

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

The Living Saviour

J. Gresham Machen

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A Committee Report

Oh, that God would open men's eyes that they might see, that they might detect the grand sweep and power of His testimony to Himself in His Word! Oh, that He would take away the terrible blindness of men's minds! Has He taken away the blindness of your minds, my friends? Do you know the risen Christ today as your Saviour and your Lord? If you do not yet know Him, will you not bow before Him at this hour and say, "My Lord and my God"?

—J. Gresham Machen

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



A GAIN the Youth Center flings wide its doors to you all in hearty welcome. And you'll be particularly glad you've come, because we have news about that contest!

Here's the idea. Each of you sit down with your Bible and begin to memorize that tiny gem of a letter from Paul to the Christians at Philippi. By June 25th (that gives you three months) go to your pastor and recite to him as much as you know, whether it be several verses, a chapter, or the whole book. But right now send me a postal requesting the form which your pastor will fill out when he hears you. On this form will be indicated how much you were able to repeat.

Prizes? Yes, of course! I cannot tell you this month what they are, but they are worth working for, you may be sure. Besides that, all who enter the contest will gain immeasurably by storing in their minds and hearts this beautiful book.

Why not choose certain choice sections of Philippians, and learn them at your Sunday evening meetings? That will help interest everyone in the contest and will make the memorization easier for all.

Girls! Don't you like the idea of Philologus Club? Is there a possibility of organizing one in your own church? Look into it. If you'd like any additional information about the club in Willow Grove, write to the President, Miss Katherine Scheisser, 19 North York Road, Willow Grove, Pa.

How many of you are working on the book collection drive for the Library of the Christian University? Remember to keep me posted on your progress. And send in a picture of your group standing proudly behind the stack of books you collect!

Well, I guess you'll be kept busy, by the looks of this letter. That's the best way to be happy, isn't it—by keeping busy for your Lord!

Norma R. Ellis

Director, The GUARDIAN
Youth Center

Intimate Glimpses

TO QUITE a few young women in Willow Grove, Pa., Thursday means Philologus! The Philologus Club was founded twelve years ago by its honorary president, Roberta Strong. The club's name is taken from Romans 16:15 and is freely interpreted to mean "lovers of the word." Although Philologus meets at the Calvary Church, it is to be an undenominational organization for Bible study, prayer and fellowship to which its members can invite nonchristian friends with



a view to bringing them to Christ. Every week the club is taught by a student from Westminster Theological Seminary, and every other week it meets for dinner by traditional candlelight.

The club's motto is "Eteri Kori," For the Other Girl. In order to be a member you must be between the ages of fifteen and thirty-five and sign the pledge which reads: "I have accepted Jesus Christ as my personal Saviour; I desire Him to be not only Saviour but master of my life; I will confess and follow Him and seek to radiate Him and to make my life count for others."

Although the prime purpose of the club is spiritual, it does have other activities. The Philologians are pictured here working on an afghan for the Valley Forge Hospital. The club has also entertained a group of Waves from the Willow Grove Naval Base. The year is highlighted by a Mother's Day Banquet and an extra special annual winter banquet.

"Evening, and Morning, and at Noon"

IT'S fun to talk, isn't it? Don't laugh. You know that's true. But it is fun particularly when you are talking to a friend for whom you care a lot. You have so much to tell him that you think you will burst if you don't pour it all out.

We who are Christians love our Lord. He has been so good to us in saving us and watching over us. Why, then, don't we delight more to talk to Him, to pour out our hearts to Him in prayer?

Of course, prayer to God is a matter quite different from conversation with another human being. God is so high and lifted up. He is invisible. He does not answer us by a voice from heaven. Admittedly, it is difficult to pray.

Yet we are not excused from it. Paul told us to pray without ceasing. David said in Psalm 55:17, "Evening and morning and at noon will I pray and cry aloud." Daniel prayed though it meant the lion's den for him. Christ taught that men ought always to pray and not to faint. He Himself felt the need of prayer and poured out His heart to God His Father.

These are busy days. All of us have more things to do than moments in which to do them. But we cannot afford to neglect prayer. It is God's command that we pray. It is, moreover, the highest privilege imaginable to be able to address the great God, the mighty Creator and Sovereign of the universe!

THINK ON THESE THINGS:

1. What Biblical examples of answered prayer can you think of? What examples in your own life?
2. What do you think about the practice of repeating the Lord's Prayer in public gatherings where there are many unsaved persons?
3. What good excuse is there for us to neglect prayer?

A SUGGESTION: Why not use these monthly meditations and questions as a basis for a brief discussion at your monthly social?

The Living Saviour

SERMON

*A Sermon by the REV. J. GRESHAM MACHEN, D.D., Litt.D.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

"Lo, I am with you always, even unto the end of the world" (Matt. 28:20b).

IN THE synagogue at Capernaum, there was a new teaching. He speaks, they said, as one having authority, and not as the scribes. There, we are sometimes led to believe, is the origin of the religion we profess. "Give us that authority, and we can banish speculation. Jesus taught a way of life; let us walk in it and leave speculation to the philosophers. Jesus seemed to have no fear of the inscrutable power that rules the world; let us simply walk in His footsteps and be equally fearless." A simple program, and one that seems full of promise! But there is one trouble with it—it does not work. The imitation of Jesus has never yet been carried out. As a mere ideal, Jesus is a failure.

A failure, first of all, because of the very nature of an ideal. An ideal must of necessity be insufficient, if it be made the sole basis of life. Even this matchless ideal is insufficient; it often leaves us without guidance. True, Jesus enunciated some very far-reaching principles; put the Sermon on the Mount into practice, do as well as hear, and society will indeed be founded on the rock. But the process of application is often very difficult. Modern life is complex. Whole departments of life seem to be neglected in the words of Jesus. What about man's relation to the state? "Render unto Cæsar the things that are Cæsar's"? A pregnant saying, but surpassingly difficult to apply! Is the modern state to be treated like Cæsar? What about art? Jesus did not despise it, for He spoke the parables. But what place should it have in human life, and how is it to be related to morality and to religion? And, to come nearer home, what of the nameless, concrete problems of individual life? Study the

ethical principles of Jesus all you please, and still you will often be in hopeless perplexity. As a mere ideal—let us say it bluntly—as a mere ideal, Jesus is simply insufficient. And as an ideal, He is also powerless. The ideal is one that can never be attained—because of human weakness. A strange fact, but an undoubted one; a fact of experience! When we wish to do good, evil is present with us. Sin is no mere collective name for a chance succession of wrong actions, but a mighty unitary, spiritual power of evil. In the presence of it, we are helpless; it drags us back into the mire; it obscures the blessed vision with a black pall of despair. To talk about an ideal to a man under the thrall of sin is a cruel mockery.

As a mere ideal, Jesus is a failure. But He never was content to be a mere ideal. And none of His contemporaries thought of Him as such. True, in that synagogue at Capernaum, they did think of Him as an ideal, as an example; they marveled at His teaching. He spoke as one having authority and not as the scribes. But that was not the only cause of wonder. "He commands even the unclean spirits and they obey him"! From the first, Jesus appeared not merely as a teacher, but also as a healer; He brought not merely guidance, but active help; He had not merely authority, but also power.

Jesus the great physician! The great healer of every sickness and every infirmity! The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear. And this cure of bodily ills was but a sign and proof and seal of the healing of the soul. He who said, "I will, be thou clean," said also, "Thy sins are forgiven thee." Jesus the healer of souls! God knows, we need Him still. When past sins rise up to mock our best endeavors, when our strength is sapped by the power of evil, when our lives seem to be a hopeless tangle, unlike anything that was ever seen before, escape shut off on every side, regret

and remorse staring us in the face whichever turn we take, a strange miserable hopeless puzzle, beyond our own comprehension and far beyond our own power to help—we need a healer. We need one who knows us better than we know ourselves, one who can untangle the snarl of our lives, who can apply a healing touch to the dreadful wounds of the soul, and set us forward in some new, strong, healthy life.

A healer—where shall we find him? A few men and women found such an one long ago in Palestine. A paralytic borne of four—"Child, thy sins are forgiven thee." A publican sitting at the receipt of custom—"They that are whole need not a physician, but they that are sick." A demoniac among the tombs, whom they found sitting clothed and in his right mind. A sick woman, who touched His garment—"Daughter, thy faith hath saved thee; go in peace." These, somehow we are sure of it, received peace. They found a healer.

But we! Where shall we find him? This Jesus of Nazareth died these nineteen hundred years ago. And there is none to take His place. Compare with Him the men of the present day, even the best of them, and we are in despair. For the people of ancient Galilee, life's problem was easy; they needed only to push in through the crowd or be lowered through some Capernaum roof, and the long search was over. But we are separated by nineteen centuries from this One who alone could give us aid. How can we bridge the gulf of time that separates us from Jesus?

