious spirit which, rising in a congregation, brings dissension and trouble. But I believe more than that is involved. In the third chapter of Romans, Paul describes the ungodly by saying, "Whose mouth is filled with cursing and bitterness." When Peter rebuked Simon the sorcerer, he said, "Thou art in the gall of bitterness and in the bond of iniquity." Iniquity is bitter, whereas righteousness is sweet. Warning against a departure from God to serve idols, Moses said, ". . . lest there should be among you a root that beareth gall and wormwood." So it appears that a turning away from God to this world is a root of bitterness springing up. When it springs up, you see the evidence.

Again, this failure is described as a committing of fornication as did Esau. We are not told that Esau committed physical fornication, but it is evident that he was guilty of the spiritual. The covenant relation between God and His people is as a marriage relation, and Esau was unfaithful to it. He turned from God to the things of this world and that turning was evidence of failing of the grace of God.

There are so many who commit such fornication. They turn to things in the world which are good in them-

selves, but they put those things in the place of God. Some years ago we were having special services in the church. I called on a young man, toward the end of the first week, to urge him to come. "I'm sorry," he said, "we are having guests tonight." "Then come tomorrow night," I continued. "I would," he replied, "but I am on a bowling team and we play." "Well, by all means come regularly next week." "I can't," he said. "I leave on a week's hunting trip Sunday morning." There are so many people like that. Business and pleasure are in the place of God. That is spiritual fornication.

Finally, this failing of the grace of God is described as a profanity like Esau's. Did Esau swear? We have no record of a swearing such as is so common in this day, but nevertheless he was very profane. One evening after church I called at a home. The man and his wife were present, and the wife's sister. Said the sister, "My brother-in-law is terribly profane. I talk to him time and again about his swearing but he just keeps on." I said to her, "Are you a Christian?" And she answered, "No." "Then," said I, "you too are profane." And she certainly was. The word "profane" means something that may be trodden on like a path. It is something unhallowed and common. Profanity is to regard something that is sacred as unhallowed or common. It is to walk on something that shouldn't be walked on. The precious gospel is very sacred. This woman had rejected it. She had despised the marvelous invitations of God to receive cleansing from sin and the riches of salvation. And that is what Esau did.

One day Esau came in from hunting and he was tired and very hungry. As he approached the tent, he smelled some pottage which Jacob was cooking and he said, "Feed me some pottage, Jacob." And Jacob said, "Then sell me your birthright." Now Esau might have rebuked Jacob. He might have said, "Is that any way for a brother to act? Here I come in tired and hungry and simply ask for a little food and you demand such an outrageous price." Or he might also have taken other food. Surely, in the wealthy household of Isaac, food was not so scarce that only one mess of pottage remained. But Esau was a profane man. He did not hold the birthright
(See "Kellogg," page 222)

The Source of Divine Guidance

DOCTRINE

By the REV. PAUL WOOLLEY
Professor of Church History in
Westminster Theological Seminary

IN HIS recent book, *The Christ of the American Road*, E. Stanley Jones tells how a few years ago he was about to leave India for the United States to meet some engagements here. The war was on but he believed his travel arrangements were all settled and he did not anticipate their interruption. However, "The Voice," as he terms it, kept assuring him that he would reach the United States safely and on time. Why shouldn't he, after all? What need for this special assurance? Soon, one after another, the travel arrangements began to fall by the wayside and seemingly impossible difficulties arose. Yet he persisted and, with the assurance of "The Voice" spurring him on, he reached his first engagement at Saugatuck, Michigan, after a journey of twelve thousand miles, exactly as the bell for the first session rang.

What was that Voice? Jones tells us of the various ways in which God guides Christians and how in special instances He uses the Voice.

Guidance is something every Christian needs. How does one get it?

There is one sense in which everything in the world that exists and that happens is for our guidance. We ought to remember that. God directs the world by His providence and everything that we see is for our learning. The more wide awake and discerning we are, the more wisdom we will have as to our actions.

But how about something more directly for the individual case than that? In the past years, Christians have tried a great many ways of obtaining divine guidance. One system is to open the Bible at random, put your finger on a verse, read it and do what it says. The main trouble with that system is that it doesn't work! And the Bible nowhere gives us encouragement to think that it will work. The same principle can be applied to "promise boxes," but the results are the same—poor.

Well then, what about Stanley Jones' Voice? In his case it worked, didn't it? Yes, it certainly did. Then it was divine guidance, wasn't it?

In 1939 and 1940 a Voice told Adolf Hitler to do a good many things, such as invading Poland. They were brilliant successes at the time. Was the Voice divine guidance?

