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## The Sufferings of Christ

A Communion Meditation for the New Year

By the REV. GEORGE W. MARSTON

Pastor of Knox Orthodox Presbyterian Church, Philadelphia, Pennsylvania

*"This is my body, which is broken for you"* (I Cor. 11:24).

*"Christ also suffered for us, leaving us an example, that ye should follow his steps"* (I Pet. 2:21).

**T**HE same night in which our Saviour was betrayed He took bread, and having blessed it He broke it and said, "This is my body broken for you." The bread of the Lord's Supper represents to us the mystical body of Christ. This is evident, for the apostle Paul says, "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). As the individual pieces of bread are all parts of this same loaf so we, being many, are all parts of the mystical body of Christ.

The bread also represents the physical body of Christ. The breaking of the bread is designed to remind us of the suffering of the Saviour. It reminds us of His agony in the garden where He sweat, as it were, great drops of blood. It calls to mind the cruelty which He experienced at the hands of the Jewish authorities, the bite of the lash as it bruised His back. It pictures for us the torture which He experienced upon the cross: A cruel sun beat down upon Him, cruel thorns bruised His brow, cruel nails pierced His hands and feet, cruel words bruised His heart. He suffered upon the cross untold agony!

The breaking of the bread is designed to remind us of one of the reasons for His sufferings. As the Saviour broke the bread, He said, "This is my body which is

given for you." We hear Peter say, "Christ . . . once suffered, the just for the unjust, that He might bring us to God." Again, "Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." Isaiah said, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." And again, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Beloved, as we come to the Lord's table in the year of 1941, let us meditate upon the suffering of Christ—His suffering in the garden, at the hands of the Roman authorities, the agony, the torture which He bore upon the cross. As we meditate upon His suffering let us listen again to Paul's plea set forth in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Who can say "No" to this plea? So, as we partake of the bread, let each one say within his heart, "Gladly do I render to Him all I have and am."

There is a second reason for the suffering of Christ set forth in our second text, "Christ also suffered for us, leaving us an example, that ye should follow his steps."

The Christian life is far from being a bed of roses. Suffering is one of its essential features. The Lord Jesus said to His disciples in the Sermon on the Mount,

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Paul wrote to the church at Philippi, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," and Peter wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The fourth fruit of the Spirit is l-o-n-g-suffering; not long-suffering, but l-o-n-g-suffering! The Christian life has been likened to a cross-country race, a wrestling match, a fight, a warfare. All these things involve suffering. The Lord Jesus Christ suffered not only to reconcile us to God, but also to set us an example as to how we are to suffer.

Now not all suffering is Christian suffering. We hear the apostle Peter say, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Sometimes when people's tongues lead them into trouble, they say, "Oh well, that's my cross as a Christian." Not so! This is the cross of sin, the result of sin, not Christian suffering! Peter went on to say, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Beloved, we are to suffer as Christians!

As Christians we are called upon to suffer the hardships of this race for the prize of the high calling of God in Christ Jesus. The Christian life is a race. We are to run this race with patience, with steadfastness, no matter what opposition may arise. The Lord Jesus Christ has set us an example in this matter. "Let us run with patience the race that is set before us," says the writer to the Hebrews, "looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

The Christian is called to engage in a death struggle with sin. Paul,

writing to the Romans, says, "But if ye through the Spirit do mortify [that is, put to death] the deeds of the body, ye shall live." The Lord Jesus has also set us an example in this respect. Peter writes, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Christ suffered even unto death in His struggle with sin, not on account of His own sin—He had none—but on account of ours. He suffered to cleanse us from the guilt of sin and free us from its power. Even so, by His grace we must suffer even unto death to subdue our old natures, that we might have victory over the lust of the flesh, the lust of the eye and the pride of life.