Now some people regard it as a very simple matter. "Jesus is not dead," we are told, "He lives on through His recorded words and deeds. We do not need even to believe it all; even a part is sufficient; the wonderful personality of Jesus shines out clear from the Gospel story. Jesus may still be known. Let us simply—without speculation, without theology—abandon ourselves to His spell, and He will heal us."

There is a certain plausibility about that. It may readily be admitted that Jesus lives on in the Gospel record.

* This sermon was first preached by Dr. Machen in the chapel of Princeton Theological Seminary in 1913, and was preached frequently for about ten years. The form here printed is somewhat revised and is noted as having been preached at the First Presbyterian Church of Princeton on January 6, 1923.

In that narrative, we see not merely a lifeless picture; we receive the impression of a living person. We can still share the astonishment of those who listened to the new teaching in the synagogue at Capernaum. We can sympathize with the faith and devotion of the little band of disciples who would not leave Him when others were offended at the hard saying. We feel a sympathetic thrill of joy at the blessed relief which was given to men who were sick in body and mind. We can appreciate the wonderful love and compassion of Him who was sent to seek and to save that which was lost. A wonderful story indeed, not dead, but pulsating with life at every turn!

The Jesus of the Gospels is a real, a living person. But that is not the only question. We are going forward far too fast. Another question remains. Jesus lives in the Gospels. But we of the twentieth century, how may we come into vital relation to Him? There is the real question. He died nineteen hundred years ago. The life which He now lives in the Gospels is simply the old life lived over and over again. And in that life we have no place; in that life we are spectators, not actors. The life which Jesus lives in the Gospels is, after all, for us but the spurious life of the stage. We sit silent in the playhouse, and watch the absorbing gospel drama of forgiveness and healing and love and courage and high endeavor. In rapt attention we follow the fortunes of those who came to Jesus laboring and heavy-laden and found rest. For a time our own troubles are forgotten. But suddenly the curtain falls, and out we go again into the cold humdrum of our own lives. Gone are the warmth and gladness of an ideal world. "In their stead a sense of real things comes doubly strong." We are no longer living over again the lives of Peter and James and John. Alas, we are living our own lives once more, with our own problems and our own misery and our own sin. And still we are seeking our own Saviour.

Let us not deceive ourselves. A Jewish teacher of the first century can never satisfy the longing of our souls. Clothe him with all the art of modern research, throw upon him the warm deceptive calcium-light of modern sentimentality, and despite it all common sense will come to her rights again, and for our brief hour of self-deception will wreak upon us the re-

venge of hopeless disillusionment.

But, says the modern theologian, are we not, in rejecting theology, in being satisfied with the historical Jesus, merely restoring the simplicity of the primitive gospel? No, we answer, you are not, but you are not so very far wrong. You are really returning to a very primitive stage in the life of the church. But that stage is not the "Galilean springtime," for in Galilee men had a living Saviour. There was one time, and one time only, when the disciples lived, like you, merely on the memory of Jesus. When was it? It was a gloomy, desperate time—it was the three sad days after the crucifixion. Then and then only did Jesus' disciples regard Him merely as a blessed memory: "We hoped that it was he which should redeem Israel." Shall we remain forever in the gloom of those sad days, or shall we pass out from them to the warmth and joy of Pentecost?

Let us not deceive ourselves. We shall remain forever in the gloom unless we take one decisive step. We may have joy for sadness and power for weakness. But not by easy half-way measures, not by compromise with the wisdom of the world, but only by a divine radicalism, only by one stupendous act of faith. What was it that within a few days transformed that humble band of mourners, after the crucifixion of Jesus, into the spiritual conquerors of the world? History is relentlessly plain. Whatever it was, it was not the memory of Jesus' life. That was a source of sadness, not of joy. It was one thing, and one thing only: It was the message, "He is risen."

That message is despised today. Science, flushed with conquest, grown over-bold, would relegate it to the limbo of discarded fancies. Even the church would do without it. Jesus is dead, we are told, but we must treat Him as though He were alive. An heroic effort! To it have been devoted the resources of modern scholarship. But a failure! Despite it all, the power of the church, under such treatment, is slowly but steadily declining. And no wonder. False sentimentality is no conqueror. If Jesus is dead, He must be treated as dead. This question must be faced: Give Jesus up, or believe that He rose from the dead. It is not easy to believe; the resurrection can no longer be accepted as a matter of course. Against it are arrayed mighty

resources of modern culture. Traditional, second-hand faith is rapidly being swept away. Faith, in this age, must be of sterner stuff. If it is retained by ignoring facts, it may be useful to the individual, but it will never conquer the world. But there is another kind of faith. Faith that does not ignore the findings of modern science, but supplements them. Faith that sweeps away the superficial technicalities of research, and faces the persistent, underlying facts—the fact of sin; the sinless, unearthly character of Jesus; His mysterious self-consciousness; the testimony of the disciples; the empty tomb; the very origin of the Christian church; the glories of Christian experience. Attend to these facts, and you will believe in the resurrection. It is not easy to believe. And we need not regret it. An easy faith would never conquer the world. The resurrection can at least no longer be accepted as a commonplace thing. If a fact, it brings us today as never before into naked connection with the ultimate mystery. Faith is no longer easy to attain. But once attained it is doubly worth a battle.

If we believe that Jesus rose from the dead, we can have hope. A Saviour lives! But the religious problem of our lives has not yet been solved. An historical conviction of the resurrection of Jesus is not the end of faith, but only the beginning. If faith stops there, I fear it will never stand the fires of criticism. Jesus lives. But what good is it to us? We are like the inhabitants of far-off Syria. The fame of Him has gone abroad; there was a prophet in Galilee who could heal every ill of body and mind, and we are told that He still lives. But, alas, we are not with Him, and the way is far. Jesus lives. But that is not enough. He lives, and we are told that He has healing for us. But before we can be healed we must find Him.

How shall we find Him? There is the problem. You and I who sit in this house today, how shall we find that Jesus who lived and died and is declared to live again. Surely it is not so very plain. We cannot find Him in crowded houses or by the lake-shore or in desert places; we cannot be lowered through the roof into any room where He sits amid scribes and Pharisees. If we employ only our own methods of search, we shall find ourselves on a never-ending, fruitless pilgrimage. (See "Machen," page 95)

Sunday School Decline

EDUCATION

Its Cause and Cure

By the REV. CALVIN K. CUMMINGS

Pastor of Covenant Orthodox Presbyterian Church, Pittsburgh, Pa.

AT A recent biennial meeting of the Federal Council of the Churches of Christ in America held in Pittsburgh, a considerable degree of alarm was expressed concerning the decline of the Sunday school in America. The Rev. Philip M. Widenhouse, director of the Department of Research and Planning of the Washington district of the Federal Council, revealed that right in our nation's capital only one out of every ten children is attending Sunday school. "At the present rate of loss, there will not be a Sunday school thirty years from now," Mr. Widenhouse declared. Sunday school attendance has dropped four million during the last ten years. When it is realized what a tremendous well-spring to the church of Christ the Sunday school has been in the past, these facts must be cause for deep concern to Protestant Christians throughout our nation. The time has come when we must analyze these facts and seek to determine the cause and the cure for this perilous decline.

Numerical decline is not necessarily a proof of spiritual decline. In the history of the Christian church, sometimes the church has been strongest when it was smallest: witness Paul's day and John Calvin's. Sometimes, also, when the church was largest, it was weakest, as in the time of Constantine. But our sovereign God has promised that His Word "will not return unto him void" and that He would "add to the church daily such as should be saved." In consequence, the periods of the most extensive and intensive evangelistic effort have usually been followed in due time by the periods of greatest numerical growth.

The proper analysis and solution of the problem lies, we believe, not with statisticians or theorists but with those ministers, if they can be found, whose Sunday school enrollments have increased rather than declined during the past decade. That has been the happy experience under God which the average Orthodox Presbyterian minister has had. During the past five years, the Sunday

THE Committee on Christian Education of The Orthodox Presbyterian Church wishes to call the attention of the denomination to the article on this page, and to ask its earnest consideration of the content and conclusions of the author as they bear upon the Sunday school program of the church.

school enrollment of The Orthodox Presbyterian Church has increased over twenty-eight per cent., an average of over five and a half per cent. per year. If the present rate of increase in enrollment continues, in the next thirty years our Sunday schools will not be defunct but will have increased by more than half their present size.

