

# The Presbyterian Guardian

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## The Message of Evangelism

A Report to the Eleventh General Assembly of  
The Orthodox Presbyterian Church

By the COMMITTEE ON LOCAL EVANGELISM

(EDITOR'S NOTE: This unusually fine analysis and presentation of the principles of Scriptural evangelism is the first of five reports to be presented to the Eleventh General Assembly by the Committee on Local Evangelism. It is here published because of its importance and significance not only for the entire Orthodox Presbyterian Church but also for all denominations zealous to encourage truly Reformed evangelism.)

**T**HE word "evangelism" has generally been understood to apply to the propagation of the gospel among the unsaved. In dealing, however, with the obligation that rests upon the church of Christ to witness to the gospel, it does not appear that the various activities of the church that may properly be embraced in the work of evangelism have exclusive reference to those who are reckoned, in the judgment of the church, as without God and without hope in the world. Particularly is this true when it is remembered that many believers in Christ have so inadequate a knowledge of the gospel and so impoverished a conception of the Christian life that a considerable part of the work of the church, properly regarded as evangelism, must needs have as its aim the instruction and edification of such believers. The evangelism that the true church of Christ undertakes must therefore contemplate the bringing of the gospel in its full import and demands to those who,

though believers, are nevertheless the victims of ignorance, unfaithfulness and compromising associations.

This report, however, in accordance with what is believed to be the intent of the Ninth General Assembly, will deal in the main with the message of evangelism as the message of the gospel to the lost.

### The Whole Counsel of God

The message of evangelism is the whole counsel of God as revealed in His Word, the Scriptures of the Old and New Testaments. Too often this commonplace statement is not accepted or, if accepted, not appreciated or followed. The cause of evangelism has been greatly prejudiced and hindered by the supposition, far too prevalent, that for the lost the message has to be restricted to the central elements of the gospel, namely, sin, redemption by the blood of Christ, and the demand for faith and repentance. It is true that evangelism should always keep in the forefront of its message the central and elementary principles of the gospel. But two facts must be borne in mind: (1) The Scripture pattern will not support the conclusion that the central message of the gospel is the exclusive content of the message of evangelism and (2) the central message itself cannot properly be presented or understood except as it is presented in the context of the whole counsel of God.

Paul's message to the Athenians reached its conclusion in the declaration that God commands men that they should all everywhere repent. But that conclusion was prefaced by appeal to God as the creator of all, to God as the Lord of heaven and earth, to the self-sufficiency and spirituality of God and to God as the Lord of all nations, and Paul's appeal for repentance was oriented to God's final judgment. It can be seen then that the declared orbit within which Paul delivered the gospel of repentance was the orbit defined by the doctrine of God as the absolutely self-sufficient and spiritual God, Creator and Lord of heaven and earth, and that the termini of the history within which the message of repentance is given are creation at the beginning and judgment at the end.

When it is said that the whole counsel of God is the message of evangelism, this should not be understood to mean that the whole counsel of God can be compassed in each message. Nor is it to be understood as meaning that sound judgment and wisdom are not to be used to the fullest extent in the selection of the topics to be presented at particular times and in the devising of the manner in which they are to be presented. The message of God's counsel is multiform and the particular needs of men are varied. The message should, therefore, always be adapted to the peculiar need and condition of the persons concerned and great care should be exercised that the truths presented and the manner of presentation should be chosen and framed so as to make the most direct and effective impact upon those who are the recipients of the message. Great care and sometimes exacting labor are required in the interest of insuring, as far as possible, that the inopportuneness of the time chosen for the presentation of a particular message and the inappropriateness of the manner adopted do not become the occasion for a distorted understanding on the part of the persons to whom the message is given, just as alertness and faithfulness are equally required to insure that the appropriate opportunity for the presentation of a particular message is not lost by indolence and weakness on the part of the evangelist. It frequently

happens that the evangelist has to refrain from the presentation of certain truths until the proper foundation is laid in the minds of the persons concerned by the understanding and acceptance of other truths. And it just as frequently happens that to refrain from imparting the necessary instruction at a particular time imperils the success and the fruitage of the evangelist's work.

There is need, therefore, for the greatest wisdom in dealing with the numerous diversities that exist among the subjects of evangelism, diversities of tradition, of education, of temperament, of religious knowledge and conviction, of social standing, and even of vocation.

But admitting all of these reservations and taking all care that they be duly applied, it must, nevertheless, be maintained that there is no part of the revelation of Scripture that is not the fit subject for the message of evangelism. This proposition will be illustrated by a few examples.

#### Examples

(1) *Election.* It might be supposed that the doctrine of election could not properly be incorporated into an evangelistic message or, at least, could not properly be the topic of an evangelistic message. This is a grievous mistake. It is true that only believers have any right to regard themselves as elect of God and only they can derive from the truth of election covenant assur-

ance and comfort. But the doctrine of election, when properly conceived and handled, has the closest bearing upon the lost. It may be used in arousing the lost from lethargy and indifference. Election implies non-election. It concerns the ultimate destinies of men and to that question the lost cannot afford to be indifferent. The truth of election may thus be used to bring the unsaved to the most earnest solicitude concerning their salvation and when thus awakened to concern it provides them with the understanding of the ground upon which they may entertain hope with respect to the grace of salvation as it applies to them.

God's sovereign election is the one source of the only salvation there is for lost men. It was in pursuance of God's electing love that God sent His Son into the world. It was in pursuance of electing love that Jesus died upon the cross, was raised from the dead and sat down at the right hand of God. The nature of the salvation offered to lost men in the gospel cannot be abstracted from that purpose of grace in pursuance of which salvation was wrought and in subordination to which it is being constantly applied. Therefore the salvation offered to the lost, the salvation presented to their need and demanding the response of their faith, is salvation determined in its very character by election.

Election is the only source of the salvation presented in the gospel. As such it is calculated to bring hope to the perishing. For in election there is the assurance that God loved sinners from eternity, that He loved sinners with such invincible love that He did not spare His own Son but delivered Him up for them. The evangelist should show this truth to be aglow with hope for those who, under the conviction of sin, are tempted to believe that so grievous are their sins that God could not love them and save them. Election shows the character of God's love, that it is love for the lost, that it is sovereign love, not love determined by the degrees of sinnership but by the mere good pleasure of God and therefore not in the least incompatible with the sinnership and hell-deservedness of those who are its objects. It should be apparent how close a bearing election has upon the  
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## The Willow Grove Christian School

### A Review of Its First Year

**O**UR first Christian School is nearing the completion of its first year. And that first year has been a success. We who have been intimately connected with the school are filled with gratitude to God for His blessings upon our endeavors. God has blessed this enterprise in many ways.

The needs of the school have been met. One of the greatest of these needs was a car. Mr. and Mrs. Wil-

liam A. Davies of Willow Grove, in addition to aiding the school in innumerable other ways, made available the use of their automobile for the transportation of the children.

The session of Calvary Orthodox Presbyterian Church has freely extended to the school the use of its basement classroom, thereby providing a comfortable home for the first school year.

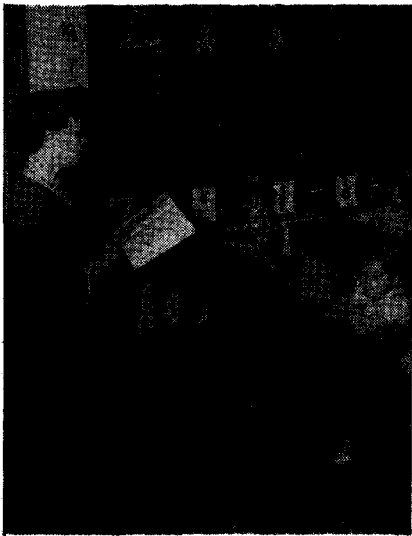
An excellent teacher was secured. Miss Betty Blakemore has endeared herself to all the children, and many adults have remarked upon our good fortune in securing so capable a teacher.

There has been progress in the spiritual lives of the children. Parents whose little ones had previously attended the public schools have commented upon the marked change for the better since their children have been enrolled in the Christian School. The writer, since he is one of the "school-bus" drivers, finds it a pleasure to hear the children on their way to and from school singing such hymns as "A Mighty Fortress Is Our God" and "When I Survey the Wondrous Cross". The children are receiving a true understanding of the Christian world- and life-view.