As a matter of fact, the experience is a fairly common one. We feel distinctly more comfortable or at ease about the prospects of one contemplated course of action than about its alternative. We almost hear an inner word telling us to do this rather than that. We do it, and things work out beautifully. Was it, then, the voice of God? No, no more (and no less) than, if the sky is threatening and we take an umbrella on leaving the house, we should credit God with directly guiding us if the rain comes down and the umbrella is useful.

In both cases we have simply used our natural powers (all of which come from God, to be sure). In the one case, that of the umbrella, it is foresight based on the appearance of the sky. In the other case, it is a less well-understood power that may be called intuition, or something similar. Doubtless some day science will find out better how it works. Like all our other powers, it is a gift of God. Formerly, people employed witch doctors to tell them whether it would rain; now we are beginning to learn through meteorology to ask the meteorological expert. Some people still ask fortune tellers what choice to make when a problem is presented to them. They would do better to consult their own powers of intuition.

But back to our original point. What does God have to do with this? As I have said, No less, but no more, than with all the other happenings on this earth. Every one of them is under His providential care, but He does not give people special, direct, individual intimations of the future. Is there, then, no direct divine guidance in this age? No, none at all. Only through the pages of the Bible can Christians find out God's will for them. Any other method will bring sad disappointments.

Does it ever seem queer to you that one man reports that God is leading

him to leave a particular organization because it is sinful to remain in it, and another reports that God is leading him to stay in the same organization? They both cannot be right because God does not lead people to do sinful things. The answer, of course, is very simple. One or both of them is getting his guidance from a Voice and it is not God's voice. God does not speak through Voices to people today. He does not because they do not need Voices. They have the Bible.

The only source of divine guidance is the Bible.

Western Presbyterian Meets at Pittsburgh

THE annual meeting of the Western Branch of the Philadelphia Presbyterian of The Orthodox Presbyterian Church was held at Covenant Church, Pittsburgh, on May 26th, with the president, Mrs. Charles G. Schauffele, presiding. Devotional exercises at the afternoon session were led by Mrs. Alexander Miller. Officers were elected and installed for the coming year. They were: President, Mrs. J. B. Griggs; Vice-President, Mrs. David Bovard; Recording and Corresponding Secretary, Mrs. R. R. Stuart; Treasurer, Mrs. W. K. Speer; Assistant Secretary and Treasurer, Mrs. Alexander Miller.

Mrs. Schauffele reported the activities of the group for the past two years and this was followed by a round table discussion of two questions: "The purpose and function of the missionary society in the church" and "How to improve attendance at our missionary meetings." During an intermission, photographs of a number of the missionaries were displayed in order that the members might become better acquainted with them. After a box luncheon, the motion picture "The Book for the World of Tomorrow," sponsored by the American Bible Society, was shown.

Evening devotions were led by Mrs. W. K. Speer of Faith Church, Harrisville, and a chorus of girls from Covenant Church, Pittsburgh, offered a special musical number. The speaker of the evening was Mrs. John P. Cleland of Eastlake Church, Wilmington, Del., who spoke on "She Hath Done What She Could."



Your FAMILY ALTAR

Heroes of the Faith

AUG. 5TH. HEB. 11:1-6 (6)*

THIS passage, and this whole chapter, might well be read by us each day to our stimulation and profit. Here the Holy Spirit has brought together the outstanding men and women of the faith and united their lives in one grand chorus of faith and praise. You too can please God by living a life of faith in all the small as well as large tests and trials of this existence. Lord, increase our faith and sustain those who are undergoing the trial of their faith.

6TH. GEN. 4:1-15 (4)

While there is no earlier indication of the will of the Lord concerning sacrifices and offerings, it is evident from the reception of the lambs that God had already indicated the necessity of the blood sacrifice. Thus Abel's obedience stands, in contrast to Cain's wilfulness, as a witness to the ages. Out of Cain's disobedience grew the sins of lying, envy, murder and fear. We must look to Abel, who through faith offered a more excellent sacrifice.

7TH. GEN. 5:18-27 (24)

In the midst of the mounting wickedness of men, Enoch walked with God. Enoch walked in faith. This faith was pleasing to God. All who walk in faith please the Lord. The rough stones and cobbles of this life are made enduring by the faithful upward look, the salve of God's grace to His saints. Enoch was immediately rewarded for his faith by never seeing death: faithful Christians shall never taste the second death, for Christ died in their stead.

8TH. GEN. 6 (8, 22)

The drop of Adam's sin had multiplied into an ocean of evil. So great was the depravity that God was grieved at His heart. What an expression of God's affection for man and His concern over him! But in the midst of all the wickedness there was one who found grace, even Noah. By his reverence, fear, faith and obedience, he stood forth as a rebuke to

that generation and became the heir of righteousness which is by faith.