Let it not be said that our ministers have less difficult and more promising fields than those common to most Protestant churches. In many instances, those ministers have had to labor under great physical handicaps. For example, we had to start our first Sunday school in a hotel room in the heart of Pittsburgh's business district, but children were found and some of these children still remain with us. The present location of the church is in an area having four Roman Catholic churches and a fifty-five per cent. Roman Catholic population. In addition there are thirty-four Protestant churches in the area. But a Sunday school was started and now has an enrollment of at least eighty. In another locality a Sunday school has been started in the basement of a private home and at a very unfavorable hour for this area—Sunday afternoons. At this school there are about thirty from the neighborhood who attend with a fair degree of regularity. Other men in the church, no doubt, have had even more difficult situations to face and quite likely have had a greater degree of success. An Orthodox Presbyterian minister, then, however humble and despised, has a right to be respected when he seeks to pre-

sent the cause and cure for the decline of the American Sunday school. He has succeeded in some measure, where others have failed.

Modernism

There have been at least three causes that have contributed to the present plight of the American Sunday school. Correspondingly, there are three potential remedies. First and most basic of all is the fact that Modernism has cut the very nerve of evangelistic effort. Modernism denies that children are lost sinners, under God's wrath and curse. Modernism repudiates the gracious salvation provided and effected through God's Son and Calvary's cross. Modernism, when it attacks the deity of our Lord, undermines the authority of the great commission to go and preach the gospel to all. This Modernism has come to dominate the life of many of our larger Protestant denominations. Decline in evangelistic endeavor, and the attendant results, were inevitable. Why labor to reach children for Christ, if they are not lost and Christ cannot save them? What compulsion does the command of Christ have when He has been reduced to the level of mortal man? Modernism is doing for our Sunday schools what New England Unitarianism is doing for the churches—emptying them. When the evangel is once more rediscovered and believed, then only may we expect a resurgence of evangelistic effort. Not until there go forth into the churches of our land more men like those who are trained at Westminster Seminary, who truly believe the gospel of Jesus Christ, can we hope for any improvement in the situation. The first remedy: God give us men, men with unshakable conviction in the truth of God's Word, men who believe the gospel and live as those who believe it.

Wrong Aims

Another factor that has contributed much toward the decline of the modern Sunday school has been a failure to recognize and to fulfill
(See "Cummings," page 90)

Forsaken of God!

MEDITATION

An Easter Meditation

By the REV. LEWIS J. GROTENHUIS

Pastor of Calvary Community Church, Phillipsburg, N. J.

THE prophet writes of the Christ, "He was despised and rejected of men." He relates these words to the attitude of man to the Man of Sorrows. Yet how utterly despised and rejected He was is understood only as we relate these words to God, the Father.

Out of the darkness of a midday midnight come forth still darker words, "My God, my God, why hast thou forsaken me?" In the Hebrew, only four brief words—yet never were there words like these. Before them we stand in silence, for who can begin to fathom their depths? Here are climaxed all the sufferings of the Son of Man. And in utter wonderment we say,

"We may not know, we cannot tell
What pains He had to bear.

But we believe it was for us

He hung and suffered there."

This is the day for which Jesus had come. For this hour, He had said. No, not alone for this hour, for His active obedience to the full law of God was also for us and as important in the work of our redemption. But now it passes to the background during these Friday hours as the cross is lifted on Golgotha. Sin nails Him to the cross, and in this hour there passes through the mind of the spectator His life's history: "... a Saviour born ... about my Father's business ... a ransom for many ... except ye eat the flesh of the Son of Man and drink His blood ... this is my body broken for you ..." Then from the midday darkness all of the physical pain and violence, all of the mental anguish and suffering of soul which sin in its entirety calls forth, spills from His lips, "My God, my God, why hast thou forsaken me?"

What it means, what it involves when Jesus is forsaken of God, what were the depths of the agony of His soul, we do not know. Yet there is one who can tell to fuller extent than we what Jesus meant and what agony He suffered when He cried, "My God, my God, why hast thou forsaken me?" That person shall know, not because he has fathomed their depths, but because he will have in a measure ex-

perienced them. That person is the one who, at death, having trampled under foot the blood of the everlasting covenant, shall be cast forever into hell. There in hell, being forever and completely forsaken by God and separated from His presence, shall he know something of what Jesus meant when from the cross He cried out, "My God, my God, why hast thou forsaken me?"

When Jesus died upon the cross He died as a substitute. As our substitute there He bore in our place all the pain and agony of sin, the fullness of God's wrath even to the uttermost, so that He was forsaken even of God. By His bearing it for us, we by faith are freed. He suffered that in eternity we might not suffer. He died that we might live. He permitted the violence of earth to crucify Him so that the violence of hell might not crucify us. He was forsaken of God that we, in Him, might neither on earth nor in heaven be forsaken of Him. He said, "My God, my God, why hast thou forsaken me?" so that we might say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

So then, as you hear Jesus speak these heart-rending words as the hours of darkness veil the face of the sun, know ye that the redeemed in Christ Jesus shall never here be able to plumb the depths of them. Nor yet in heaven, for though we may there more fully realize how much Jesus suffered for us that we might enter heaven, that understanding will never be complete. We shall never know by experience what it is to be forsaken of God.

Truly then the darkness was symbolical, for even as it veiled the midday sun, so the Father hid His face from the Beloved. But though the depths of the Saviour's cry remain unfathomable, do not let that hide the plain and simple message of it all. His words are but the summarization of all that He suffered and in them we see the whole of the cross. Here is

instruction first of all in the exceeding sinfulness of sin. See the thorny crown upon His head. See His pierced hands. Behold those great drops of blood as they spill from His wounds. See His lacerated back. Consider the depths of His agony. Behold the unutterable anguish of body and soul. As we see and hear, we bear witness that nowhere else is sin so exceedingly vile as here. This is the epitome of sin—decide—man vilely slaying his God.

Again, here is simple instruction in the inflexibility of divine justice. Have we not read that His justice is inflexibly severe? "The soul that sinneth, it shall die." The law's chorus is, "Cursed, cursed, cursed." Has not God said He will by no means clear the guilty? Yes, we have read it. But here see it! His suffering, His shame and reproach, His agony and pain, as they are climaxed in this cry, visualize it for us. Truly, if the pure One suffered so fearful an amount of agony, how shall we escape if we neglect so great salvation?

Here is also instruction in the omnipotence of love. The littleness of the love of man for his fellow-man has made men doubt even the love of God. Yet the world is not completely bare of love, for on occasion one beholds the beauty of it. Or who is so blind that he does not see the love of God expressed in His mercies of the day? But would you behold love? Then go to Calvary. Behold Him who is nailed thereon. Truly here is love: love revealed as never before—the mercies of that midday night spell LOVE in capital letters.

"See from His head, His hands, His feet

Sorrow and love flow mingled down.

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

This is love. Here is the omnipotence of love expressed. He who would know it fully, let him withdraw to Calvary and see and hear the Man of Sorrows die.

So this One died forsaken even of
(See "Grotenhuis," page 90)

Scripture on Coöperation

(EDITOR'S NOTE: This is the first portion, except for a brief preamble which has been omitted, of the report of the committee elected by the Eleventh General Assembly to investigate the American Council of Christian Churches and to study the passages of Scripture bearing on the principles that should govern The Orthodox Presbyterian Church in the matter of coöperation with other religious bodies. The committee was also instructed to make recommendations to the assembly as to the future relation of The Orthodox Presbyterian Church to the American Council of Christian Churches. The second portion of the report, which is directly concerned with the matter of the American Council, will follow in an early issue.)

ALTHOUGH "the purest churches under heaven are subject both to mixture and error" (Westminster Confession of Faith, XXV, V), the distinction between true churches and false churches is valid, and no coöperation of a true church with a false church in matters of religion is permissible. Just when a given church ceases to be a true church and becomes a synagogue of Satan is sometimes difficult to say, but it can safely be asserted that a church which has officially denied such cardinal truths, to name but a few, as the Holy Trinity, the Deity of Christ, His virgin birth and bodily resurrection, or His headship over the church, has forfeited every claim to the name of a church of Christ. That all coöperation of a truly Christian church with such a church in matters of religion should be entirely out of the question is the plain and emphatic teaching of II Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them,

and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

That this passage does not forbid all association of believers with unbelievers is clear from I Cor. 5:9, 10: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." It is just as clear that it is permissible in some instances for believers to be members of the same organization with unbelievers. Abraham entered into a confederacy with Aner, Eshcol and Mamre, Canaanite chieftains (Gen. 14:13). And the fact that God himself in His providence brings believers and unbelievers together as citizens of one nation was recognized by the apostle Paul when he made use of his rights as a Roman citizen (e.g., Acts 25:10, 11). But the passage II Cor. 6:14-18 does teach unequivocally that believers may not be yoked together with unbelievers in one religious organization and may not engage in united worship with them. "What agreement hath the temple of God with idols?" We may take it for granted that in The Orthodox Presbyterian Church this Biblical principle is regarded as excluding both coöperation with such a church as The Presbyterian Church in the U.S.A. and membership in The Federal Council of the Churches of Christ in America.