A new location has been secured. The school board has purchased a

large property with a three-story frame house, which can be admirably adapted to the uses of the school. Here there will also be ample room for a playground. Thus the school is becoming a permanent institution in Willow Grove. As the years go by, its influence should be more and more felt in the community, and its blessing to the church will doubtless be very great.

It is planned to add three additional grades during the coming year.



Bible story hour is a daily feature. Mrs. Vos' excellent book is invariably used.

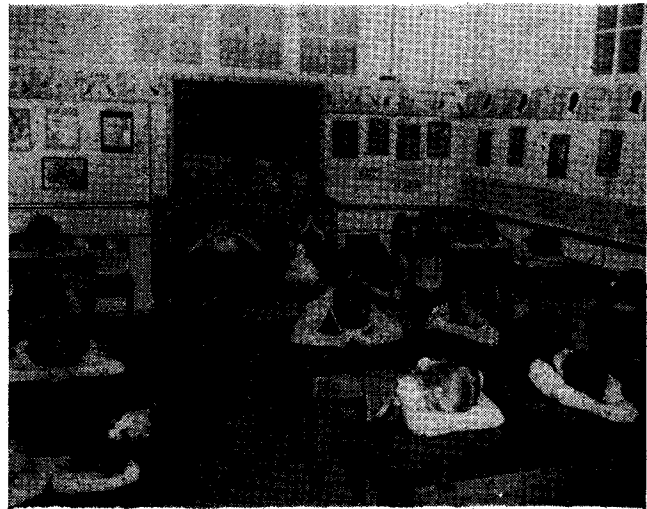
Photographs by Thomas R. Birch



Inspection assures clean hands. The doll in the background, however, is exempt.



A crowded carload of children arrive in the "bus".



Prayer time finds all the pupils with bowed heads.



Group singing of hymns looms large in the program.



First grade pupils enjoy their reading class.

This will entail the necessity of securing an additional teacher. It is hoped to continue maintaining the same high standards with which the school began. The Committee which deals with the curriculum has enthusiastic plans. It is discussing the offering of a course in conversational Latin, so that the pupils will receive a classical background which will prove to be of great cultural benefit to them in later life.

The outlook is bright. More and more people are becoming interested in the school. The importance of this work can hardly be over-estimated. When we have good Christian schools, supplemented by week-day catechism classes conducted by the ministers, then we shall have strong, doctrinally-

conscious, aggressive churches. The movement is spreading. Pastors are beginning to write, asking how they can proceed in the formation of Christian School societies.

It would be ungracious, however, to close without a word of recognition of the great debt which we, as Orthodox Presbyterians, owe to the Christian Reformed Church. The noble example which that church has set has been of great help and encouragement to those of us who have had the privilege of founding the first Christian School in Orthodox Presbyterian circles. Our debt to the Christian Reformed Church is nothing short of tremendous.

Here follows a list of the seventeen children who are in attendance this

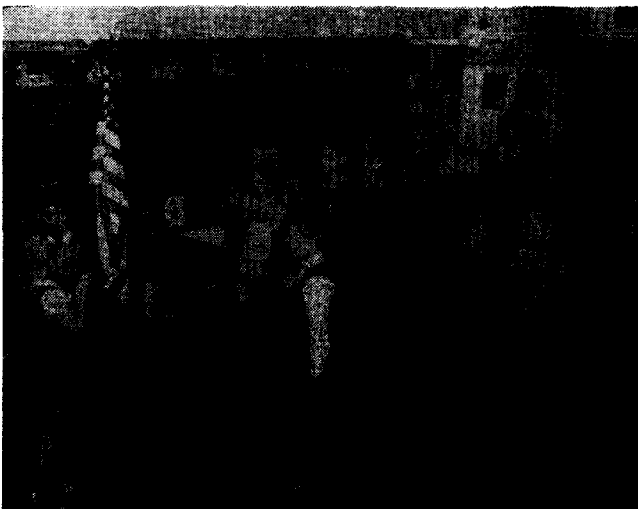
year at the Christian School of Willow Grove:

*First Grade:* Donald Duff, Evelyn Rush, Patricia Strong, June Dodds, Mary Knight, Joan Birch, Bernard Stonehouse, Barbara Posey, Ella May George.

*Second Grade:* Ada Mary Potter, Karin Dunn, June Harris, Theodore Scandlan.

*Third Grade:* Patricia Rush, Herbert Harris, Grace George, Jean Young.

Parents interested in enrolling their children for the next school year are invited to communicate with the secretary of the Christian School Society, Mrs. Edward J. Young, P. O. Box 4038, Chestnut Hill, Philadelphia 18, Pa.  
—EDWARD J. YOUNG



Pupils earnestly recite the pledge to the flag.

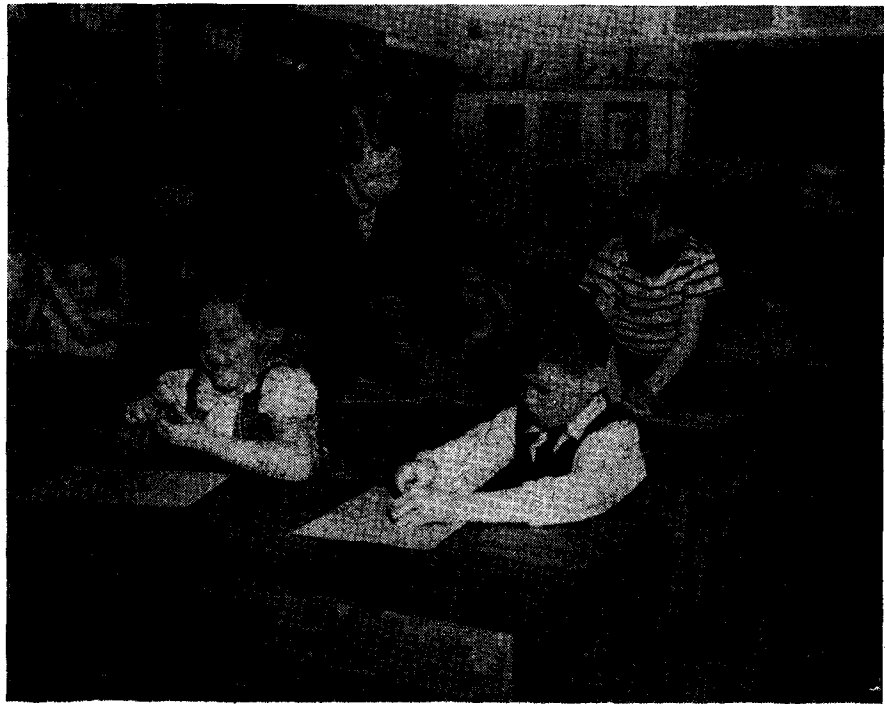


Miss Blakemore hears recitations of the second grade.

## A Day at School

**I**N TAKING the photographs reproduced on these pages, I spent nearly four hours at the Christian School of Willow Grove. They were very happy hours. But, more than that, they filled me with a sense of humble gratitude to God that He had given such a school to members of The Orthodox Presbyterian Church and that, as parents, my wife and I were able to give our daughter the advantages of training in that school.

Just after I arrived, the school "bus", piloted by Westminster Professor Edward J. Young, arrived with the first carload of children. The bus has been indispensable to the school. It is difficult to see how the pupils could have been transported without it, and the generous gift that made it available has been profoundly appreciated. But the bus is wearing out. It has done valiant duty all year, but it is extremely doubtful that it will be able to weather another winter. Moreover, it is already badly overcrowded, and an immediate need of the school is for a station wagon. Next year it is expected that there will be more children to be transported, and present facilities are out of the question. So it is hoped that all those who have caught the vision of this vitally important project, and who have by God's grace the means to help, will contribute as generously as possible toward the purchase of the much-needed station wagon. This is no luxury; it is a rock-bottom necessity. Gifts for this purpose may be sent in



Clay modeling is a favorite during the informal play period.

care of THE PRESBYTERIAN GUARDIAN.

After the bus had departed for the second load, we all entered the classroom in the basement of Calvary Church of Willow Grove. The teacher, Miss Betty Blakemore, greeted each child, and the day began with Bible reading and prayer. How different, I thought, from the opening exercises in most public schools! Then we sang hymns. We sang loud and lustily, slightly off key, but we sang from the heart. The children loved

those grand old hymns, and sang them as only children can sing.