9TH. HEB. 11:8-19 (19)

This brief summary of some fourteen chapters in Genesis (12-25) about the life of Abraham gives us examples of his faith: Adventuring with God to a new and strange land, awaiting the son of faith, advancing in obedience when all but faith argued against such steps, arranging the altar for the sacrificing of his beloved son, and finally adoring God for His gracious intervention and provision of the ram. Lord, help us to be in the family of this father of the faithful.

10TH. GEN. 27:18-34. (33c)

In spite of Isaac's frailty, there is evident an act of faith which stimulates. Though tricked by Jacob's deception, God gives him grace to verify the blessing pronounced upon Jacob—"yea, and he shall be blessed." Isaac as a youth was content in his father's faith and yielded himself to the binding ropes. As a man he rested in the covenant promises of God. Lord, though we be but weak instruments, make us strong in faith.

11TH. GEN. 48 (16)

With what regret do we behold the early life of crafty deception and fear which marks Jacob! Yet with what grace God dealt with him! Surely in Jacob we observe the transforming power of God's Spirit, so that a man despised becomes a man beloved and exalted. A scheming man becomes a man directed by the eye and ear of faith: thus was Ephraim blessed above Manasseh. Thus is Jacob named with Abraham and Isaac as a man of faith. Thus was Jacob's name changed to Israel, a name by which the nation was ever after known.

12TH. GEN. 50:15-26 (20)

Of all the interesting incidents of the purity, wisdom, noble forgiveness and vision of Joseph, the author of Hebrews speaks only of his faith that God would bring the Israelites back to the land of promise. Sometimes His promises seem far from fulfillment, but the child of God may build upon them, and must build upon them exclusively, for the future.

13TH. EX. 2:1-10 (24)

Among the seldom considered acts of faith was that of the mother of Moses. During the fearful bondage and oppression of the Egyptian Pha-

raoh, this mother looked upon her infant son as from God and therefore to be kept in spite of the risk. The faith of the mother was vindicated by God's providential direction of the Egyptian princess and the office unto which He called Moses when he came of age. Lord, enable all Christian parents to entrust their children into Thy wise keeping.

14TH. EX. 12:21-36 (13)

Have you ever thought of the sacraments of the church as acts of faith? They are as much so as the observance of the Passover in the Old Dispensation. Moses and the children of Israel believed that God would pass over their dwellings and spare their first-born. We believe that Jesus Christ shall come and exalt all those who have looked unto Him by faith, and therefore we make public acknowledgment of our faith through the sacraments and ordinances of the church. Lord, enable us faithfully to perform our spiritual duties.

15TH. JOSH. 6:6-20 (2)

One has written that the destruction of Jericho, at the entrance of the Holy Land, was ever to remain a symbol of the occupation of that land by faith through God's grace. What a striking lesson God taught the Israelites in this first city overcome! When faced with insurmountable odds, let us recall that God gave Jericho into Joshua's hand. God can give anything into the hands of His own, according to His good pleasure. It is His good pleasure to bestow bountiful gifts upon His own. There may, however, be many times seven days of testing before the gift is bestowed.

16TH. JOSH. 2:1-14 (11b)

Peculiarly encouraging to each of us is the woman whom God used to hide the spies, and to further the conquest of Jericho. It is encouraging to sinners that God is no respecter of persons, but gives His grace even to the most despised. It is encouraging to weak Christians to know that, yielding to Him, they may become mighty instruments in bringing forward His work. It encourages Christian workers to remember that with God all things are possible and there are none too far gone into sin but that God can save them.

17TH. JUDGES 4:4-15 (14a)

How gracious of God to name Barak in the list of heroes of the

* Verses printed in the headings in parentheses are to be memorized.

faith! This is the man who sought the help of Deborah, the woman judge. This is the one who refused to go up into battle unless she accompanied him. Yet God names Barak among the many in Hebrews 11. My faith is strengthened to believe that God looks with more compassionate eye than do we. God graciously takes account of our weakness and magnifies even our mustard-seed faith.

18TH. JUDGES 7:15-25 (21a)

Today true ministers and missionaries form only a Gideon band. They are but few, widely scattered. Their only weapon is the "sword of the Spirit." Their equipment is often limited. But God as graciously encourages us to "stand every man" faithfully in his place as He did Gideon's small group. Let us sustain one another in prayer. The pastor and flock of our church in Pittsburgh especially need our prayers to sustain them during this time of opposition and defamation.