On the other hand, coöperation of The Orthodox Presbyterian Church with other truly Reformed churches is not only possible but obligatory. The reference here is to churches which not merely have Reformed standards, but also strive zealously to adhere to these standards. The principle that the visible church and the invisible church are not two churches, but that the former is a manifestation of the latter, and that the visible

THE OPC

A COMMITTEE REPORT

To the Twelfth General Assembly of
The Orthodox Presbyterian Church

church must manifest in particular the unity of the invisible church, makes coöperation among truly Reformed churches a solemn duty.

That the principle just named is taught in Scripture permits of no doubt. The very fact that the writers of the New Testament did not take pains to distinguish sharply between the visible church and the invisible, but ordinarily subsumed both under the one term "church" is significant. According to the New Testament the visible church and the invisible are not two distinct entities. On the contrary, there is but one church, and visibility and invisibility are two aspects of the one church. Therefore what is predicated of the one can frequently be predicated of the other also. The most significant difference between the two is that the one is pure, while the other has an admixture of impurity. But even that difference is an abnormality. Ideally conceived the two are identical. For that reason the visible church must manifest all the attributes of the invisible. The fact that in this dispensation it never does so to the point of perfection does not detract one iota from this obligation. Now one of the most outstanding attributes of the invisible church is its oneness. It is the body of Christ, and that He has but one body goes altogether without saying. Of the many passages of Scripture that teach the oneness of the church we refer only to Rom. 12:5, which describes the church as "one body"; Eph. 1:22, which states that it has "one head"; Eph. 4:5, which ascribes to it "one faith"; and I Cor. 12:13, which teaches that "by one Spirit are we all baptized into one body, whether we be Jews or gentiles, whether we be bond or free; and have all been made to drink into one Spirit." The evident truth that unity not only does characterize the invisible church, but also must characterize the visible church is taught specifically in such a passage as Eph. 4:1-6: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering,

forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Two whole chapters in the New Testament that may be said to place tremendous emphasis on the necessary manifestation of the unity of Christ's body are Romans 12 and I Corinthians 12. The same teaching is explicit in Christ's prayer "that they all may be one" (John 17:21). This petition can hardly request the spiritual unity of believers, for it is an existing reality. What it asks is that believers may become fully conscious of their spiritual unity and may fully manifest it. Hence Christ adds the words: "That the world may believe that thou hast sent me." Dean Alford comments that the "effects" of this unity "are to be real and visible, such that the world may see them."

From the Scriptural principle just stated an important deduction must be made regarding the extent to which a church which esteems certain other churches equally pure as itself must cooperate with these churches. It is no exaggeration to say that it is in sacred duty bound to seek organic union with these churches. Thus the principle of the oneness of Christ's church makes it obligatory for the truly Reformed churches in any one country—to say nothing of other countries—not only to explore the possibilities of organic union with one another, but to bend their efforts definitely to that end. The fact that in the course of history and under the guidance of divine providence they were founded amid different circumstances as distinct denominations does not warrant the continuance of their separate existence. Nor may complete unanimity on every detail of doctrine and practice be made a prerequisite for union. Nor again may differences of mere tradition keep them from merging. The church of Jesus Christ must be controlled, not by traditions of men, but by the Word of God. To be sure, before organic union could be effected much preliminary work would have to be done, and one of the most difficult aspects of this work would likely be to distinguish between human traditions and Scriptural beliefs and practices; but the path of duty is clear.

The question remains whether The Orthodox Presbyterian Church should cooperate with churches which do not fall within the two categories already discussed; that is, with churches that have not denied Christianity but are less pure in our estimation than is our own church. The circumstances that led to the election of the committee which is now reporting make it seem likely that this question was uppermost in the minds of the commissioners to the Eleventh General Assembly when they resolved that this study be made.

Here must be considered the so-called pluriformity of the Christian church. Historic Presbyterianism has recognized this pluriformity. That is to say, Presbyterianism has acknowledged, as Christian, churches other than Reformed communions: for example, Lutheran, Methodist and Baptist communions. It is of utmost importance to note that, in doing so, Presbyterianism was not motivated by doctrinal indifference, but by Christian love and forbearance. Presbyterianism has historically insisted on its being the most consistent manifestation of Christ's body. Therefore it could not grant that other churches are equally pure. On the contrary, it has held that other than Reformed communions are guilty of doctrinal and governmental aberrations from Scripture. But in spite of their errors it has regarded these communions as churches of Christ. In recent years the validity of this recognition of the pluriformity of the Christian church has been called into question by certain able Reformed theologians who seem to take the view that only a truly Reformed church deserves to be denominated a church and that other communions are more accurately described as sects. While it is possible that coming decades will bring much discussion of this matter, it is obviously the part of wisdom at this time for The Orthodox Presbyterian Church to adhere to the historic Presbyterian position and to permit that position to determine its policy with reference to cooperation with other than Reformed churches. Now if that be done, the conclusion is warranted that a measure of cooperation of The Orthodox Presbyterian Church with other than Reformed churches is not out of the question. The question may even be asked whether the principle that the unity

of Christ's church must be manifested as fully as possible does not render our cooperation with such churches desirable and even obligatory. Your committee would answer that question in the affirmative.

At this point an important reservation must be made. In no case may The Orthodox Presbyterian Church in its cooperation with other churches sacrifice, or even compromise, its distinctiveness. The distinctiveness of our church is its very reason for existence. If it has no decidedly worthwhile distinctiveness, it has no right to exist as a denomination, and its continued existence constitutes sinful schism. It must be assumed that The Orthodox Presbyterian Church is convinced that its principles and practices are more Scriptural than are the principles and practices of such churches as are not Reformed or Presbyterian. To these Scriptural principles and practices it must adhere as unswervingly in its cooperative activities as in its individual testimony. For that reason organic union of The Orthodox Presbyterian Church with a church not itself Reformed in its theology nor Presbyterian in its polity is entirely out of the question. Either such a union would be a union only in appearance, not in reality, and therefore a sham; or such a union would be effected at the expense of truth and principle. And the latter of these evils is the very thing that curses almost every present-day movement aiming at church union. It also follows that an important element in whatever cooperation The Orthodox Presbyterian Church may enter upon with churches that are not Reformed will have to consist in its calling the attention of these churches to their errors and seeking in the spirit of love and humility to dissuade them from these errors.

(To be concluded)



"In reading of all history, ever now and then make a convenient pause to think, What can I see of the glorious God in these occurrences? And always remember, The providence of the glorious God in governing the world is now under my contemplation."

—COTTON MATHER

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EDITORIAL

Easter

WITH the coming of Easter we approach one of the two greatest of Christian festivals. We rejoice in the prominence which Christmas and Easter have attained because they are monuments which constantly remind us of the historical and therefore undeniable facts which underlie Christianity.

Although the reformers John Calvin and John Knox thought that all the church festivals should be eliminated so as to cast off entirely the Roman shroud, yet the prominence of these festivals has spread with Christianity. We can understand the fears of the reformers, for we know from experience that the ritual which is often attached to these feast days can lead, and has led in many cases, to mere formalism of worship. As a result, churches of Reformed persuasion, observing the presence of both danger and benefit, have omitted the ritual but have retained the festivals in order to keep before the world and church alike the two basic facts of Christianity: the Son of God was born into the world; He rose bodily from the grave, victor over sin and death.

We are glad that the resurrection of Jesus is celebrated not only each Sunday but also on one great special day each year. For on that day we lay special emphasis on the fact, over against the scoffer, that the sinless Christ who died rose again, and over against the pseudo-Christian Modernist, that it was not simply a vague "spirit" of Christ which came alive in the church on the "resurrection" day, but that the body which had been dead and laid in the tomb of Joseph of Arimathaea was alive again. How

important this is! "If Christ be not raised, your faith is vain; ye are yet in your sins."

Christ, however, is raised. On Easter Sunday we commemorate anew this glorious redeeming fact and rejoice in the hope of the glory of God.

—J. P. G.

Chain Letters

AMERICANS are faddists. Anything new seems to catch their eyes and they try it out to see what benefit they can derive from it. A new fad, which seems to have begun as much as a year ago but is just now reaching national proportions, is the prayer chain letter.

One such letter which we have seen calls for daily prayer for thirteen days for victory for our armed forces, and for the receiver of the letter to send copies of it to thirteen others. Then "on the thirteenth day see what good thing happens. One person who broke this chain went blind on the thirteenth day." Another, involving no such dire threats, simply calls for repeating the Lord's Prayer a certain number of times, at the end of which some blessing will be received. There are thus different forms of these prayer chain

letters, but they all contain the same errors.

We are not at all surprised to see such a fad sweep this country for, not being a Christian country, it does not know what true prayer is. Undoubtedly the great majority of these chain letters are sent because of the sincere belief (probably true) that God's people do not pray enough for the world in its travail, and with the best intentions—to get more people to pray more earnestly and persistently for our very present needs. However, there are a number of errors in these chain letters, several of which we feel must be pointed out as rendering them unworthy of the support of Christians.