Then came the Bible story hour, the flag salute, and inspection to make sure that clean hands accompanied pure hearts—all of which are pictured on these pages. Next came the down-to-earth business of learning—spelling, reading, writing and arithmetic. The children seemed to know their lessons well, and they glowed with pride and attractive embarrassment each time they were called upon to recite. I was



A slight case of kibitzing at the blackboard.



A third grade reading class is in session.



Lunch time is fun and relaxation for everyone.



Memory work features the Christmas celebration.

particularly impressed with the progress made in reading by the first grade pupils, most of whom hardly knew one letter from another at the time they entered school last fall. They read with an assurance and confidence that was amazing. During their lesson period, the other two grades were engaged in studying. Then the first grade was sent to the blackboard to practice writing numbers, and the second and third grades, in turn, were called upon

for recitations. One fact seemed clear in all this classroom work—the children enjoyed every aspect and every moment of the school day. There was no tension, no nervousness, no unpleasantness of any sort. It is usual, I am told, for children to dislike school; at Willow Grove they love it.

No discussion of the school would be complete without a tribute to the talent, ability and personality of Miss Blakemore. Not only is she a gifted

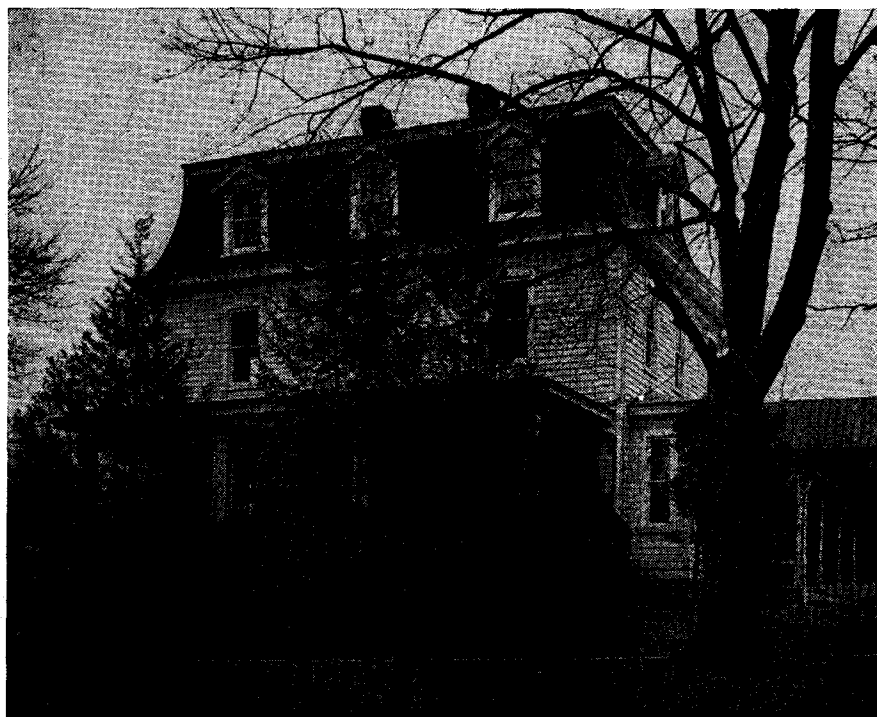
Christian teacher, but also she knows and loves children—and they in turn love her. Teaching, controlling and disciplining seventeen children at once is not an enviable task, but she accomplishes it smoothly, efficiently, and without recourse to the more primitive methods of preserving order. And her teaching ability is adequately proven by the progress of the pupils. The school is exceedingly fortunate in being able to secure her services.

As a parent of one of the pupils, I can testify to the immediate values of Christian school education evident in the life of even a first-grader. A sunnier, happier and more coöperative nature is one of the most noticeable results. An awakened Christian consciousness, even at the tender age of six, is gratifying to Christian parents. And the assurance that school education will not conflict in principle with home education is of inestimable value.

The new building pictured at the left is another milestone in the progress of our first Christian School. Next year will see three additional classes and another teacher. The future of the school seems assured.

If other Christian parents could spend a day in visiting the Christian School of Willow Grove, it is my conviction that similar schools would spring up almost overnight throughout the entire area served by The Orthodox Presbyterian Church. It is hoped that this brief glimpse into the life of one school will provide an incentive to other groups to follow in its footsteps.

—THOMAS R. BIRCH



The new building recently purchased by the Society for next year's school.

## The Koran

### "Faiths Men Die By"—PART 4

By the REV. ROBERT S. MARSDEN

THE Koran is the sacred book of Islam and, as such, it has had a profound effect upon the history of the world and especially upon the history of Christianity. It is not a large book—about two-thirds the size of the New Testament—yet there are few westerners who read it. Carlyle remarked that only a sense of duty would make any westerner read the Koran through—and this is true, for it is one of the dulllest and most repetitious of books. Yet it is read in public once a year in the hearing of all faithful Moslems, and great numbers of Moslems of every era have memorized the entire book. It is arranged in one hundred fourteen chapters called surahs, and in most editions, including those used by the Mohammedans themselves, the surahs are arranged according to length, the longest ones first. Thus in reading the Koran, it is usually most convenient for a westerner to begin at the end, and read toward the front. It is very helpful to read an edition with notes, and the very old edition of Sale is still probably the best in English. The Moslems do not approve of translating it from the original Arabic, and consider it sacrilegious to read it in any language save Arabic. The Arabic Koran thus forms a strait-jacket into which Islam has fitted itself, and it will ever be a bar to the progress of its adherents.

The surahs of the Koran are not numbered by the Moslems, but are named, usually from some prominent word near the beginning of the surah. Hence we have the chapter "The Cow" (S. 2), "Women" (S. 4), "Cattle" (S. 6), "Mary" (S. 19), "The Troops" (S. 39), "The Moon" (S. 54), "The Wrapped Up" (S. 73), "Congealed Blood" (S. 96—said to be the oldest surah). Moslems do not locate the texts as we might, that is, by surah and verse; rather, they divide the Koran into thirty parts of more or less equal length. One-thirtieth is read each night of the sacred month of Ramazan, and the night on which it is read gives its name to the passage.

The Koran must not be thought of as Islam's only rule of faith and practice, but simply as the supreme rule.

Along with the Koran are to be placed the sayings of Mohammed and the traditions of the first four Kaliphs. The Koran is the revelation of Allah, but the words of the prophet Mohammed are likewise authoritative. "A man's faith is not accepted till he is fully persuaded of those things which the Prophet hath affirmed shall be after his death", says a distinguished Mohammedan theologian. "That which the Prophet of God hath made unlawful is like that which God Himself hath made so". Belief in and obedience to the Prophet are essential elements of Islam, and he who possesses not both of these is said to be in error.

The Prophet is thus held in great veneration. There were indeed other prophets, say the Moslems, such as Abraham, Moses and Jesus, but they are all on a lower plane than Mohammed. To the Moslem, all that Mohammed did was perfectly in accord with the will of God. Moral laws have a different application when applied to him. His jealousy, his cruelty to the Jewish tribes, his licentiousness, his bold assertion of equality with God in respect to his commands, his every act and word—all these are sinless and a guide to men as long as the world shall last.

The Moslem theory of inspiration of the Koran differs radically from the Biblical theory of inspiration. The Moslem would vigorously reject any thought that there is a human side as well as a divine side of revelation. The revelation of the Koran was purely mechanical. On the 27th of Ramazan the angel Gabriel brought down the Koran and from that time on revealed it piecemeal to Mohammed over a period of twenty-three years. The revelation thus given is entirely objective; it came to the ear of the prophet through the teaching of Gabriel. The revelation included the text, the words and the phrases, as the Moslems put it. A Moslem commentator says, "The Prophet unfolded the meaning, distinguished between abrogated and abrogating verses, and communicated this knowledge to his Companions. It was from his mouth that they knew the meaning of the

verses and the circumstances which led to each distinct revelation being made". The Companions thus became perfectly familiar with the whole revelation and they in turn instructed their followers, by word of mouth. When the art of writing became common, the business of the commentator henceforth was to collect together the sayings of the Companions thus handed down. Criticism of a passage in the Koran is not the duty of the commentator, and criticism of a comment by a Companion is beyond his province. The Koran itself is too sacred to be touched and the sayings of the Companions have to be accepted if only the chain of narrators of the statement is perfect. Early in Islam the principles of exegesis became settled, and every word, every phrase, every sentence has its place and class. The commentator has only to reproduce what has been written before. Interpretation is thus sterile, and "While as the world rolls on from age to age,

And realms of thought expand,  
The letter stands without expanse or range

Stiff as a dead man's hand".