The Christian is called to suffer in well-doing. Of course we should be willing to suffer patiently for our evil deeds, but the Word of God tells us that we must expect to suffer even for our good deeds. Listen once more to Peter, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called." Again Peter writes, "For it is better, if the will of God be so, that

ye suffer for well doing, than for evil doing." The Christian may expect that his good deeds will be misunderstood, misrepresented and unappreciated. Sometimes we are tempted to say, "What is the use?" At times we are tempted to return evil for evil, to cease our well-doing. But we must not cease! The Lord Jesus said to His disciples, "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you." The Saviour has set us an example of patiently enduring unjustified suffering for His well-doing. Listen again to our text, "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." As Christians we may expect to suffer for our well-doing.

The Lord Jesus is first of all our Saviour, and secondly our example. He has shown us how we are to suffer. He ran the race and suffered the hardships. So must we! He suffered even unto death to cleanse us from the guilt of sin and free us from its power. We must suffer even unto death that we may subdue our old natures. He suffered for well-doing. So must we! We must suffer patiently. It is part of the Christian life. He has set us an example of suffering. We must follow in His steps.

The story is told of a young artist who went to one of the art galleries in Florence and set his easel beside a great picture painted by Raphael. He attempted to copy the picture. When he had completed his task he stepped back to compare his work with the original. With a feeling of utter failure, he said, "How may one produce the work of a Raphael without the mind of Raphael?" and he took his brush and blotted out his copy. Perhaps some of us might be inclined to feel that it is impossible to imitate the sufferings of Christ. But that is not so! We have the mind of Christ for the Spirit of Christ is in us. And by His grace we are able to imitate His sufferings.

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## "For Christ and the Covenants"

A Review by W. STANFORD REID

THE SCOTTISH COVENANTERS, by Johannes G. Vos. Privately printed. Procurable from The Presbyterian Guardian Book Service, 1505 Race Street, Philadelphia, Pa. 1940. 237 pp., \$1.50.

IN THE history of the spiritual life of the Christian Church there seems to be a cycle of continually recurring rises and declines. Or perhaps, in more Scriptural terms, we might say that the battle between the church and the world, between Christ and Satan, seems to have its regular intervals of ebb and flow.

Against the army of light the powers of darkness use two forces of destruction: heresy from within and persecution from without. Satan endeavors first to work from within the church by a fifth column composed of heretical teachers. Then, as he did in the history of Israel, after attempting to introduce unbelief from within, he sends against God's people the forces of persecution and destruction. Thus he attempts to destroy with force those who have not succumbed to the blandishments of the theological column.

Yet in all his endeavors he fails, for he cannot act but according to the will of God. His attempts to destroy the faith of Christians result only in a renewal of their faith by their turning back again to the Word of God. His attempts at persecution, while separating from the church many who do not believe, at the same time cast the church back upon its sovereign God, give it more prominence in the world, emphasize its doctrines and by all these means extend its work. Satan's desire to destroy the church thus results only in the diminution of the number of his own subjects.

An example of this line of development in church history is found in the historical account which the Rev. Johannes G. Vos has given us of one of the great attempts made in the seventeenth century to destroy Reformed teaching and practice in Scotland. He deals principally with the attempts of the high church party in the Church of England to force Arminianism upon the Church of

Scotland through the introduction of prelacy, and the "episcopalianizing" of Scottish Presbyterianism by state interference.

In describing this attempt and Scottish resistance to it, Mr. Vos points out that the center of the struggle was a series of covenants made at different times, from 1580 on, by the General Assembly of Scotland and by the Scottish Parliaments, whereby they vowed that the Scottish nation would follow the commands of God in all its ways, and throughout all its history. Those covenants between God and the Scottish nation were regarded as solemn, inviolable and perpetual agreements, which no one had the authority to revoke.