In the first place, the letters are often sent out indiscriminately, to Christians and nonchristians alike. For a believer to do this is to give to the unbeliever the impression that he has the privilege of praying in the same way as the Christian to God, the ruler of the world, when actually he does not. This is blasphemy. It degrades God by bringing Him down to such a level that He can be approached by a defiled, uncleansed individual. But how well does God protect His holiness! There is "one mediator between God and men, the man Christ Jesus" (Tit. 2:5), and he who does not have that Mediator does not come to God. Again, it is only because we have a "high priest . . . Jesus the Son of God" that we may come "unto the throne of grace" (Heb. 4:14-16).

In the second place, those letters which call for a daily repetition of the Lord's Prayer partake of the sin of "vain repetitions" which characterize the praying of so many of the heathen (Matt. 6:7). It was to combat this very sin, among others, that Jesus spoke that prayer: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." There is no benefit in a vain babbling of a prayer from memory without a proper application of its principles to the particular situation. To put it another way, there is no magical power residing in the Lord's Prayer. To use it as though there were is to fall back into the practices of heathendom.

Finally, all the letters of which we have heard fail to acknowledge the sovereignty of God. Whether it be four days, a week, thirteen days, two weeks, a month, or any specified

**The Proposed Reply
in the Clark Case**

THE committee elected by the Presbytery of Philadelphia to formulate an answer to the complaint against certain actions of the presbytery in connection with the licensure and ordination of Dr. Gordon H. Clark has completed the preparation of an answer to be submitted to the presbytery on March 19th. In addition to copies printed by the presbytery for its members, a number of other copies have been privately printed. They are available on request to Dr. Robert Strong, 707 Lincoln Avenue, Willow Grove, Pa.

Copies of the complaint are still available at 10c each from the office of The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

period of time, they all set a date for God to work. How contrary is that to the testimony of Scripture that our times are in the hands of God and that He doeth according to His will in the army of heaven and among the inhabitants of the earth! God has never bound Himself by promising in His Word that He would give us what we ask after we had prayed a certain number of times. Our desires and petitions must always be subject to His pleasure and not presume to dictate to Him.

The place for chain letters, we conclude, is first the waste basket and ultimately the fire.

—J. P. G.

Cummings

(Concluded from page 85)

the purpose of a Sunday school as conceived by its founder Robert Raikes. In 1780 Robert Raikes, printer and editor of the *Gloucester Journal* in England, hired four women on Sunday afternoons to teach neglected children how to read and write—to the end that they might learn the holy Scriptures. Such was the intent of the first Sunday school—the reaching of unchurched children with the gospel. Today the Sunday school in America functions quite generally for the purpose of instructing the children of Christian parents. Not only has this diversion of effort done much to take the responsibility for teaching covenant children away from the parents, but it has also resulted in a criminal neglect of America's seventeen million children who attend no Sunday school and whose parents have no concern for their souls.

Therein lies the basic justification for the existence of the Sunday school—the unsaved children. For them primarily the Sunday school should function. Until it is recognized that this is the primary task of the Sunday school and until our program is radically altered accordingly, the Sunday school will continue gradually to die and deserves to do so. Only as the Sunday school functions as an evangelistic agency should it be an aggressive enterprise accompanied by divine blessing and growth. The Committee on Christian Education of The Orthodox Presbyterian Church has taken some very im-

portant steps toward adapting its program of instruction primarily to the unevangelized children. As this emphasis grows, we have reason to hope for a corresponding growth in attendance as well as in the effectiveness of our instruction.

Faulty Methods

It is quite possible, however, that a Sunday school may be truly evangelical in its teaching and evangelistic in its purpose and yet experience discouraging losses. Sometimes there has been another element that has contributed toward the gradual disintegration of the Sunday school. That element has been the lack of effective methods for reaching and holding the children. Too frequently our methods are really a lack of method.

A few simple practices should enable us to wage a more effective warfare against the disintegrating forces constantly at work without and within our Sunday schools. First, go from house to house within a radius of eight blocks of your church in search of children who are not going anywhere to church and offer to have someone call for them and take them to Sunday school. Second, survey the regions beyond the immediate environs of your church and offer to provide for the transportation of the unevangelized children in that area to your Sunday school. Third, have teachers who will be thorough in their preparation of the lesson and who will love these children and give them their time and effort. All this should be done in prayer for the blessing of the Holy Spirit.

Dr. E. G. Homrighausen, at the biennial meeting previously mentioned, arose to declare that one way out of the plight of the Sunday school is "to get into the high schools of the nations. Dr. Stanley Jones has been granted permission to speak in ten different high schools in St. Louis one day each month." Apart from Stanley Jones' Modernism, and apart from the violation of the principle of the separation of church and state, this is not a way out for our Sunday schools. It is an evasion of the problem, not a remedy for it. At best it is sporadic and ineffective. A more thorough, arduous and efficient way must be devised. That way we have feebly sought to outline. It is the way of observing the Lord's Day as Christ and the Apostles observed

it, by engaging in intense spiritual activity among the needy. It is the way of constant and thorough evangelistic effort in the community.

Grotenhuis

(Concluded from page 86)

God. Came at last the words, "It is finished." His obedience, both active and passive, was now fully accomplished.

The world stood by that day. Some said He died a good man. Others, He died for the world's sin. Then a lone voice broke the silence—"He loved me and gave himself for me."

Thus it was that Jesus bore the guilt and penalty of sin upon the tree. But more, in life He merited what no man could have merited—eternal life for man. Though now man's salvation was perfectly accomplished, yet how could we be freed from death if He Himself remained under its power? How could He have obtained the victory for us, if He Himself were vanquished in the contest? Man could not yet sing, "O death where is thy sting, O grave where is thy victory?" Truly He had been "delivered for our offenses," but it was of itself not yet enough. There must be more. There was! for it is written that "God raised him up for our justification" whereby we have been "begotten again unto a lively hope." Truly He who suffered "the pains of death" was raised by the power of God and "given glory; that your faith and hope might be in God."

Thus by the resurrection the work of Christ for His people is accepted of the Father. Thus by His resurrection the complete redemption of the whole of man—body and soul—is fully accomplished and assured. So in death the believer has been enabled to exult, "To die is gain," but in the resurrection he shall sing, "O death, where is thy sting; O grave, where is thy victory?" Christ is risen! Hope has now become assurance!

Praise is meet! "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

And consecration!

"Were the whole realm of nature mine,

That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all."

The Source of Intellectual Security

DOCTRINE

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

I HAVE been talking about physical and mental security.* But there is a phase of the latter that I have not yet discussed. Perhaps it might be called intellectual security.

Intellectual ability plays a prominent part in life of the kind we live today. Physical science modifies life in almost every department, and physical science develops by the application of intellectual power. Both more effective, because more deadly, weapons in war and more useful refrigerators, kitchen sinks, and automobiles are obtained through intellectual application. In the case of Christians, however, there is a phase of intellectual activity that for many decades now has been a particular cause for concern. This is the activity that claims to disprove certain facts upon which Christianity, as an historical faith, is founded. Theological circles have known such activity since the days of the apostles, but there has been an unprecedented increase in it in the last century. Particularly has it been active since the time of Darwin.

Now for a long time it has been customary to defend and support Christianity by beginning at the same place and in the same way that its detractors begin. The attempt has been made to show either that the facts presented by the enemy do not really exist or that they have been misinterpreted. Thus by the same methods and from the same starting point a different conclusion has been reached.

It is becoming increasingly apparent, however, that this method simply does not work. If you begin at the same place and follow the same method as the anti-Christian, the likelihood, if you reason properly, is that you will come out with the same result that he obtains. Not in all, but in most, cases he has reasoned rightly.

Is that, then, equivalent to saying that Christianity is false and that one ought to give it up? Not at all. It is to say, however, that there is something radically wrong with the usual defense

of Christianity in this day. The trouble lies not with Christianity but with the methods of its defenders.

Let's look at the matter for a moment. Deductive reasoning, which is the process of arguing from given, or assumed, premises to a conclusion, is not a process which produces brand new material. It transforms material from one form or shape to another. You start, for example, with certain definite entities. You can reason to conclusions about the meaning of those entities, the consequences of their existence, and their effect on each other. But you never get, by a process of deductive reasoning, any entity whose substance you did not have to start with. Reasoning is not creation.

When the anti-Christian starts a reasoning process, you will never find God among the facts or presuppositions with which he starts. He does not believe in God and, of course, he leaves Him out of his reasoning. By the same token, if the Christian starts at the same place, that is, with the same facts, and uses the same method of reasoning, he does not begin with God either. What happens? Neither of them has God in his conclusions in any definitive way when his reasoning is finished. To be sure, the Christian may say, I think these results indicate the need for postulating God, and the anti-Christian may say, I think they indicate nothing but a lack in our knowledge of natural forces. Neither of them will have an absolute proof of his conclusion, but the anti-Christian's conclusion will be just as consistent a one as that of the Christian.