This mechanical theory of revelation is a bar to all progress in Islam. The Koran is not a book in which principles of conduct are set down, but a book of rules. It is not the only rule of faith and conduct, but it is the basis of all rules, and with the sayings of the Prophet and the interpretations of the Kaliphs it forms an inflexible standard.

The theory of abrogation is a most convenient one in Moslem thought. The Koran is full of contradictions. Since it was revealed by Allah, how can these be accounted for? The Koran tells us, "Whatever verses we cancel or cause thee to forget, we give thee better in their stead, or the like thereof" (S. 2:100). Some of the verses abrogated in Mohammed's lifetime are not now extant. A companion of Mohammed states that the Prophet one day recited a verse, which he immediately wrote down. The next morning he found it had vanished from the material on which it had been written. Astonished at this, he acquainted Mohammed with the fact, and was informed that the verse in question had been revoked.

This is an extremely convenient doctrine, for it enables the Moslems to explain the change of front which

Mohammed made at different periods of his career. For instance, prior to his removal to Medina, Mohammed placated the Jews in Medina, thinking to win them as allies against his enemies in Mecca. The Jews worshiped toward Jerusalem, so the Koran at that point reads, "To God belongeth the east and west; therefore, whithersoever ye turn to pray, there is the face of God" (S. 2:109). When I first read this verse I thought how fine it was and decided that the prayer toward Mecca was not a requirement after all. But I discovered that this verse is abrogated in Surah 2:139, and that that verse makes Mecca the universal

point of orientation. This latter verse was "revealed" to Mohammed after he discovered that the Jews could not be placated by the concession in the former verse!

It appears now that it is the religion of the Koran against which The Orthodox Presbyterian Church will contend in its mission in Eritrea. It behooves us to come to understand it better, in order that we may more intelligently pray for the mission and the work which the Rev. Clarence W. Duff will attempt to promote in this needy Moslem field. In the next article, we shall briefly consider some of the major doctrines of Islam.

if we approve ourselves here, there is considerable room for expansion into neighboring needy fields. . . . In all this surely God's sovereignty is illustrated. He could have taken me directly into Ethiopia and on down to the Arussi, had He so willed. Just now He evidently wants to open the way for His Word to be preached to these Saho-speaking tribes. Surely He must have 'much people' in this country.

"In my cablegram I said, 'If volunteer available cable name for permit'. Since this is not Ethiopia I supposed that anyone contemplating that as a field would be given opportunity to reconsider and decide whether he was willing to change to Eritrea. I have little doubt that Mr. Stanton will be glad to come here under the circumstances. I am sorry that it means he has to come without his family and that I cannot send yet for my family. That is really a very great disappointment. But I am very grateful that those in authority here are willing to consider the opening of new missionary work at all under the necessarily temporary arrangement in which they are governing the territory. And of course it must be taken for granted that in due time our families will join us if we are to work here at all.

"Today I received three GUARDIANS, those of October 10, November 10 and November 25, the first magazines I have had from home since I left. Tell Mr. Birch it was hard for me this evening to stick to this letter when I was so hungry to read the GUARDIANS.

"Mr. Roke [a missionary] is here on his way back to his home from the country of our hopes. He reports he has seen the missionary policy in what he has been assured is its final draft, but that it has not yet been published in the official gazette. It is essentially as proposed in the notes that you have seen, and very far from satisfactory. It is almost certain that it must eventually be modified. I expect to ask the American Minister to insist again on an answer to my application for a temporary permit as soon as the policy is officially published.

"I am glad the Committee approved the new field. We shall, I believe, soon be actually at work in it. I am anticipating Mr. Stanton's coming with great eagerness. I am very sorry I cannot send for the others who are under appointment or being considered. I hope they may not have to wait too long".

## Excerpts From Recent Letters

From the REV. CLARENCE W. DUFF  
Orthodox Presbyterian Missionary to Eritrea

IN RECENT letters, the Rev. Clarence W. Duff tells of his negotiations for permission to open a mission field among the Moslems in Eritrea. The prejudice among Moslems against Christian missions is well-known, but it was remarkably broken down when Mr. Duff, on a bus ride, was providentially seated next to the chief of the tribe he hoped to evangelize. On his arrival at the village, the chief considered Mr. Duff his guest. We will let Mr. Duff tell the rest of the story:

"The Chief Administrator [of the British occupation forces] told me this morning that he had asked that the paramount chief of the Assaorta tribe, Nasir Pasha Abu Bakr [the same chief], be approached as to his attitude toward our going into his territory. The Nasir Pasha indicated that he regretted that we desired to turn his people from the faith, but that he would not oppose our coming. This was certainly the Lord's doing, as I was told by those who knew him that he was a very difficult man to deal with, and the Major, who is the chief political officer in the division where the Pasha lives, said he was quite sure that the old chief would not agree to our coming. I believe God opened the way for my meeting the chief in Addi Caich and gave me the little contact there.

"Well, what I have done is very far from what I set out from Philadelphia

more than six months ago to do. I should be disappointed did I not believe what God has said: 'For my thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts'; and I should be dismayed and discouraged at the prospect of such a hot, barren, sandy, rocky Mohammedan field, if I did not also believe God's Word that follows: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it'.

"I assayed to go into Ethiopia; but the Spirit suffered me not. I have had no vision in the night of an Assaorta or Miniferi man praying me to come over to help them; but from many providential circumstances and the manner in which God has opened the way step by step in that direction while for the time closing other doors, I 'assuredly gather that the Lord has called me for to preach the gospel unto them'. Here are tribes with great possibilities, but absolutely without the gospel. For our church to be allowed to bring them the gospel ought to be counted a great privilege. And



# The Presbyterian Guardian

## EDITORIAL

### Who Is My Neighbor?

**W**E Americans find the Nazi dogma of the master race both devilish and amusing—devilish, because from it flows callous and brutal treatment of supposedly inferior peoples; amusing, because it is so transparently silly. It is somewhat discouraging then to find that for all our talk about freedom, the Atlantic Charter, and so forth, this same Hitlerian dogma is rife in our own land. Public outcry prevents loyal Japanese-Americans from being imported into Delaware to perform much-needed farm labor for which they are peculiarly adapted. They would be, it is claimed, a menace to the community. Mexican laborers brought to Wilmington, Delaware, to meet a railroad labor shortage are not to be permitted to live in temporary barracks near a suburban housing development. Apparently their presence would sully the community. Casual talk with common people reveals an amazing amount of antisemitic feeling.

Probably, however, this idea that we white, Gentile, native-born Americans are the real *Herrenvolk* comes out most clearly in our attitude towards the negro. It is most improbable that Rosenberg regards the Slav with more contempt than that felt by many white Americans for the negro. Understanding the historical situation in our country and recognizing innate human depravity, we can easily account for this white snobbishness. But what really distresses us is the prevalence of this same idea among white Christians. Of course the Christians do not advocate violence against the colored man or teach that he belongs to an inferior species. Still, all too many white Christians reflect the community prejudice. We hear them say that the colored people are "just naturally lazy and irresponsible", that if we give them too many privileges they become overbearing. It must make the angels weep to hear the white man, after his record of the past two centuries, talk

about the colored man as "overbearing". The white man speaks with surprise of seeing negroes in pullmans and dining cars, although he does not seem to be as squeamish about sitting beside them in trolleys. He mourns and rather resents the fact that colored maids, instead of doing housework at twenty-five cents an hour, are making good wages in war plants.

The New Testament tells us that "God is no respecter of persons". When Peter found that out, he recognized that Roman Cornelius was just as much the object of God's electing love as was any son of Abraham. In Christ Jesus there is neither Jew nor Greek, and in Him there is neither black nor white. It is not only un-American, it is also un-Christian to feel that the color of our skin has anything to do with our virtue, our ability, or our standing with God. If then God really loves the black man just as much as He does us, should we not gladly and willingly recognize that equality? We are not blind to the very practical difficulties in carrying out this principle, especially in the South. The principle remains mandatory upon Christians, however, despite those difficulties.

This is a fertile field for a practical expression of our Christian faith. Let us recognize the injustices to the negro and other minorities. Let us fight this inner hostility, which is of the Devil. And let us give our support to the abolition of all racial discrimination. If we do any less, can we call ourselves the followers of Him who, when He would teach a lesson on brotherhood, chose as His hero a despised, half-breed Samaritan?