The battle for the maintenance of the covenants and the Presbyterian Church against Episcopacy commenced within ten years of the opening of the Reformation in Scotland. There were at that time superintendents who supervised the work of the readers appointed temporarily to make up for the scarcity of Reformed clergy. To these overseers some desired to grant the title of bishop, but the move was defeated. However, further prelatial attempts soon appeared, usually advocated by the Stuart kings. James VI of Scotland and I of England believed sincerely that the monarchy could not survive without bishops. Therefore he succeeded by bribery in obtaining the assent of the general assembly and parliament to the reestablishment of the old dioceses, and the acknowledgment of the king as supreme in all ecclesiastical affairs.

James' despotic policies were followed by his son Charles who introduced into Scotland even more of the trimmings of prelacy. This led to the signing of the National Covenant by which the Scottish parliament and the general assembly of the church renewed, in even more stringent terms, the covenant of 1580 which had already rejected all compromise with Rome. The Scots declared that they would remain true to their God and to the king, if the king would stop trying to force prelacy on the coun-

try. Little attention, however, was paid to this statement and, as a result of his actions, by 1643 the country was in rebellion against the king. At that time, when rebellion had also broken out in England, the Solemn League and Covenant was signed, whereby England and Scotland promised that both countries would obey the will of God as revealed in the Scriptures. Then, to settle the form of doctrine and church order which was to be established, the Scots sent a delegation to the recently constituted Westminster Assembly. There they aided in the formulation of the Westminster Confession of Faith and the Longer and Shorter Catechisms.

The results of this action, however, were small. England soon rejected the covenant and Scotland was subordinated to Cromwell and his Independents. Then in 1660, with the accession of Charles II, there commenced the worst religious persecution which Scotland has ever experienced. In return for Scottish support in his attempts to gain the throne in 1650, Charles had sworn to uphold the National Covenant and the Solemn League and Covenant. But once he was seated firmly on his throne, his promises were forgotten. Scottish ministers were rejected for refusing to acknowledge the king as head of the church, and for refusing to accept Episcopacy. Open-air meetings, known as conventicles, held by the ejected ministers were banned, and Claverhouse and his dragoons were ordered out to capture or kill those in attendance. Everything was done to deter the Covenanters from continuing their adherence to the Covenants. But Charles could and did accomplish little in this direction.

Under James II for a time persecution was even worse; torture was used not infrequently. However, relaxation came when James gave toleration to all non-conformists in order to remove disabilities from his Romanist supporters. But these uncertain benefits did not last long, for three years after his accession he was deposed and his place taken on the

British throne by William of Orange.

With the Glorious Revolution of 1688 and the removal of the Stuarts from the scene, the Church of Scotland was reestablished as a Presbyterian church. Yet in spite of the cessation of persecution and in spite of the recognition of presbytery by the government, some of the Covenanters were not satisfied. The Covenants were not recognized, nor was it stated officially that the only possible Scriptural form of church government was that of presbytery. Moreover, freedom of worship was allowed to prelatists, Romanists and even outspoken atheists. Such ignoring of the Covenants and such freedom of assembly and preaching was contrary to the Covenanters' ideas of what a truly Christian country should be and do. Therefore they would not acknowledge the established Church of Scotland, and to this day have refused to accept the religious settlement of 1688.

In this refusal to accede to the ecclesiastical regime set up under William and Mary, the Covenanters have maintained three principles which Mr. Vos, in the last section of his book, describes as their "distinctive doctrines." The first doctrine is the "continuing obligation of the covenants," whereby the covenants of the sixteenth and seventeenth centuries are declared to be binding today upon the Scottish nation. The second doctrine is that of the "sole headship of Christ over the church"; and the third is "the mediatorial kingship of Christ over the nations." The second doctrine was set forth in order to show that state interference in the church, such as that attempted by the Stuarts, was unlawful. The third doctrine, on the other hand, is the great corner-stone of the Covenanters' belief that it is the state's duty to extend the church, that is, the Reformed Church, not only by active financial support but also by denying state recognition to other bodies which claim to be churches. Any state which does not do this, the Covenanters hold, is denying the royal prerogatives of Christ and no Christian can participate in its government.