19TH. JUDGES 11:12-29 (24b)

While many do not understand the place of Jephthah as a judge, yet in the memory selection there is real evidence of faith in the living and the true God. It is not always for us to comprehend why God uses certain instruments in His service, but we should ever be ready to acknowledge those whom He does use. Jephthah's faith is held before us as an example and we may be satisfied to speak boldly as did he in opposition to the enemies of God.

20TH. JUDGES 15 (15)

The heart of faith does not lament the lack of proper instruments to perform the Lord's work. The eye of faith casts about until it finds some means, however poor, to carry on. The hand of faith grasps that means and exerts itself to the fullest extent to glorify the Lord. Many are even now laboring under extreme handicaps, but with faith in God a thousand shall fall at their side and they shall yet conquer for the Lord whom they serve.

21ST. I SAM. 7 (12b)

"Ebenezer . . . hitherto hath the Lord helped us" was erected as a reminder to Israel of God's help in the past, and a promise of His constant faithfulness in the future. It was profitable not only for Samuel to re-

member what God had done, and as a consequence look forward with expectation, but also in our own time we must constantly recall that Jesus is the same yesterday, today and forever.

22ND. I SAM. 26:1-12 (24)

David performed many faithful acts by which his name is known, but we sometimes overlook two of his early acts of faith. After God had anointed him to be king over Israel, David twice passed by opportunities to slay his enemy Saul. He was not willing to run ahead of God, nor to have the blood of Saul on his hands, slaying the Lord's anointed. Rather, in faith he awaited God's time and God's method of laying Saul aside. When one has passed his usefulness, in fact has become a hindrance to the work of the Lord, God disposes all things after His own wondrous ways.

23RD. I KINGS 8:22-30 (23)

Both wisdom and faith are revealed in the prayer of Solomon. He has understanding of the sinful heart of the people and of the mercy of God. With these two thoughts he prays at great length that God would reveal His mercy to Israel as she turned to Him in repentance and supplication in times of need. Long years later God heard Daniel who prayed after the manner seen here.

24TH. II CHRON. 14 (11)

In every struggle of life we should pray as did the good king Asa. In this prayer of faith Asa acknowledges that his help is in God, that God's power is unlimited and that it is in the name of God that he undertakes the battle. All things are to be done in the name of God, in reliance upon Him and full recognition of His almighty power. Thus faith avails!

25TH. II CHRON. 19 (9)

In matters of alliance, Jehoshaphat did not act with wisdom. He certainly missed the mark in comparing Judah with Israel. But when it came to home rule, he established a fine example for all who are in authority. A threefold standard is set up in the ninth verse, which our rulers and judges might well copy. Jehoshaphat had faith that God would honor a Godly nation—and so He does!

26TH. II CHRON. 22:10-23:17 (3a)

The faith of Jehoida's wife in preserving alive her infant brother is sometimes forgotten in the fast-mov-

ing scenes of these books of history. Relying on God's covenant promise, that David should not lack a son to sit upon his throne, Jehoshabeath endangered her own life by hiding the baby Joash in the temple. This woman thus defeated another of Satan's schemes to break the promise of God, and to bring His plan of salvation to naught.

27TH. II CHRON. 25:1-13 (9b)

Encouraged by a prophet of God, Amaziah was willing to forego a material loss in order that he might not lose a spiritual blessing and victory. There are individuals and churches today which are faced with this same decision. Some respond in faith and forsake all for Jesus. Others cling to the material advantages. May God so revive the hearts of His people that they will put spiritual purity above material benefit!

Rochester Church Marks Pastor's Anniversary

ON SUNDAY, July 8th, the Rev. John J. DeWaard, pastor of Memorial Orthodox Presbyterian Church, Rochester, N. Y., celebrated his twentieth anniversary in the gospel ministry. The event was appropriately and enthusiastically marked by the response of his congregation.

At the morning service Mr. DeWaard preached from the same text used for his first sermon twenty years ago: "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" (Amos 3:8). A special church bulletin dedicated to Mr. DeWaard was filled with congratulations and expressions of affection and appreciation. He was also presented with a purse well filled in gratitude for his faithful ministry to the members of Memorial Church.

Mr. DeWaard was ordained on July 9, 1925, in the First Presbyterian Church of Cedar Grove, Wis., by the Presbytery of Milwaukee of the Presbyterian Church in the U.S.A. For eleven years he was pastor of that church and, in 1936, after the Syracuse Assembly, led his congregation in withdrawal from the denomination. The church united with The Orthodox Presbyterian Church and Mr. DeWaard remained its pastor until February, 1940, at which time he accepted the call to the Rochester church.

The Canadian Assembly

NEWS

By W. Stanford Reid

THE General Assembly of the Presbyterian Church in Canada met last month in Knox Presbyterian Church, Toronto. As usual it was quite well attended, and very busy owing to the large number of important matters on the docket.