—J. P. C.

### Congratulations!

**T**HE Christian School Society of Willow Grove has done something of which it may be proud and for which, we are sure, it is grateful to Almighty God. It has opened and successfully operated through the first crucial year a Christian school. On another page of this issue, we present a number of photographs of the pupils at work and at play, as well as an interesting resumé of the first year's work and the plans for the future.

Christian schools are difficult to maintain even in areas where they are established and traditional. The Wil-

low Grove community has had no tradition of such privately-supported institutions. It speaks volumes for the missionary zeal of the Society that it was able to develop support for such a project, and to launch the school successfully.

Willow Grove has proven that it can be done. May that success result in the formation of other school societies and eventually of other Christian schools!  
—J. P. C.

### Mission Giving

**A**CCORDING to the April 25th edition of THE PRESBYTERIAN GUARDIAN, the congregations of The Orthodox Presbyterian Church contributed over twenty-eight thousand dollars to the Committees on Home and Foreign Missions in the year ending March 31, 1944. In addition, these congregations have contributed to the Committee on Christian Education, to Westminster Theological Seminary, and miscellaneous agencies. The Orthodox Presbyterian Church numbers some five thousand communicants, which means that the church has certainly averaged better than six dollars per capita to benevolent causes. This figure compares favorably with the per capita gifts of any of the large denominations of our country. If the Presbyterian Church in the U.S.A. maintained a similar per capita level, her agencies would receive thirteen million dollars. In the last year for which we have statistics, her boards and agencies received approximately five million dollars.

To comprehend fully the missionary spirit and sacrificial zeal within The Orthodox Presbyterian Church, we must also take into consideration the size of the local congregations. The average church of the Presbyterian Church in the U.S.A. contains approximately two hundred twenty-five communicants; the average Orthodox Presbyterian church seventy communicants. This naturally means a much heavier burden on the individual member, and might be expected to decrease the amount of his missionary giving. That it has not done so is evidence of the high sense of stewardship resident in the Orthodox Presbyterian laity. Truly, brethren, your gifts are "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God".

—J. P. C.

## When Is Separation Necessary?

By the REV. THAYER A. WESTLAKE

Pastor of the Reformed Presbyterian Church, Los Angeles

**E**VERY true believer should be concerned with the unity of Christ's visible body—His church. It should not but grieve the heart of every Christian when he sees that church "By schism rent asunder . . .". At the same time, every true believer should also be concerned with the doctrinal purity of Christ's visible body—His church. Again, it should not but grieve his heart when he sees that church "by heresies distressed".

It is the obligation and prerogative of even the humblest member of Christ's visible body to examine not only the life of those who are his elected representatives, but also their doctrine. If he finds either not to be in perfect accord with "the only rule of faith and practise", there are but two courses of action open before him. First, he should bring the aberration to the attention of the judicial courts of his denomination, as was done in the case of Dr. Charles A. Briggs in 1893 in the Presbyterian Church in the U.S.A. Should the courts return a decision not in accord with the Word of God, that decision should be opposed through the legal means provided in the constitution of the church. Separation from the church is the last and not the first step that should be taken. When, however, the enemy controls the judiciaries and all avenues leading to them, separation is not only permissible but also necessary.

Those who were the admitted champions of orthodoxy did not leave the Presbyterian Church in the U.S.A. in 1903, when the Declaratory Statement was added to the Confession, but they opposed those Arminianizing and liberalizing tendencies within the church with every ounce of their power. The reorganization at Princeton indicated all too clearly the way the wind was blowing, and that pressure was about to be applied to all who dared to oppose the doctrines and policy of those who were then in power. Westminster Theological Seminary was organized at that time to counteract that influence within the body of the Presbyterian Church in the U.S.A.—but militant conservatives quite properly still did not leave. They left only when it became certain that all avenues of protest were closed and further at-

tempts at reform were pre-doomed to failure. That was after the official infidelity of the 1936 General Assembly.

Friends who refused to leave the Presbyterian Church in the U.S.A. after that Christ-dishonoring Syracuse Assembly assured the world that they would "fight from within" and effect a house-cleaning. How ineffectual and feeble their efforts have been is shown by the recent election of arch-Modernist Henry Sloane Coffin to the highest office in that church.

The election to the moderatorship of one who denies the essentials of the faith so ably defended by Hodge, Greene, Warfield, Machen and a host of others has been a confirmation of the charge that the Presbyterian Church in the U.S.A. is actually controlled by those who have departed from the "faith once for all delivered to the saints". And the Gideon's band which was forced to withdraw is consoled by the knowledge that its ejection—even though supposedly done "in the name of Jesus Christ, the only King and Head of His Church"—does not represent His judgment, but rather the judgment of unfaithful men in positions of authority in the Presbyterian Church in the U.S.A.

This is not the first time that the visible church has been controlled by such men. The visible church is always a mixed body. The world always opposes those who are Christ's, whether the world is outside or within the bounds of the visible church.

Charles Hodge in referring to the power of the keys in the article "Idea of the Church" (*Princeton Review*, 1853, p. 249, reprinted in *Church Polity*, Charles Scribner's Sons, New York, 1878, p. 36), could not have had the 1936 defection in mind, but his words have peculiar application to it. In these words, one of the keenest religious minds America has ever seen gives approbation also to those who deemed the judgment of the Syracuse court to be that of the world and not of Christ, and who therefore left that erring body.

"As it is undeniable that the visible Church is always a mixed body, and often controlled in its action by wicked or worldly men, if Christ had promised to ratify the teaching and discipline of

that body, he would be bound to sanction what was contrary to his own word and Spirit. It is certain that un-renewed men are governed by the spirit of the world, or by that spirit which works in the children of disobedience, and it is no less certain that the visible Church has often been composed, in great measure, of un-renewed men; if, therefore, to them has been committed this prerogative [administration of the keys and exclusion from the visible church], then the people of God are, by Christ's own command, bound to obey the world and those governed by its spirit. If wicked men, whether in the Church or out of it, cast us out of their communion, because of the opposition between us and them, it is nothing more than the judgment of the world. It is neither the judgment of Christ, nor of his Church. But if true believers refuse us their fellowship, because of our opposition to them as believers, it is a very different matter. It is one thing to be rejected by the wicked because they are wicked, and quite another to be cast off by the good because they are good. It is only the judgment of his own people, and even of his own people only as they submit to the guidance of his own Spirit, (i.e., of his people as his people,) that Christ has promised to ratify in heaven. The condemnation of Christ himself by the Jewish Church, of Athanasius by the Church of the fifth century, of Protestants by the Church of Rome, was but the judgment of the world, and of him who is the god of this world".

The prayer of those who have left the Presbyterian Church in the U.S.A. is not only that the church they have now established be preserved from similar error, but also that every Bible-believing member of the Presbyterian Church in the U.S.A. examine for himself the decision made in 1936 and determine whether the court was reflecting the mind of Christ as revealed in His Word, or whether that decision was that "of the god of this world". The election of Dr. Coffin in 1943 may well aid him in reaching a right conclusion. Then, if the avenues of effectual protest are indeed closed, as they seem most certainly to be, there remains for him only one course of action. May God grant that each Bible-believing member of the Presbyterian Church in the U.S.A. may have the courage to adopt that course of action!

## The Message of Evangelism

(Concluded from Page 134)

most urgent demands of a practical evangelism.

(2) *Limited Atonement.* It is often argued that the doctrine of definite or limited atonement is quite foreign and even inimical to the interests of evangelism. For how, it may be plausibly protested, can salvation be freely offered to the lost and its claims pressed upon them if salvation has been procured only for a limited number? Proper analysis of the salvation offered to lost men will show, however, that only on the basis of a definite atonement can full salvation be offered to lost men. True evangelism must ever bear in mind that it is not the mere possibility of salvation nor simply provision for salvation that is offered freely in the gospel. It is rather salvation full, perfect and free. For it is Christ in all the glory of His person as Saviour and Redeemer and in all the perfection of His finished work who is offered to sinners in the gospel. This glory and this perfection that reside in Christ as Saviour have come to reside in Him only by virtue of what He has done in His capacity as the captain of salvation. And what He has done in this capacity is not that He made the salvation of all men possible nor that He made provision for the salvation of all but rather that He wrought and purchased redemption. It is salvation with such completeness and perfection that is presented to lost men in the full, free and unfettered call of the gospel. But only on the basis of a limited atonement could such salvation and redemption be wrought and only on the basis of a limited atonement can such salvation be offered. We should not then be loathe to make known to lost men the real nature of the extent of the atonement. For bound up with a limited extent is the real nature of the salvation and of the Christ offered. If we universalise the extent of the atonement, we must limit its efficacy and, when we limit its efficacy, it is an impoverished and truncated salvation that the ministers of evangelism have to offer. Just as we mutilate the salvation offered, so do we empty our message of the irresistible appeal that the proclamation of a full and perfect salvation provides. Evangelism thereby not only proves itself unfaithful to the fullness of the gospel but also robs

itself of that which is indispensable to its effectiveness, namely, the recognition on the part of men of the claim, privilege and opportunity that the full and free offer of Christ entails.