The error in all this from the Christian point of view is obvious. What right has a Christian to expect to begin a logical process without God and to end it with Him? None whatsoever. What right has he to begin any definitive process of seeking for truth without God anyway? The answer is the same—none whatsoever. The universe was created by God, it is upheld, moment by moment, by God. Any argument which neglects or ignores that fact is working with incomplete

premises and it is bound to secure results which, at the best, are incomplete and, at the worst, fallacious.

Deductive reasoning never produced a new fundamental entity. What about inductive reasoning, then? Induction draws a conclusion from a number of observed facts or experiences. Can you produce God by such a process? No more than by deduction, though you can make one advance over deduction: The latter simply rearranges what you started with; induction leads you to draw a conclusion on the basis of probability. You can, if you wish, introduce God at this point. But, why should you? Only because you choose to interpret the facts in this way. The anti-Christian is just as logical in choosing not to interpret the facts this way.

What, then, is the Christian method of reasoning? What is the right way to defend Christianity to a thinking man?

A Christian is bound to initiate his intellectual processes, his reasoning operations, upon a basis derived from divine revelation. If he does not do so, he cannot expect Christian results. Man cannot get God from non-God. Every defense of Christianity, therefore, that starts with no God and tries to wind up with God is making a hopeless effort. The best defense of Christianity is to show that on the assumption of God you can construct a picture of the universe that makes sense, while without that assumption the picture has no ultimate coherence or meaning. Let them both be constructed. Lay them mentally side by side. Which makes the more complete, the more convincing, picture?

Intellectual security for the Christian, then, lies in accepting God's revelation and basing all of his thinking upon it. Herein lies peace and intellectual satisfaction.



"The people who really believe in the Bible and in the creed of the church and who are dead in earnest about that belief are treated as trouble-makers." —J. GRESHAM MACHEN

* See THE PRESBYTERIAN GUARDIAN, March 10, 1945, p. 74.



Your FAMILY ALTAR

From the Cradle to the Grave

VI. PARENTHOOD

APRIL 5TH. DEUT. 11:18-32 (19)*
IN HIS last great messages to the Israelites, Moses admonishes them to declare unto their children the wonders seen (Deut. 4:9) and the words heard (11:18). A parent's major responsibility before God is to keep the knowledge of God fresh in the minds of his children. Example, formal instruction and conversation are means to this end. Ask the Lord to help you meet this responsibility, that your children may be saved.

6TH. ISA. 28:1-13 (10)

While it would seem from this passage that all the long patience of the Lord is spurned, as Israel hardens its heart against God's instruction, yet there is a profitable thought for us. It is needful for parents to teach their children from infancy, before prejudice, habitual practice and open indulgence in sin hardens them against Christ. Slowly, but patiently and methodically, we should give them precept upon precept, line upon line, of the holy Word of Life.

7TH. II COR. 12:11-19 (14c)

Because Paul looked upon converts with love and as his children in the Spirit, he uses an illustration to point his message. "The parents ought to lay up for the children." As Christian parents we realize that we should provide all material things needful for our family. But ought we not to go further and feel it our duty to supply spiritual food? Pray that your children may be clothed in the garments of Christ's righteousness and fed upon the Bread of Life.

8TH. PROV. 29:14-27 (15)

Correction goes hand in hand with instruction. The wise use of "the rod" will result in wise sons and daughters. The holy Word teaches us that we are born in sin and go astray from infancy. It gives this as a clear reason for chastisement and instruction. Indulgence of a child will bring shame upon the parents, but a corrected son brings both rest and delight.

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

9TH. I SAM. 3:11-21 (18b)

From the sad judgment brought against the family of Eli we learn a sobering truth. Parental discipline does not cease at a son's coming of age; nor does twenty-one mark the end of a child's respect for and obedience to his parents. Eli unfaithfully neglected his sons and though they were over thirty (the age set for ministering priests) he was severely rebuked for his weakness. Lord, enable us as Christian parents to be faithful in the care of our children.

VII. THE AGED

10TH. ISA. 65:17-25 (24)

Although this portion speaks of the new heavens and new earth, we may well believe that the promise of verse 22 is often fulfilled in our own day. God's elect ones rejoice in a long life and a rich one. The poet's invitation, "Grow old along with me, the best is yet to be . . .", well describes the golden sunset years of the Christian's life. Advancing with Jesus through the years enriches the heart of the believer.

11TH. PSALM 91 (16)

This is a fine psalm to commit to memory. It describes the Christian's position, his protection, and his prospects under the blessed hand of God. Is there any more fitting climax to a godly walk than long life and eternal salvation? What happy promises of God's near presence and preservation are contained herein! Lord, help me to dwell in Thy secret place.

12TH. PROV. 16:16-33 (31)

Gray hair is verily a crown of glory to him who has walked in the way of righteousness. It witnesses to a wise and sober life of godliness. It testifies to the verity of God's promises to those who love Him. It glorifies Christ, who is our righteousness. It betokens a life tempered in the fire of trial and temptation, from which much of the dross of sin has been burned.

13TH. LEV. 19:30-37 (32)

There is a tendency in our modern and fast-moving age to shelve the aged, to ignore their wisdom of experience and to lose the sweetness of their fully-ripened personalities. If permitted to insert a personal word, I would state that some of my most blessed memories of college are those of tea time with "Grandma" and "Grandpa" Phillips (a family in Wheaton). The heart of the aged Christian is full of sweet and helpful wisdom. Honor the hoary head!

14TH. PSALM 37:16-31 (25)

We would urge upon those who have fought the good fight of faith to give fullest honor to Christ who has been their Captain and Preserver all the years of their earthly warfare. Thus did David acknowledge God's faithfulness both to him and to all Israel. Fathers and mothers in Israel, refrain not your lips from speaking His praise!

VIII. DEATH

15TH. HEB. 9:15-28 (27)

Death is universal. In almost every home this experience is known. However, it is well for us to think upon the fact that death is the result of sin. It is the wages of sin. After death is judgment. Even the darkest heathen has a "fearful looking for of judgment." But the Christian has no fear in death for Christ, in the resurrection, remembered this first day of the week, and removed the sting of death.

16TH. PSALM 90 (12)

The brevity of man's life and the finality of death hold a lesson for us. Moses has well phrased it in his petition in verse 12. The wise man uses this life to prepare for death. The only adequate preparation is to embrace the wisdom of God, which is the Lord Jesus Christ. By Him we are spared the second death, which is eternal banishment from the presence of the sovereign God.

17TH. II COR. 5:1-8 (8)

Death is a fearful thing! But not for the Christian believer. Death to a child of God is but the doorway into the presence of God. It marks the departure from the labor and struggle of this life and the beginning of the life of rest. Sorrow gives way to joy; strife ceases and peace reigns; the darkness of sin is dispelled by the brightness of His glory. "O death, where is thy sting? O grave, where is thy victory?"

18TH. JOB 27:11-23 (7)

The terrors of death encompass the wicked even while they live. All his life is vanity. All his efforts are fruitless. All his blessings are bitterness. At last he receives his wages—the wages of sin is death. There is nothing but dreadful disappointment and eternal suffering awaiting the unbeliever. "Except ye repent ye shall all likewise perish."

19TH. LUKE 16:19-31 (26)

In this parable of the rich man and the beggar, our Lord teaches us of the impassable gulf which separates the

saint and the sinner. While in this life the sinner has his good things, in the life to come the saint has the best and most enduring. Death is not only the universal reaper but also the great

separator. Pray God to be merciful and receive you and yours into the security and safety of Abraham's bosom, by Christ Jesus.

—HENRY D. PHILLIPS

Orthodox Presbyterian Church News

NEWS

Presbytery of California

GRACE Church, Los Angeles: Instead of the expected let-down after Christmas, both the church and Sunday school have enjoyed marked increases in attendance. The Sunday school reached an all-time high of one hundred eleven in February. . . . The church has purchased forty-eight leather-upholstered seats. . . . The pastor's brother, Chaplain Donald C. Graham, preached at the morning service on February 4th, and in the evening delivered a sermon with music on "The Life of Christ" to a near-capacity audience.

FIRST Church, San Francisco: The work on the new church home is about completed and a prayer service has already been held there. First Sunday services were planned for March 11th. . . . Chaplain Donald C. Graham sang and spoke at the morning service on February 18th. . . . The pastor and his wife, the Rev. and Mrs. Carl A. Ahlfeldt, rejoice over the birth of a son, David Barron, on February 7th.

FIRST Church, Long Beach: On Sunday morning, March 4th, at Grace Community Chapel, which is sponsored by the First Church, a special service was held at which time the mortgage was burned. A gift of \$4,200 from a friend outside the church wiped out the debt on the chapel.