Probably the most weighty problem which had to be discussed was that of the Divinity Faculty at McGill University. The proposal which was placed before the Assembly was that the Presbyterian College, Montreal, should cease functioning as a full-fledged theological seminary, the major work being taken over by the university. The United Church College and the Anglican College would do the same. The three churches would contribute towards the support of the faculty, while the university would have the final say as to who should occupy the chairs. Moreover, the churches would have no final disciplinary authority over the professors, even though of their communions. The denominational colleges would retain the right to teach only homiletics, liturgics and pastoral theology.

This proposal was sent down to the presbyteries two years ago and was rejected 31 to 1. Yet, despite this, the assembly last year decided to continue negotiations. Throughout the winter opposition increased, so that this year the assembly turned the proposal down with thanks by a vote of 52 to 50. Thus a major defeat was suffered by the church union element in the Presbyterian Church. Those who favor the Faculty idea, however, declare that they will continue to fight for it, despite the decision of the presbyteries and the assembly.

While this was a defeat for the church unionists, they won a real victory in having the church accept membership in the Canadian Council of Churches, an organization similar to the Federal Council. One presbytery overtured the assembly to send the matter down to the presbyteries for discussion, but this was rejected. The unionists had a majority, and as usual used it without regard for minority rights.

Other moves toward cooperation both at home and abroad were ini-

tiated, so that before long all the Presbyterian work in the Dominion will be controlled by interdenominational boards rather than by the church itself.

Thus while the defeat of the Divinity Faculty proposal was a good move, it was in a sense outweighed by the other developments. It is beginning to look very much as though another church union movement such as that consummated in 1925 will again take place in Canada. In one sense this will be good, for it will awaken the Reformed element in the Presbyterian Church to the need for maintaining its Reformed witness with the greatest possible clarity.

REVIEW

A Worthwhile Book

SCRIPTURE CANNOT BE BROKEN, by Theodore Engelder. Concordia Publishing House, St. Louis, Mo., 1944. 498 pp., \$3.00.

IN HIS recent book, *Scripture Cannot Be Broken*, Dr. Theodore Engelder, professor of dogmatics at Concordia Seminary, has brought together a series of important articles which he wrote for the *Concordia Theological Monthly* on the theme, "Verbal Inspiration—A Stumbling-Block to the Jews and Foolishness to the Greeks." Dr. Engelder in this work makes a study of six objections to the doctrine of verbal inspiration—the objections that the Bible contains errors, that it contains moral blemishes, that it contains numerous trivialities, that verbal inspiration is "mechanical inspiration," that it implies an "atomistic conception and use of Scriptures," and that it establishes a "legalistic authority of the letter."

Dr. Engelder writes as one thoroughly convinced of the truth of the doctrine of verbal inspiration and as one deeply moved by a realization of its importance. His work has a stirring militancy about it. He has no coddling words for unbelief; he does not hesitate to call folly, fatuity, and nonsense by their right names. He writes vigorously and does not disdain at times a conversational or colloquial form of expression. Drawing on his great erudition, he makes a powerful and learned attack upon the objections which he considers.

Scripture Cannot Be Broken should

stimulate and encourage all defenders of the Word of God. It should be of service in awakening complacent Christians to the seriousness of the conflict between unbelief and Christianity which is now going on and should arouse them to contend. It should be helpful in strengthening many against the attacks being made on their faith. Not a few readers will probably find the quotations from various sources, which Dr. Engelder abundantly provides, to be of real value to them.

Dr. Engelder, of course, writes from a distinctively Lutheran point of view. For example, his view of the Person of Christ and his view of the Word of God bear Lutheran marks. Indications of his Lutheran position are naturally to be found in his apologetics. But although not all Bible-believing Christians will agree with everything in *Scripture Cannot Be Broken*, the book should be of use to all.

Professor W. Arndt has provided a brief preface to the book and Professor Emeritus W. Schaller has prepared a helpful index. A list of Bible passages is also given.

—JOHN H. SKILTON

Legal Battle Follows Refusal of Building Permit

IN A surprise move by the opposition leaders, Covenant Orthodox Presbyterian Church of Pittsburgh was refused a permit to build on its newly-purchased property in the Blackridge district of Wilkesburg. Without being given a hearing, and even before a request for a building permit had been filed, the Council of Wilkesburg unanimously passed a motion to deny the permit. This action, which was contrary to the zoning laws of the borough, was taken after plans for the building had been approved by the borough's building inspector. An appeal was promptly taken by the Rev. Calvin K. Cummings, pastor of the church, to the borough's Board of Adjustment and, for the first time, a hearing was granted.