(3) *Total Depravity.* The doctrine of total depravity and inability must not be compromised and avoided in the conduct of evangelism. It is true that any emphasis upon this doctrine appears quite inappropriate in dealing with the unsaved. For the assertion of human inability seems to cut the nerve of any motive to that exercise of faith and repentance which is the demand of the gospel message, and it may very plausibly be contended that evangelism should not prejudice the urgent demand for faith by proclaiming human inability. It is also true that men have oftentimes shielded themselves against the claims and demands of the gospel by pleading the subterfuge of their own inability.

It must be recognised, however, that human inability does not remove responsibility and neither does the abuse of inability, arising from the perversity inherent in human depravity, provide us with any valid reason for deceiving men with respect to the real nature of their moral and spiritual condition or for withholding from them the truth with respect to the consequences of that condition.

But, to speak more positively, it is the self-sufficiency that proceeds from failure to appreciate our complete spiritual bankruptcy and impotence that is the greatest obstacle to that contrition of heart that alone creates the state of mind requisite to the appropriation of the gospel of grace. Evangelism must produce, by God's grace and the operations of the Spirit, a deep sense of helplessness in the minds of those evangelised. Without conviction of sin there will never be acceptance of the gospel. It is the preaching of man's total depravity and inability manifested in the overt transgression of God's law that is calculated to induce this sense of sin, of helplessness and of need. And so this doctrine of depravity and inability is not only necessary as belonging to the whole counsel of God but is also one of the most fruitful elements of that counsel in promoting the interests of wholesome and effective evangelism.

### Particular Requisites of the Message

(1) *The Conviction of Sin.* The most formidable barrier to effective

evangelism in any generation, and particularly accentuated in ours, is self-sufficiency and self-righteousness. It was the witness of our Lord Himself that the whole need not a physician but they that are sick. One of the primary tasks of the evangelist, therefore, is to bring the demands of law and gospel to bear upon the consciences of men so that they may be convinced of the reality of the condemnation to which they are subject, of the reality of their separation from God and of the certainty of eternal doom apart from the gospel of redeeming grace.

One of the most appalling defects of much present-day evangelism is the absence of any consistent and sustained emphasis upon the holiness, justice and authority of God. This defect is illustrated very concretely in the failure to proclaim and apply the binding authority and sanction of God's law, summarily comprehended in the ten commandments. It is as these commandments are brought to bear upon the hearts and lives of men that the effect referred to by the Apostle Paul is produced, "I was alive without the law once, but when the commandment came, sin revived and I died" (Rom. 7:7), "Verily I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:9). This conviction is an invariable result of faithful proclamation of the binding claims and sanctions of the law of God and we must not deceive ourselves by thinking that the sophistication of which modern philosophy has made men the victims in any way abrogates the divinely established rule that by the law is the knowledge of sin. Only the sharp arrows of God's commandments can pierce the heart of the King's enemies and only these can lay low the self-sufficiency of human pride.

A conspicuous defect, closely coordinate with the foregoing, is the absence of warning and of condemnation in evangelistic effort. The naturalistic temper of our age, united with its callousness, makes the doctrine of hell peculiarly uncongenial. It is more often the subject of crude jest than it is of solemn warning or foreboding. The supposed politeness of modern etiquette has too often succeeded in creating the sentiment that any serious reference to hell and damnation is not accordant with the canons of good taste. These evils have in many cases ensnared even the orthodox.

But hell is an unspeakable reality

and if evangelism is to march on its way it must by God's grace produce that sense of condemnation complexed by the apprehension of perdition as the due reward of sin. For it is in the anguish of such a sense of condemnation, in the anguish of a conscience that stings with the apprehension of the wrath and curse of God, that the gospel of God's free grace becomes as cold water to a thirsty soul and as good news from a far country.

(2) *The Free Offer of the Gospel.* As pertinent to this subject there are in particular two evils that have to be avoided. The first is the presentation of the gospel with an Arminian complexion or on an Arminian basis. A very considerable part of the evangelism that has been conducted for several decades, if not for the last two centuries, has been of an Arminian character. This type of evangelism proceeds on the assumptions that Christ died to save all men or, at least, to make provision for the salvation of all men, and that all men have by natural retention or by gracious restoration the ability to believe in Christ. The overtures of grace in the gospel are therefore presented on the assumption that God has done His utmost in this matter of salvation and that now it is left to men in the exercise of their own autonomous will to accept Christ. The really decisive factor in the matter of salvation, now that Christ has died and is freely offered to men, is held to be the autonomous decision and action on the part of men themselves.

It must be admitted that this construction of the gospel and of man's responsibility and opportunity has many appealing and plausible features. In favor of it might seem to be the fact that it has produced mighty results. Indeed it has seemed to many that this is the only feasible way in which to present the claims of Christ and the appeal for faith. Being the predominant form of evangelism in many parts, people of Reformed persuasion have readily fallen into line with this type of evangelistic effort.

Oftentimes as an accompaniment of this conception of the message and of the response to the message, there has been fostered a certain type of high-pressure appeal and of emotional excitement that is scarcely compatible with the sobriety and dignity that ought to characterize the preaching of the gospel and scarcely consistent with the deliberateness and intelligence ap-

propriate to the exercise of faith in Christ as Saviour and Lord.

The second evil is that of hyper-Calvinism. Those thoroughly convinced of the error of Arminian anthropology and soteriology have quite properly reacted from the type of evangelism that is the characteristic expression of it. But deep persuasion of the particularism of the plan of salvation and revulsion from Arminian evangelism have sometimes been the occasion for the abandonment of evangelism altogether or, at least, for the denial of the full and free offer of the gospel to lost men. If this reaction does not go to the length of theoretically denying the free offer of the gospel, it nevertheless manifests itself in a conspicuous awkwardness and lack of spontaneity in the preaching of the free offer. Reaction from the error of Arminian doctrine and methods, together with persuasion of man's total inability and God's absolute predestination, have rendered many unable to understand or work out in practice the complete congruity of man's inability and of consistent particularism in the plan of salvation with the full, free and unfettered offer of Christ to lost sinners, and they have also been unable to appreciate the congruity of man's inability and God's predestination with the necessity for the most urgent and passionate appeal for the exercise of faith and repentance.

The only proper path for true evangelism is the path that lies between these two extremes. Evangelism must understand that election and the particularism of the whole process of redemption puts no fence around the free offer of Christ in the gospel. Neither does human inability and the necessity of efficacious grace in any way circumscribe the offer of a free and full salvation to those who are dead in trespasses and sins. And the responsibility, privilege and opportunity of lost men as they are confronted by the external call of the gospel are not in the least curtailed by the fact that efficacious grace is indispensable to the saving exercise of such responsibility and to the saving embrace of the privilege and opportunity.

(3) *Human Need and Responsibility.* In earlier parts of this report on the message of evangelism, stress has been laid upon the necessity of intelligent evangelism. But evangelism must also be zealous and persistent. The zeal of evangelism must find its origin in the recognition of the gravity of sin

and of its consequences. Sin is directed against God's glory and majesty and it has its consequence in alienation from Him. Lost men are therefore in desperate need of the gospel. Apart from the faith of the gospel, the only outlook for men is the blackness of darkness forever, eternal destruction from the presence of the Lord and from the glory of His power. These facts impart an irresistible urgency to the task of evangelism and require that urgent demand be characteristic of the delivery of the message. This is to say that the message of evangelism can never be presented as if it were simply a reasonable hypothesis or probability attested as good and useful by the witness of experience. It must rather be presented as the only alternative, as the absolute truth which must not be rejected except at the peril of eternal death. It must be presented as inescapable finality that there is none other name given under heaven among men whereby we must be saved but the name of Jesus. And so faith and repentance must be urged upon men as not only good and useful resorts but as imperative demands and duties.