Since we do not have sufficient space to examine the Covenanters' distinctive doctrines in detail, nor to point out some of the differences of opinion which have arisen over these doctrines, we must content ourselves

with calling attention to some of the assumed presuppositions of the Covenanters' position and some of the obvious consequences which follow from it.

In doing this we notice in the first place that the Covenanters assume that God requires all nations to enter into a covenant with Him. They are to promise to obey Him and to maintain His worship in all its purity. Jehovah, we are told, entered into a covenant with Israel at Sinai, and we can infer from this, therefore, that every Christian nation should do the same. Scotland has taken such action, and as Israel's covenant is permanent, Scotland's covenant likewise cannot be abrogated.

The correctness of this assumption, however, is by no means certain. In the first place, the Sinaitic Covenant was not the result of Israel's offer, but of God's command. In this respect the National Covenants of Scotland differ from those of Israel, for Scripture nowhere commands all nations to make such covenants, and we have no proof that God specifically called on Scotland to take such action. In the second place, there seems to be no conception of the different position which the nation of Israel held under the old dispensation and that which nations today hold under the present dispensation. In Old Testament times the nation was the church, and the church was the nation. Today, however, the church has members in many nations. Therefore we find that, rather than to those of one, the covenant of Israel applies to the faithful of many nations. Moreover, since the Sinaitic Covenant had its roots in that made with Abraham when he was without seed, it would appear that the Sinaitic Covenant was made with Israel the church, rather than with Israel the nation. If this view be rejected, we must accept the position that the covenant, being made with the nation as such, applies today to the modern Jews and not to the church. Scofield must then be right when he says that the Church Age is time-out in God's chronology. But even if we accept this dispensational view, the idea of a national covenant by a Gentile nation in this age is wrong, for it is the introduction of an Old Testament concept into the New Testament Church when on such a basis the two are mutually incompatible. Thus, in their most basic presuppositions, the Covenanters seem

to have an unresolvable self-contradiction.

But, the Covenanters may object, the covenants have been made and cannot be revoked. They repeat, as did one of their great preachers, that the man is blessed who "swaereth to his own hurt and changeth not" (Ps. 15:4). This interpretation of the text, while it may be the true one, does not state that, if the vow be not lawful, it still binds all the succeeding generations of the one who originally took the oath. Moreover, we do not have any statement in Scripture which asserts even by implication that the representatives of a nation, whereby it could take a vow to God, are a popularly chosen parliament. And what is more, the Covenanters have never attempted to prove such a position. When representation was accepted by God we find that He always appointed the representatives and did not leave it to man to choose them for himself.

Then, too, we find, in connection with the third doctrine, that in maintaining the mediatorial kingship of Christ over the nations, the Covenanters say that they can have no share in the activities of a government which is not Reformed, which has not explicitly recognized the true religion by the establishment of the Reformed Church, and which allows those who do not agree with Reformed doctrine to take part in the government of the nation. The logical results of such a position are quite obvious. In the first place, it removes the civil government from the realm of Common Grace and places it in that of Special Grace. Since the church must necessarily decide who is to take part in the government of the nation by saying who is properly instructed or who truly believes Reformed doctrine, it makes the church the ruler of the state. In the second place, this view of the relation of church and state denies the right of freedom of conscience for it places men under civil disabilities because of their religious beliefs. In this way it negates the immediate lordship of Christ over the conscience by making the decision of the church, enforceable in civil courts, necessary for the knowledge of the will of God. This is the very heart of the popish doctrine of the authority of the church. If such a system were set up, the result to the church could be nothing but disastrous.

The Covenanters, however, in spite of some basic difficulties in their position, have been effective witnesses to two important doctrines: the absolute freedom of the church from secular control, and the kingship of Christ over the nations.