Presbytery of the Dakotas

CALVARY Church, Volga, S. D.: The men's banquet, prepared by the ladies of the church, was held in January with fifty men attending. The evening included special music, three short talks, and a closing message by Mr. Louis Knowles, stated supply. . . . February 18th was designated as Missionary Sunday, and the offerings of both services were sent to the Committee on Foreign Missions in response to the appeal for funds to send missionaries to Eritrea. A total of \$824 was received for this purpose and trans-

mitted to the Committee.

Orthodox Presbyterian Church and Logan-Fontenelle Chapel, Omaha, Nebr.: The Women's Missionary Society recently held a canned goods shower for Miss Mary Roberts, Omaha missionary of the presbytery. The Children's Bible Hour, conducted by Miss Roberts at the chapel, has been steadily increasing in attendance. . . . The Christian Business Girls' Club dressed dolls and sent them to Newport, Ky., to be used in the work of Dr. and Mrs. J. Lyle Shaw. Miss Jean Sutton, who has been very active in the work of the Club, will leave shortly for basic training at Fort Oglethorpe as a member of the "Purple Heart" Division of the WAC.

Presbytery of New Jersey

COVENANT Church, East Orange: At a missionary rally sponsored by the Men's and Women's Bible Classes, the Rev. Leslie A. Dunn presented the work of the Boardwalk evangelism project at Wildwood. An offering of \$174 was received for this work. . . . The average Sunday morning attendance for February was higher than that of any previous February in the history of the church. . . . A special offering for travel expenses of the missionaries to Eritrea amounted to \$150. . . . The pastor, the Rev. Richard W. Gray, is preaching a series of Sunday morning sermons on the Book of Job, entitled "Job's Light for our Darkness."

Calvary Church, Ringoes: At the communion service on March 4th, three new communicant members were received: one by letter and two by confession of faith. . . . At a recent prayer meeting, the guest speaker was the former pastor, the Rev. Bruce Wideman of Charlottesville, Va. Following the service a social hour was held at the manse for the congregation and Mr. Wideman.

Grace Church, Trenton: The pastor, the Rev. H. Wilson Albright, is

preaching a series of Sunday evening studies in the Epistle to the Romans. . . . A new record of seventy-six was recently established in the Sunday school, which continues to grow in attendance.

Grace Church, Westfield: The church's first "Friendship Night Service," held on February 18th, proved a decided success. Attendance was double that of the average evening service and nine were present who had never before been in the building. Three Westminster Seminary students were among those who aided with the music. . . . The Chi Club for post-high school young people has begun sending about one hundred monthly letters, including *Evangels*, to servicemen. . . . The pastor, the Rev. Robert L. Atwell, recently conducted the communion service at Immanuel Church, Morristown, at which time Mr. Herbert Hoeflinger, a senior at Westminster Seminary, filled the Grace Church pulpit.

Calvary Church, Wildwood: Sufficient funds have been received to pay in full for the Boardwalk lot purchased by the presbytery last fall. Approximately \$3400 has been contributed to this project thus far. The pastor, the Rev. Leslie A. Dunn, has been acquainting numerous churches in the presbytery with the proposed Boardwalk evangelistic work.

First Church, Fort Lauderdale, Fla.: The pastor, the Rev. John C. Hills, Jr., reports that the church is progressing. Early in February there were thirty-three persons in attendance at a morning service and twenty in the evening. The children in the two catechism classes are beginning to learn some doctrine, and the younger ones are reading the Bible avidly. All of them read from five to forty chapters weekly. Two new communicant members have recently been received.

Mr. Hills was installed by the presbytery as pastor of the church on Sunday evening, March 11th. The Rev. Leslie A. Dunn represented the presbytery at the installation service. Mr. Dunn also filled the pulpit at both services on March 4th, during the absence of Mr. Hills on account of illness.

Presbytery of New York and New England

SECOND Parish Church, Portland, Me.: From March 9th to 12th, Dr. Robert Strong of Willow Grove,

Pa., held special services. On Friday evening he addressed the congregation at a Loyalty Fellowship Supper and on the following Sunday, Loyalty Day, he spoke at all services. On Monday evening he spoke at a dinner for the young people. During his visit, Dr. Strong also spoke at the Portland Youth-For-Christ Rally and at the meeting of the Evangelical Ministers' Fellowship.

Calvary Church, Schenectady: Lieut. Mac C. Wells, navigator in a Liberator bomber, who was wounded in action over Germany last fall, has now returned to the states and was in church for one Sunday before returning to duty in Florida. James F. Wood, gunner's mate in the Navy, also was in church recently and has now been sent to California for assignment. Lieut. Harry H. Meiners, brother of the pastor, is stationed at the Binghamton Medical Depot and is able to make week-end visits frequently to Schenectady. . . . Birthday banks in both the adult and children's departments of the Sunday school are being used regularly. They will help defray the expenses of the 1945 summer Bible school next June.

Franklin Square Church, Franklin Square; N. Y.: Special offerings for the travel fund for missionaries to Eritrea totaled \$100 during February. . . . Guest speakers recently included Mr. David Muir and Mr. William C. Goodrow, seniors at Westminster Seminary. . . . A contest to stimulate attendance of Sunday school pupils at the church worship services was begun last month and prizes will be awarded in June. During the first week, twenty-two young people were present at the morning service. Dr. Robert Strong was guest speaker at evangelistic services held from March 14th to 18th.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: In the current Sunday school attendance contest, Trinity school has a slight edge over Covenant. The contest will close Easter Sunday. . . . The young people's work is in process of reorganization. It is planned to have both a junior and a senior group. . . . Mr. Mark Fakema, general secretary of the National Union of Christian Schools, was the guest speaker on March 6th, and discussed the Christian School movement. . . . The Rev. George W. Marston will be guest speaker at a

series of special evangelistic services during the week before Easter. . . . The church is happy to have the Rev. Gordon H. Clark, Ph.D., in its midst since his arrival in Indianapolis. Dr. Clark is teaching philosophy at Butler University.

First Church, Cincinnati: Members of the Christian Reformed Church and the Reformed Presbyterian Church of Cincinnati and the Trinity Orthodox Presbyterian Chapel of Newport, Ky., joined in attending three illustrated talks on Biblical Archaeology given by Dr. Lawrence B. Gilmore, pastor of First Church. Refreshments and a social hour followed each talk.

Presbytery of Philadelphia

MEDIATOR Chapel, Philadelphia: The fourth anniversary was observed in February. An anniversary dinner was addressed by Chaplain John Wistar Betzold and an evening was devoted to sacred music rendered by the Machen League octet of the presbytery and by members of the chapel. The Sunday school heard a flannelgraph talk by the Rev. Floyd E. Hamilton. An anniversary offering to the building fund amounted to about \$300.

Calvary Church, Willow Grove: Four weddings, consistently high attendance at all services, and benevolent giving that totaled \$565, featured the month of February. Guest speakers in March included the following ministers: Francis E. Mahaffy, Floyd E. Hamilton, Gordon H. Clark and Edwin H. Rian, as well as a gospel team of Westminster Seminary seniors.

Bethany Church, Nottingham: The newly-formed intermediate Machen League has a membership of twenty-two and the monthly meetings are well attended. With the young people, the Machen Leaguers are studying the miracles of Christ on Sunday evening. The young people plan to launch a monthly paper called "The Bethany Echo." It is their intention to mail these to men in the service, other absent members, and to prospective members. . . . Members of the Missionary and Prayer Band are studying the journeys of Paul and, as a project, are filling in the journeys on outline maps. Good suggestions were made last meeting to foster an increased missionary interest in the church. . . . The pastor is planning to have his brother, Mr. John E. Phillips, speak in the church and the surrounding schools.

Mr. Phillips is a missionary to the Anglo-Egyptian Sudan.

Eastlake Church, Wilmington: At a recent special congregational meeting, the trustees were authorized to purchase a new organ, not to exceed \$2500 in price. In addition, \$1000 was voted for immediate repairs to the church building. It was also decided to conduct a campaign for the purpose of raising \$5000 this year toward the ultimate goal of a new church building to be erected as soon as materials and labor are available. . . . On Friday morning, February 16th, a prayer service attended by about thirty women was sponsored by the Women's Missionary Society. . . . The Machen League recently presented a plaque to the congregation, bearing the names of service men and women of the church.

Faith Church, Harrisville: A choir of high school young people sings the responses and choral music for the morning service each Sunday. . . . Sunday evening sermons by the pastor, the Rev. Charles G. Schaufele, are expository messages from I Corinthians, one chapter each night.

Knox Church, Silver Spring, Md.: On February 18th the Rev. Floyd E. Hamilton occupied the pulpit, presenting the work of the Committee on Christian Education. On February 25th the Rev. Francis E. Mahaffy, whose wife is a member of Knox Church, was the guest preacher.