The responsibility of men as they are presented with the claims and overtures of the gospel springs not only from the gravity of their need but also from the glory and perfection of God's gracious provision in Christ. Evangelism must impress upon those who are the subjects of it the heinousness of the sin involved in the rejection of such unspeakable grace. To reject the gospel is to offer insult to the supreme revelation of God's glory. It is the claims of God's glory, as that glory reaches the zenith of its disclosure in the person and work of Him who is the image of the invisible God, that cause to rest upon men so stupendous a responsibility. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

(4) *Christ Crucified and Risen.* Evangelism must always be jealous to make Christ as the crucified and risen Redeemer the sum and substance of its message. The example of the apostle is final and conclusive in this respect. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of

God" (I Cor. 1:22-24). "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:1, 2).

It is doubtless true that the recording of Christian experience has its proper place in Christian testimony, and the record of the experiences which are the fruit of God's saving grace has often exercised a powerful influence for good upon the ungodly. It is also true that godly life is an indispensable element in our witness to the power of the gospel. But evangelism has been ensnared by the subtlety of Satan when it regards the witness of Christian experience as that which constitutes testimony to Christ. Too often an egocentric interest and emphasis, very plausibly bearing the appearance of doing honor to Christ, has nevertheless grievously perverted the true witness of evangelism. We must ever be faithful to the import of the apostle's word, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

The preaching of Christ is the preaching of Christ crucified. Christ is not truly preached unless there is the offence that is to Jews a stumbling-block and to Greeks foolishness. This offence that inheres in the cross lays evangelism open to the temptation to eliminate or tone down that which appears to imperil the success of evangelistic effort, the temptation to withhold, at least at the outset, the very kernel of the gospel of grace. This is fatal dishonor to Christ and nothing more successfully insures that the gospel we preach is not the gospel but the wisdom of man. It is the cross of Christ as the exalted Lord that embodies the supreme revelation of the justice, love and grace of God, and to eliminate or tone down the offence of the cross is to preach another than the God and Father of our Lord Jesus Christ and it is to fall under the condemnation of the inspired apostle who, after having testified that the Lord Jesus Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4), also wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, . . . For do I now persuade

### Commencement

**T**HE Rev. Professor R. B. Kuiper will be the speaker at the Fifteenth Annual Commencement Exercises of Westminster Theological Seminary, to be held on the campus at 3 P. M. on Wednesday, May 10th. Professor Kuiper's subject will be "Scripture on Statism".

At 3.30 P. M. Sunday, May 7th, Dr. Cornelius Van Til will deliver the baccalaureate sermon, to which the public is also cordially invited.

men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:8, 10).

### Westminster News Notes

By DONALD T. KAUFFMAN  
Class of 1945

**F**ORTY-TWO degrees of Master of Theology and twelve of Bachelor of Theology will be bestowed at the Fifteenth Anniversary of Westminster Theological Seminary on May 10th. Eight of the Master's degrees will be conferred upon men now in residence at the Seminary. Sixteen of those who did the work for the degree in former years are expected to be present at the exercises.

During the summer six students will serve under the mission board of the Presbyterian Church in Canada. They are Mariano Di Gangi, Robert Hamilton, Herbert Hoefinger, David Kerr, Roy Lambert, and Oliver Page. Mr. Hamilton and Mr. Lambert are members of The Orthodox Presbyterian Church.

Mr. Kerr of the middler class will be married to Miss Shirley Campbell on May 9th. The wedding will take place in the Elmwood Avenue Presbyterian Church of London, Ontario, with the Rev. John Fleck officiating. The couple plan to spend the summer at Mr. Kerr's summer appointment in Lost River, Quebec.

Francis Mahaffy, a senior who is under provisional appointment by the Committee on Foreign Missions of The Orthodox Presbyterian Church, will be married to Miss Arlena Cross on June 22nd. The Rev. James P. Cross, father of the bride, will perform the ceremony.

John MacDonald will be married to Miss Marilyn Rundlett on June 25th. The wedding will take place at the First Baptist Church of Stockton, California, Mr. MacDonald's home. The Rev. F. Carl Truex, the pastor, will officiate.

Alton Bean will be married on July 6th to Miss Betty Cornelius at the Faith Orthodox Presbyterian Church of Quarryville, Pennsylvania. The pastor, the Rev. Franklin S. Dyrness, will perform the ceremony. Mr. Bean will act as part-time summer supply at the Orthodox Presbyterian churches of Quarryville and New Haven, Connecticut.

Mr. Bean and Mr. MacDonald are juniors. The coming nuptials will change the proportion of married students to ten per cent. of the middle class and fifty per cent. of the present enrolled junior class.

### Sunday School Papers

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## Beginning the Day With God

By the REV. HENRY D. PHILLIPS

**W**ELL, Mother, that was a fine breakfast. I am sure it will strengthen us for the work of the day. Now let us seek food for our souls, that they too may be strong. Nancy, you run bring our Bibles. The rest just push your dishes back. That's fine! Thank you for bringing the Prayer Calendar too, Nancy. This morning we are to read how God commanded the fathers and mothers in Israel to teach their children about Him who had brought them safely out of Egypt, about the One who is the living and true God.

"Turn to Deuteronomy, the fifth book of Moses, and the sixth chapter. Ted, you may begin by reading five verses and we shall each follow in turn as usual". This is a chapter so filled with significance for our subject, that we trust every reader will take the time to refresh his mind and soul with its truth. Then we can return to our family:

"Daddy, Timothy's mother and grandmother must have known these verses, for they were careful to teach him when he was a little boy. Grandmother told us last night that when he grew up he believed in Jesus and even became a minister. It is nice to have our grandmother here, for she reads Bible stories to us just at bedtime".

"Yes, son, your grandmother used to tell me those wonderful stories often when I was your size and loved to sit on her lap. I'll never forget them. . . . There goes the door bell. Grace, you run to the door and see who is there so early this morning".

"Hello, Johnny, you're early for school—we're still having our Bible reading and prayer. Come on in and join us.

"Here's Johnny, and he said he'd wait for us till school time".

"Johnny, we are going to pray and ask Jesus to help us throughout the day to trust Him and walk before Him in faith and obedience".

The father leads in prayer:

"Gracious and kind heavenly Father, we thank Thee for Thy mercies to each of us and to our family as a whole. Though many times we fall short of Thy glory, yet Thou hast visited us with Thy blessings. Forgive

us for our sins; enable us to draw closer to Thee each day. Bless Thy Word unto our hearts; give us understanding and joy in the Christian life. Help Ted with his tests today and enable him to be steady and alert in each. Dear Lord, be gracious to Johnny, our little neighbor, and speak to his heart by Thy Holy Spirit. Grant Thy divine protection to the missionaries of the cross and may their labors be crowned with abundant fruit. For our friends in the armed service we pray, asking Thee to safeguard and keep them. Use this awful conflict to bring many to a saving knowledge of Jesus Christ. Help us each one in the home, in school, and in the office to exalt Thy name today. In Jesus' precious name we pray, Amen".

We have been a witness of the most sacred hour of the day in a Christian home. Can you not see these boys and girls grown and having their own homes—homes in which God is the head of the house? Is your home like this? Can you say as did Joshua of old, "As for me and my house we will serve the Lord"?

## Assembly Docket

**T**HE Committee on Arrangements for the Eleventh General Assembly of The Orthodox Presbyterian Church has released a tentative docket for the business of the assembly. On Tuesday, May 16th, the sessions will be opened with a sermon by the moderator of the Tenth General Assembly, the Rev. Oscar Holkeboer of Oostburg, Wis., followed by the celebration of the sacrament of the Lord's Supper. Business sessions will begin at 2 P.M. All sessions will be held at Westminster Seminary. An innovation this year will be the holding of only one evening meeting for the general public, leaving the other evenings free for meetings of assembly committees or for additional sessions of the assembly.