The first doctrine was the great means of establishing religious liberty throughout the civilized world. The Covenanters did not believe in such freedom, but their struggle for their own ecclesiastical liberty and their martyrdoms in the cause, marked the principle indelibly on the hearts of the English-speaking world. The result is that today, largely due to the Covenanters, we enjoy this liberty in our own land.

The second doctrine, that of Christ's kingship over the nations, is both important and necessary, as we can see by the low condition of modern international morality. Some Christians would deny this doctrine, but Scripture seems to state very plainly that Christ is ruler over the nations of the world. Therefore they should be brought to acknowledge Him and to do His will. It is the ruler's duty to further as far as possible the work of the church. But Scripture gives no indication that the state must punish error by civil disabilities nor by persecution. As Cunningham points out in his *Historical Theology* (ii, 651), God, while demanding that a nation should acknowledge Him, has not said very much concerning the method by which the state is to aid the church. This it would seem can be done most consistently, not by interfering with the church, nor by attacking its foes with force, but by giving it all possible protection from violence, and by enabling it to preach the gospel as freely as possible. Scripture does not appear to ask any more than this.

Thus we find that although the Covenanters do hold certain doctrines not generally accepted today by the church, in the plan of God they have been greatly used to maintain freedom. They seem to have been one of the God-appointed instruments to defend it in the days when the principles of religious freedom were being attacked. Today, when these principles are again being called in question, it is well that we should know the history of this Christian group, that by their example we may be strengthened to stand for our liberty which is in Christ alone.

## The Black Paganism of a Brown Man

More Modernism in the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

THERE is an attractive little magazine which is placed in the hands of the young people and adults of the Presbyterian Church in the U.S.A. This magazine is read more, and thus has more influence, than the *Quarterlies*. It is published under the auspices of the Board of Christian Education of that church, and is called the *Forward*. In the issue of April 20, 1940, is an attractively illustrated article by Mrs. Welthy Honsinger Fisher, entitled "That Strange Little Brown Man, Gandhi." I am sure that many must have read this article with much interest and, unless further reading has enlightened them, must have concluded with Mrs. Fisher that Gandhi the cow-worshiper was a man of God. Many must have concluded that the "little brown man," who regards idol worship as an acceptable part of human nature, was a true worshiper of the God of the Christian.

What *does* Gandhi believe? One day the Mahatma was asked to give advice to two young Christian missionaries who were just entering upon their duties in India. His advice is recorded on page 356 of C. F. Andrews' book, "Mahatma Gandhi's Ideas":

Today they tell people there is no salvation for them except through the Bible and Christianity. It is customary to decry other religions and to offer their own as the only one that can bring deliverance. That attitude should be radically changed. Let them appear before the people as they really are, and try to rejoice in seeing Hindus become better Hindus, and Mussalmans better Mussalmans. Let them start work at the bottom, let them enter into what is best in their life and offer nothing inconsistent with it. That will make their work far more efficacious, and what they will say and offer to the people will be appreciated without suspicion and hostility. In a word, let them go to the people, not as patrons, but as one of them, not to oblige them but to serve them and to work among them.

The Mahatma makes even clearer, if possible, his attitude toward true missionary work when he says:

I do not believe in people "telling" others of their faith, especially with a view to conversion (*Idem*, p. 358).

In his little book, "Sermons on the Sea," Gandhi reveals his attitude toward all religions in a clear statement which will sound familiar to our ears:

Religions are different roads converging on the same point. What does it matter that one take a different road so long as we reach the same goal? Wherein is the cause for quarreling? (p. 60).

A few sentences from Gandhi's tribute at the death of the principal of a Christian school—Susil Kumar Rudra of Delhi, India—are startling in their baldness:

Though he [the principal] was a Christian, he had room in his bosom for Hinduism and Islam, which he regarded with great veneration. His was not an exclusive Christianity, that condemned to perdition everyone who did not believe in Jesus Christ as the only saviour of the world.