Presbytery of Wisconsin

INDIAN Mission, Gresham: Genuine Wisconsin winter weather and a broken-down car have somewhat hindered the work of the Rev. John Davies among the Indians during February. Two funerals in one week gave opportunity to witness to large audiences of several hundred. The first funeral was that of a ninety-year-old man who, until two years ago, walked several miles to the church services. He was a strong man in every way, and a reminder of the days of Brainerd and Edwards, when the Mohicans were a stalwart people. The other funeral was that of the Roman Catholic husband of a Lutheran friend in the stronghold of Catholicism in Neopit. The community hall was filled with a good crowd of people, largely Roman Catholic. . . . Mr. Davies hopes for an early spring so that work can be started on the new church building.

Machen

(Concluded from page 84)

grimage. Surely we need instruction.

And in the New Testament we find instruction, full and free. What, in a word, does the New Testament say about the way of approach to Jesus?

In the New Testament, a strange fact stares us in the face—the New Testament seems far more concerned with the death of Jesus than with the details of His life. Learned men have tried in vain to explain that curious fact; in long and weary treatises they have sought the explanation. But the explanation is really so simple that a child can understand it. The New Testament emphasizes the death of Jesus because that is what Jesus did for us. In the account of the details of Jesus' life, we are told what He did for others. That account is indeed absolutely necessary, so necessary that it is always presupposed; without it we should never have become interested in Jesus at all. But it is to us a means to an end, not an end in itself. We read in the Gospels what Jesus did for others. For one He placed His fingers in the ears, and said, "Be opened;" to another, "Arise, take up thy bed and walk;" to another, "Lazarus, come forth;" to another, "Thy sins are forgiven thee." These things are what Jesus did for others. But what will He do, or what has He done, for us? The answer of the New Testament is plain. For us, He does not say, "Arise and walk." For us, He did a greater thing; for us, He died. That mysterious thing that was wrought on Calvary, that was His work for us. The cross of Christ is a mystery. In the presence of it theology walks, after all, with but trembling, halting footsteps. Learning alone will never unlock its meaning. But to the penitent sinner, though mysterious, though full of baffling riddles, it is plain enough. On the cross Jesus dealt with our sin. Our dreadful guilt, the condemnation of God's law—it is wiped out by an act of grace. It seemed absolutely inseparable from us; it was a burden no earthly friend could bear. But Christ is master of the innermost secrets of the moral world; with Him all things are possible; He has accomplished the impossible; He has borne our sin!

But through whom does He apply His healing touch? Through no one, save His own Spirit. Christ needs no

intermediary, for He is here Himself. By His resurrection and ascension He has entered, with silent footsteps, into the lives of every one of us. He is no longer, as in Galilee, bound by limitations of time and space. "The Lord is the Spirit." We need not stir from this house; we need not even bow our heads in prayer. If we are really seekers for Him, then this moment our search is over.

And as we go from the place of worship, our lives will be different. True, we shall have only the same guides as before—the same Bible, and in the life of Jesus the same ideal. But the ideal was insufficient before, and powerless. Now it is all-sufficient, and more powerful than all the forces of the adversary. We had the ideal before, but were unable to interpret it; now we have a living Teacher. We had the ideal before, but could not put it into practice; now we have a Helper. The modern theologians are right in looking to Jesus of Nazareth for the inspiration of life and the foundation of society. But not to a Jesus who is dead. Look to the Sermon on the Mount for the supreme guide of your life; it is sufficient for all needs; it is sufficient for the most complex of modern problems. But not as a mere code of law. Hear the Sermon on the Mount, and your life will be founded on the rock. But hear it, not from a dead teacher, but ever anew from the crucified and risen Lord.

Our lives have been different since Jesus entered in. But one dreadful doubt assails us. Jesus has carried us far. But has He carried us all the way? He has helped. But we had other helpers too. We had other helpers, but they left us dissatisfied. Jesus has done more than they. But has He done all? Jesus of Nazareth seems to belong after all to this earth. And what of the dread thought of infinity?

Reflections on the nothingness of human life are often rather dull; they clothe themselves readily in cant. But if a thing is true, it cannot become false by being hackneyed. Man is imprisoned on one of the smaller of the planets; he is enveloped by infinity on all sides; and he lives but for a day in a pitiless procession. The things in which he is interested, the whole of his world, form but an imperceptible oasis in the desert of immensity. Strange that he can be absorbed in things which from the

vantage-ground of infinity must seem smaller than the smallest playthings.

It cannot be denied. Man is a poor finite creature; he is a denizen of the earth. From one point of view, he is very much like the beasts that perish. Like them, he lives in a world of phenomena; he is subject to a succession of experiences, and he does not understand any one of them. Science can observe; it cannot explain. When it tries to explain, it becomes laughable. Man is certainly finite. But that is not the whole truth. He is not only finite, for he knows that he is finite, and that knowledge brings him into connection with infinity. He lives in a finite world. But he knows at least that it is not the totality of things. He lives in a procession of phenomena. But to save his life he cannot help searching for a first cause. In the midst of his trivial life, there rises in his mind one strange and overpowering thought—the thought of God. It may come by reflection, by subtle argument—from effect to cause, from the design to the designer. Or it may come by "a sunset touch." Back of the red, mysterious, terrible, silent depths, beyond the silent meeting-place of sea and sky, there is an inscrutable power. In the presence of it we are helpless as a stick or stone. As helpless, but more unhappy—unhappy because of fear. With what assurance can we meet the infinite power? Its works in nature are horrible in the infliction of suffering. And what if physical suffering should not be all, what of the sense of guilt? What if the condemnation of conscience should be but the foretaste of judgment? What if contact with the infinite should be contact with a dreadful infinity of holiness? What if the inscrutable cause of all things should turn out to be, after all, a righteous God.

This great beyond of mystery—can Jesus help us there? Make Jesus as great as you will, and still He seems insufficient. Extend the domains of His power far beyond our ken, and still there is a shelving brink with the infinite beyond. And still we are subject to fear. The mysterious power that explains the world, still it will sweep in one day and engulf us and our Saviour alike. We are of all men most miserable.

We had trusted in Jesus. He carried us a little on our way, and then left us, helpless as before, on the brink

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of eternity. There is for us no hope; we stand defenseless at length in the presence of unfathomed mystery, unless—a wild, fantastic thought—unless this Jesus, our Saviour in whom we had trusted, were Himself in mysterious union with the eternal God. The puzzling sentence in Philippians, "Who, being in the form of God, thought it not robbery to be equal with God;" the strange cosmology of Colossians, "who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist;" the majestic prologue of the Fourth Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God;" the mysterious consciousness of Jesus, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," "I and my Father are one." These things have been despised as idle speculation, as "theology."

In reality, they are the very breath of our lives. They are the battleground of theologians; the church hurled anathemas at those who held that Christ, though great, was less than God. And rightly! That difference was no trifle. There is no such thing as "almost God." The thought is blasphemy. The next thing less than the infinite is infinitely less. If Christ be the greatest of finite creatures, then still our souls are restless, still we are seekers after God. But now is Christ, our Saviour, our Champion, the same who says, "Thy sins are forgiven thee," revealed as very God. And we believe! It is the supreme venture of faith; faith can go no higher.

Such a faith is a constant mystery to us who possess it; it is ridiculed by those who have it not. But, if possessed, it overcomes the world. In Christ, all things are ours. There is now no awful beyond of mystery and fear. We cannot explain the world. But we rejoice now that we cannot explain it. To us it is all unknown. But it contains no mysteries for our Saviour. He is on the throne. He is at the centre. He is ground and ex-

planation of all things. He pervades the remotest bounds. In Him all things consist. The world is full of dread, mysterious powers. They touch us already in a thousand woes. But from all of them we are safe. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

**Dakota Presbytery
Holds Special Meeting**

By Dean W. Adair

WHILE its eastern boundary was plowing through the heaviest snowfall in years and its bare western prairie basked in sunshine, commissioners of the Presbytery of the Dakotas converged on Aurora, seat of Hamilton County in Nebraska, a comfortable midwestern village of twenty-five hundred, whose housing facilities are taxed by war workers.

The presbytery met in emergency session on Washington's birthday in the Aurora Orthodox Presbyterian Church's new combination church and manse (for an account of its dedication see THE PRESBYTERIAN GUARDIAN for December 25, 1944). The presbytery took action in a situation requiring discipline, and deferred until the spring meeting in April consideration of a call to one of its members.

Items of interest from the evening's public worship service were the memorializing of Elder Samuel Lee Chapman, who passed away early in the month, and a report of the work of Mary Roberts at Logan-Fontenelle Chapel in Omaha. Elder Chapman has been a familiar figure in its councils since the founding of the presbytery. Aurora is Miss Roberts' home town, and its Orthodox Presbyterian church her home church.