At that hearing it was revealed that there were two grounds for the action. First, certain residents of Blackridge had signed a protest, declaring that the community was in no need of a church; second, those who opposed

the church maintained that its presence would devalue their property.

One member of the opposition testified on the witness stand that the reason for his antagonism was that certain ministers of the Wilkinsburg Council of Churches had privately opposed and discredited the church. Those who protested admitted that they had not even seen the plans of the church until the night of the hearing. It was later learned also that one lady had signed the protest because the petitioners had informed her that the group was a renegade church and that Mr. Cummings was wanted in Youngstown, Ohio, on criminal charges.

The property, on which the church was to be built at a cost of \$21,000, and the manse at a cost of \$9000, was purchased by the church from the building inspector who was ordered by the adjustment board to refuse the permit. The former church property in Pittsburgh's Shady Side section has already been sold. The proposed new Blackridge church would be a thirty-by-sixty-foot building, accommodating two hundred persons.

Commenting on the case, Mr. Cummings said, "The law firm of Griggs, Moreland and Blair has been retained to plead our cause before the Court of Common Pleas. The lawyers are confident of complete victory for Covenant Church. At the hearing it was pointed out that not only had we satisfied the law in every detail but that evidence was also presented demonstrating the need and the desire for a church at Blackridge. Signatures of parents who indicated varying degrees of interest in the church were offered, together with statistics showing an enrollment of sixty-four children in our summer Bible school. And even if there were no desire on the part of the residents for our church, our right to build cannot lawfully be questioned. The attitude has been expressed that 'we can't prevent you from building, but we can make you go to court to do it.'

"To date the opposition has not hindered but rather advanced our testimony," concluded Mr. Cummings. "We are confident that in time our loss in time and money will be well repaid in the sympathy aroused and in the publicizing of our stand against Modernism. We earnestly covet the prayers of all members and friends of The Orthodox Presbyterian Church."

Kellogg

(Concluded from page 217)

in proper esteem. He did not desire the spiritual leadership it offered, nor the favored place in the covenant relation with his God. He was not interested in such spiritual gifts. He wanted the mess of pottage.

That attitude is evidence that one is failing of the grace of God. The bitterness of sin is seen in the life. The fornication against God appears. The profane attitude towards the gospel, the church, and salvation shows itself. The evidence is there. But now what of the consequences?

The Consequences

One day Isaac called Esau and said, "Behold, now I am old, I know not the day of my death: Now therefore, take I pray thee thy weapons . . . and go out to the field, and get me some venison; and make me savory meat such as I love . . . that I may eat and my soul may bless thee before I die." And Esau went out.

Now Rebekah overheard the instruction and, calling Jacob, she said, "Go to the flock and fetch me from thence two kids of the goats; and I will make them savory meat for thy father, such as he loveth."

And Jacob said, "Esau my brother is a hairy man and I am a smooth man: my father peradventure will feel me, and I shall bring a curse upon me and not a blessing."

"Upon me be thy curse, my son; only obey my voice," said Rebekah. And Jacob fetched the goat and his mother made savory meat and she took Esau's raiment and put it on him and she took the skin of the goat and put it on his wrists and his neck and Jacob went into the presence of his father. And Jacob said, "My father!"

"Here am I; who art thou, my son?"

And Jacob said, "I am Esau thy firstborn . . . arise I pray thee, sit and eat of my venison that thy soul may bless me."

"How is it thou hast found it so quickly my son?"

"Because the Lord thy God brought it to me," answered Jacob.

"Come near that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near. And Isaac said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he smelled the fragrance of the field in his raiment and he said,

"Art thou my very son Esau?" And Jacob said, "I am."

Now when Isaac had eaten the venison and blessed Jacob and Jacob had gone out, then Esau came in with his venison and said, "Let my father arise and eat of his son's venison that thy soul may bless me."

And Isaac said, "Who art thou?" And he answered, "I am thy son, thy firstborn, Esau."

And Isaac trembled exceedingly and said, "Who? Where is he that hath taken venison and brought it me, and I have eaten all before thou camest, and have blessed him, yea and he shall be blest?"

And Esau began to cry with a bitter cry, and said, "Bless me! Even me also, O my father."

But Isaac refused, saying, "Thy brother hath taken away the blessing."

And Esau wept and begged his father but in vain. Esau had failed of the grace of God. Now, "when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Esau had a glorious day of opportunity. A day of instruction from his godfearing father and mother. A day to receive the grace of God, but he let that day pass. He turned to his hunting and other pleasures. He despised his precious birthright and sold it for a mess of pottage. He married heathen Canaanitish women. Now, when he would have inherited the blessing, he is rejected. Esau, it is too late, forever too late!