The proposed docket follows:

Tuesday, May 16th

- 10:30 A.M. Registration of Delegates
- 11:00 A.M. Service of worship  
Sermon by the Rev. Oscar Holkeboer  
Observance of the Lord's Supper
- 2:00 P.M. Constituting of the Assembly  
Roll Call  
Approval of Minutes of 10th Assembly

- Nomination and election of Clerk
- Nomination and election of Moderator
- Reading of Papers, Overtures, etc.
- Adoption of Docket
- Appointment of Special Committees
- On Overtures and Papers
- On Examination of Presbyterial Records
- On Date and Place of Next Assembly
- 3:00 P.M. Report of Committee on Assembly Procedure
- 4:00 P.M. Report of Committee on Christian Education

Wednesday, May 17th

- 9:00 A.M. Devotional Service
- 9:15 A.M. Assembly called to order  
Roll Call
- Reading and Approval of Minutes
- 9:30 A.M. Report of Committee on Overtures and Papers
- Report of Committee on Hymnal
- Report of Legal Committee
- 10:00 A.M. Report of Committee on Local Evangelism
- 1:30 P.M. Report of Committee on Foreign Missions
- 3:00 P.M. Report of Committee on Ministers Laboring Outside the Bounds of Presbytery
- 4:30 P.M. Report of Committee on Sale of Standards
- 8:00 P.M. Public Meeting

Thursday, May 18th

- 9:00 A.M. Devotional Service
- 9:15 A.M. Assembly called to order  
Roll Call
- Reading of Minutes of Wednesday's Sessions
- 9:30 A.M. Report of Committee on Home Missions
- 11:00 A.M. Report of Committee on Texts and Proof Texts
- Report of Committee on Traveling Expenses
- 1:30 P.M. Report of Committee on Presbyterial Records
- Report of Committee on Date and Place of Next Assembly
- Miscellaneous Business

Friday, May 19th

- 9:00 A.M. Further sessions if necessary.  
Otherwise Assembly will adjourn on Thursday.

The Committee on Arrangements has announced that a limited number of accommodations for men will be available on the campus of Westminster Seminary. It is expected also that rooms will be available in neighboring Christian homes. Commissioners wishing to make reservations should communicate immediately with the Committee on Arrangements, Westminster Theological Seminary, Philadelphia 18, Pa., stating the time of arrival and the accommodations desired.

## JERSEY MACHEN LEAGUE HOLDS BRIDGETON RALLY

**A** TWO-DAY rally of the Machen League of South Jersey was held at Calvary Orthodox Presbyterian Church, Bridgeton, on March 31st and April 1st. About eighty delegates were present from Immanuel Church, West Collingswood; Covenant Church, Vineland; Faith Church, Pittsgrove; and the host church.

The Rev. Professor R. B. Kuiper delivered the opening and closing addresses of the conference. Other speakers were the Rev. Charles H. Ellis, the Rev. Edward B. Cooper, and Captain Lardner Moore who had returned from Japan on the *Gripsholm* in December, 1942. Music was directed by the Rev. John W. Betzold.

### A New Book by Dr. Ned B. Stonehouse

**T**HE PRESBYTERIAN GUARDIAN takes great pleasure in announcing the publication of a new book, *The Witness of Matthew and Mark to Christ*, by the Rev. Ned B. Stonehouse, Th.D., professor of New Testament in Westminster Theological Seminary. First copies are expected from the bindery early in May, and the book will be available for distribution shortly thereafter. The price of the book will be \$2.50, and orders may be placed now with the publisher, THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa. The book has been produced under the provisions of the Harry A. Worcester Lectureship and Publication Fund of Westminster Seminary.

*The Witness of Matthew and Mark to Christ* is "a study of the first two gospels which provides a broad survey of their contents and deals with many of the most important questions of interpretation which have been thrust forward in the modern critical discussion of these writings".

"For good or ill", says the preface, "the momentous issue of the authority of Jesus Christ is bound up with the decisions which are reached regarding the authority and truth of the canonical gospels. Although many efforts have been put forth to discover a Jesus other than the divine Christ of the gospels to whom men might pledge

fealty, the history of that search appears more and more clearly to have demonstrated its futility. The question of the authority and truth of the gospel witness to Christ, it accordingly appears, will continue to be a burning question for all who cannot escape the issue of their relation to him. But as one weighs the validity of the claims which the contents of the gospels make upon us, there emerges a more fundamental, although not more important, question. That is the question of what the witness of the gospels to Christ really is. In the interest of a partial clarification of this testimony, this study in the interpretation of the contents of the first two gospels has been undertaken".

### MAIER ADDRESSES SESSION OF NATIONAL ASSOCIATION

**T**HE second annual convention of the National Association of Evangelicals closed on April 17th with a banquet at the Deshler Wallick Hotel, Columbus, Ohio, with Dr. Walter A. Maier of "The Lutheran Hour" as speaker.

Dr. Harold J. Ockenga presided at the banquet and installed the following officers who will serve throughout the year: President, Bishop Leslie R. Marston of the Free Methodist Church; First Vice-President, Dr. R. L. Decker, pastor of Temple Baptist Church of Kansas City, Missouri; Second Vice-President, Dr. J. Alvin Orr of the Reformed Presbyterian Church; Secretary, J. Willison Smith, Jr., Philadelphia lawyer and member of the Presbyterian Church in the U.S.A.; Treasurer, Herbert J. Taylor, president of the Club Aluminum Company of Chicago.

The highest point of interest during the convention centered around evangelism. For two days there were sessions on all phases of this program. Concurrently with the evangelism group meetings and discussions, were six work-study groups on education. Three were relative to Christian institutions and were under the direction of Dr. Stephen W. Paine, president of Houghton College.

Three important measures were adopted in relation to the Sunday school movement. First, that a new uniform series of evangelical lessons

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be established and that the National Association favor the establishment of such a series. Secondly, that the independent publishers invite official representatives of the National Association of Evangelicals and of the American Council, the Southern Baptist denomination and others, to meet them on June 1st for the purpose of initiating such a series. Thirdly, that the National Association shall initiate a new Sunday school movement in this country, reviving the Sunday school convention, teacher training and other features.

Business sessions on the closing day of the convention completed the roster of officers, the Board of Administration, and the findings of the various active committees. The missionary program of the nation received careful attention; a gospel

broadcasters' association is in the process of formation, to be affiliated with the National Association. Recommendations for the protection of our national principle of separation of church and state were adopted, and social and moral reforms were urged.

## FOREIGN COMMITTEE HOPES TO ENTER PERUVIAN FIELD

**A**FTER a number of months' discussion, the Committee on Foreign Missions of The Orthodox Presbyterian Church has established its policy concerning a mission to Peru. The mission had been discussed for some time prior to the 1943 general assembly. That assembly requested the Committee to consider further its relationship to established missions in Peru before undertaking the mission. Subcommittees were assigned to this task, and their reports were considered at several meetings of the Committee. Finally the following motion was adopted:

That the Committee do not deem it expedient at the present time to accept the invitation of St. Andrew's College, Lima, that our missionaries in Peru should teach for a year in St. Andrew's College, but that the Committee do its utmost to secure candidates for mission work in Peru and that the Free Church of Scotland Mission in Peru be informed that the Committee is prepared to undertake missionary work in Trujillo in conjunction with the Free Church of Scotland Mission in Peru as soon as proper candidates can be sent out.

The Free Church Mission in Peru is most cordial in offering its services in assisting Orthodox Presbyterian missionaries to enter the country under these new conditions. However, it cannot assure the Committee that missionaries can be admitted, due to the continued opposition of the Roman Catholics who apparently still have much influence in the Foreign Office in Peru.

The Committee is hoping that candidates will soon present themselves for this mission so that a test can be made, for it feels that perhaps one of the most open doors in the world is being neglected by the church when it fails to enter this needy field in South America.

### Announcing

# An Overnight Conference

of the

## Philadelphia Presbytery Machen League

# May 29th and 30th

at Westminster Theological Seminary

### SPEAKERS

Rev. Edward L. Kellogg  
Professor John H. Skilton  
Dr. Robert Strong

Rev. James W. Price  
Rev. Samuel J. Allen  
Rev. John P. Clelland

Registration should be sent immediately to Miss Mary Collmer, 548 Grovania Street, Willow Grove, Pa. The cost for three meals and sleeping accommodations is only \$1.75 (to those of junior high school age or younger, \$1.25). There will be a ten cent penalty for neglecting to register before May 16th. Persons unable to attend the entire conference may be served luncheon for 45c and dinner at 65c. Each delegate must bring sheet, pillow case, blanket, and personal articles. **REGISTER NOW.**

First Meeting—7:30 P. M., Monday, May 29th

Last Meeting—7 P. M., Tuesday, May 30th

**Make This a Real Memorial Day!**