What a solemn warning Esau brings to you who are so engrossed in your business or pleasure that you have no time for the things of God! What a tragedy is placed before you in the case of that man! Today the world is full of Esaus. There are millions of them moving on and on through the day of grace to the day when they would have received the blessing.

Do you see the host of Esaus? They are standing before the judgment seat of God. It is the time when the Father gives out the unspeakable blessings of heaven. The Jacobs and the Esaus are there. And the Esaus are crying. Their bitter wail rises. They are on their faces before God. They are reaching out and begging, "O Father, bless me, bless me!" Can you hear them? Their cry is pitiful. "O Father, bless me, bless me!"

Now hear the awful answer of the holy God. "Depart from me, ye cursed,

into everlasting fire prepared for the devil and his angels."

Are you in the company of Esau today? Then separate yourself from it at once. Tomorrow is the day of rejection. Tomorrow is the day when

you will find no place of repentance and your tears will not avail. But today is the day of grace. I beseech you, do not fail of the grace of God, but receive it now to the salvation of your soul.

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, San Francisco: The Rev. Robert S. Marsden was guest speaker at the Machen League and the evening service on June 24th. On the following Tuesday evening, at a supper of the Women's Auxiliary, he showed motion pictures of numerous churches of the denomination. . . . Chaplain George J. Willis preached at the evening service on the last Sunday in June. . . . A class in doctrine now meets on Tuesday evenings at the home of the pastor, the Rev. Carl A. Ahlfeldt.

Westminster Church, Los Angeles: The congregation has recently purchased a new church building for \$10,000. The auditorium seats 225, and the building contains five Sunday school rooms. . . . On July 1st five communicant members were received and three children baptized.

Presbytery of the Dakotas

TRINITY Church, Bridgewater, S. D., and Bethel Church, Alexandria, S. D.: Eight young people attended the Niobrara Bible Conference from these two churches, and the conference's two cooks were from Bridgewater. The pastor, the Rev. Russell D. Piper, taught a class and was in charge of music and campfire services. . . . On June 18th the Rev. Floyd E. Hamilton spoke at Trinity Church on the need for Christian education. On the following day he addressed the women's missionary society on the subject of Korea. . . . A young people's choir has been formed and Mr. Piper is giving its members individual voice instruction in order to improve the singing in the worship services. . . . A Machen League was organized last month and has adopted a constitution. . . . During the last two weeks in May a successful Bible school was conducted.

Orthodox Presbyterian Church and

NEWS

Logan-Fontenelle Chapel, Omaha, Nebr.: A group of twelve attended the Bible camp at Niobrara and, after their return, gave a report to the congregation at the evening service. . . . Miss Mary Roberts has just concluded a well-attended and profitable summer Bible school at the chapel. There were a majority of children who do not even attend the chapel, and among them one Roman Catholic child. . . . The Rev. Floyd E. Hamilton conducted two special meetings at the church during the latter part of June.

Presbytery of New Jersey

COVENANT Church, Vineland: At a recent communion service, eighteen new communicant members were received into the church, eleven by profession of faith and seven by reaffirmation. . . . Vacation Bible school was held during the latter part of June, with an enrollment of sixty-nine and an average attendance of sixty, which was an increase of twenty per cent. over the previous year. . . . A delegation of nineteen young people attended the Quarryville Bible Conference. They traveled as part of a busload of thirty-five who went from South Jersey direct to Quarryville. . . . In the last two months the church has more than doubled its benevolence contributions.

Grace Church, Trenton: This year's summer Bible school was the best attended during the pastorate of the Rev. H. Wilson Albright, and good work was done by the students. The average attendance for two weeks was forty-eight. . . . Six delegates represented the church at the young people's conference at Quarryville and four enjoyed the boys' and girls' camp. . . . Mr. Albright is preaching a series of sermons on the Lord's Prayer in the morning worship services.

Covenant Church, East Orange: The second annual Sunday school

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WRITE: DIRECTOR OF NURSES

Christian Sanatorium, Wyckoff, N. J.

picnic sponsored by the men's Bible class was held last month in Millburn. An afternoon of recreation and refreshment was enjoyed by about forty members of the Sunday school. . . . The Rev. Bruce A. Coie, who has been attempting to start a work in the near-by community of Warren Point, preached at a recent evening service and at Wednesday evening prayer meetings. . . . Eight delegates represented the church at Quarryville.

Presbytery of New York and New England

FIRST Church, New Haven, Conn.: The church is now meeting in the residential suburb of Hamden and plans to build a small chapel, seating about ninety, as the first unit of a new church property. It is expected that building operations will begin in September. . . . By using the school bus throughout the surrounding country and the new housing developments, the vacation Bible school had an enrollment of more than eighty. . . . A recent visitor to the church, the Rev. George W. Marston, was taken on a hike by the girls of the church. Lost in the woods, they emerged on a distant highway, but were brought home in time for study-club through the hitch-hiking abilities of Mr. Marston, who thumbed a ride for the entire party. . . . A recent guest preacher was Mr. Thomas Gregory, a student at Westminster Seminary. . . . Elder DeWitt N. Line is expected home from the Pacific after more than two years in the army.

Memorial Church, Rochester: Daily vacation Bible school was begun on July 9th, and much work had been accomplished by the pastor, the Rev. John J. DeWaard, in preparation for the school. . . . The young people have rendered several sacred programs in homes for the aged in Rochester. This work will be a part of the program of the young people during the coming fall and winter. . . . Lieut. Melvin Van den Bergh has com-

pleted his missions in the Pacific and is expected home soon.

Presbytery of Ohio

FIRST Church, Cincinnati: The church is conducting a four weeks summer Bible school under the direction of Dr. Lawrence B. Gilmore, assisted by the Rev. Cornelius Abbas, pastor of the Christian Reformed

church of Cincinnati, and three other teachers. Sixty-five children are enrolled. The courses are Old Testament history and doctrine and the Gospel of John, prepared by the Committee on Christian Education in 1941.

Presbytery of Philadelphia

ST. Andrew's Church, Baltimore, Md.: On July 1st, with the temperature at 99, St. Andrew's opened its new branch Sunday school on the corner of Preston and Potomac Streets. A store had been rented and painted, and an organ and twenty-eight chairs installed. The attendance was thirteen on the opening day but jumped to thirty-two a week later, with standing room only. The neighborhood is encouraging, for there is no Protestant church within a mile. . . . On July 1st two new communicant members were received, and it is expected that more will be added later. . . . Vacation Bible school will be conducted for three weeks. . . . The pastor, the Rev. Edwards E. Elliott, has received a letter from Chaplain R. Heber McIlwaine in which he says, "I am being sent back to the States when transportation is available because my skin and this climate can't seem to hit it off together."

Covenant Church, Pittsburgh: At the closing exercises of the summer Bible school held at Blackridge, there were forty-five children present and thirty-five adults. Two teachers and two helpers from the Blackridge community assisted the pastor and his wife, the Rev. and Mrs. Calvin K. Cummings, in the conduct of the school.

Bethany Church, Nottingham: Vacation Bible school was attended this year by about fifty pupils, and the closing service was conducted on Anniversary Sunday, July 1st. At that time a building fund was inaugurated, looking toward the enlargement of the church's facilities.

Knox Church, Silver Spring, Md.: With the aid of Miss Jane Mullen of Vineland, N. J., Mrs. Jesse Denton of Ringoes, N. J., and Mr. Ralph Clough, plus five local teachers, a vacation Bible school was held June 18th to 29th. Attendance averaged fifty-five, with eighty-three enrolled and ninety-three present at the closing program. . . . Mr. Clough is under appointment by the Committee on Home Missions to conduct survey and visitation work in Silver Spring during the summer.

. . . Three new communicant members were received on July 1st, one on profession of faith and two on reaffirmation of faith. . . . Attendance in June averaged 113 at Bible school and sixty-two at the morning service. . . . The pastor, the Rev. Glenn R. Coie, and nine young people attended the Quarryville conference.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: The congregation held a reception for the pastor-elect, the Rev. Dean W. Adair, and his family in the church on June 26th. A very generous offering was received for them, and the women of the church held a shower for Mrs. Adair a few days later. Mr. Adair began his ministry in Cedar Grove on June 10th, after about two and a half years at Westminster Church, Hamill, S. D.

Orthodox Presbyterian Mission, Gresham: In recent weeks difficulties have pyramided for the Rev. John Davies and the Indian mission in the matter of the construction of their new building. They desired a very simple church which could be built with the material on hand, secured from the demolition of a large dormitory. Rules of the state Industrial Commission, however, will cause much additional expense and much delay in the plans. A furnace must be bought and, since the doors on hand are not wide enough, additional doors must be purchased. Mr. Davies would be glad to receive any assistance or contributions which would enable him to complete the construction of the church. . . . About twenty-five children were enrolled in the Bible school held for two weeks at Morgan Siding. Mrs. Davies assisted her husband in teaching.

Only One Issue Next Month

THERE will be only one issue of THE PRESBYTERIAN GUARDIAN next month, in accordance with the practice established several years ago. It will be the issue of August 15th and will be mailed in Philadelphia on August 10th. News items and other material for publication in that issue must be received before July 31st. The following issue will be that of September 10th and the regular schedule will be resumed at that time.

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