How does this "strange little brown man" look on Jesus of Nazareth. On one occasion he gave an address on "The Place of Jesus." From that address we offer the following statement:

For many years I have regarded Jesus of Nazareth as one among the mighty teachers that the world has had. . . . Of course Christians claim a higher place for Jesus of Nazareth than I, as a non-Christian and a Hindu, am able to feel.

From his book, "Young India," the Mahatma tells us of his aversion to any religion which holds to the sacrificial system. This view is just what we would expect from one who comes from the Jain sect of Hinduism, with its belief in the sacredness of all life. We read, on page 807:

There was no doubt at one time sacrifice of animals offered in the name of religion. But it is no religion, much less is it the Hindu religion.

What about that verse, "Without the shedding of blood there is no remission of sins"? Was not Jesus the Lamb of God?

For the most part we have discussed what the Mahatma does not believe. We have seen that he does

not believe in Christianity as the exclusive religion. We have seen that he does not believe in the doctrine of the shedding of blood for the remission of sins. We have seen that he does not believe in Jesus Christ as the only Saviour. There have been some slight intimations of his positive belief also. We have seen that he does not hesitate to call himself a Hindu. Let us hear what he has to say concerning his faith. On page 358 of C. F. Andrews' book, we read:

Believing as I do in the influence of heredity and being born in a Hindu family, I have remained a Hindu. I should reject Hinduism if I found it inconsistent with my moral sense or my spiritual growth. But on examination I have found it to be the most tolerant of all religions known to me, because it gives the Hindu the largest scope of self-expression. Not being an exclusive religion, it enables the followers not merely to respect all the other religions, but also to admire and assimilate whatever may be good in them.

But do not Hindus venerate the cow? Mr. Gandhi, what do you think of cow worship?

The worship of the cow is the Hindus, unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness, and therefore the sacredness, of all life. The great doctrine of transmigration, or rebirth, is a direct consequence of that belief.

But do not the Hindus also worship idols? Mr. Gandhi, what do you think of idol worship? On page 807 of his "Young India," he replies,

I have said I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is a part of human nature. We hanker after symbolism. Why should one be more composed in a church than elsewhere? Images are an aid to worship. No Hindu considers an image to be God. I do not consider idol worship a sin.

It is interesting to note that the husband of Mrs. Welthy Honsinger Fisher was Fredrick B. Fisher, Bishop of the Methodist Church in India for ten years and later the General Secretary of the Methodist Board of Foreign Missions. One of the many books of Bishop Fisher's is also entitled "That Strange Little Brown Man, Gandhi." In this book the bishop labors to prove that, although Gandhi is a self-confessed Hindu, he is also a Christian because he lives the Sermon on the Mount.

While we do not know from Mrs. Fisher's own pen whether she follows

her husband in his conclusion, I think we are safe in saying that the tenor of her article in *Forward* would lead us to believe so. At least she does not warn the readers against these serious contradictions to Christian faith which Gandhi unashamedly reveals. The closing paragraph from Mrs. Fisher's article—read by thousands of persons in the Presbyterian Church in the U.S.A. last April—casts a light of would-be sanctity over Gandhi:

Gandhi is a man of God. At each step he seeks guidance from Light and Truth, and when he finds it he follows it. His day begins with prayer at the early hour

of twenty minutes past four. The group rests for an hour after the prayer, before beginning the day's work. The day ends, as it began, with prayer. The group gathers about the Mahatma at six forty-five, and for fifteen minutes the prayers are chanted, while those who do not sing remain in silent prayer.

What Mrs. Honsinger does not tell the young people and adults is that on at least one occasion of prayer Gandhi had a reading from the Koran, one from the Baghavad-Gita, and the reciting of "When I Survey the Wondrous Cross" in order to express his belief in the oneness of all religion.

### New Students at Westminster Theological Seminary



**E**LEVEN colleges or universities, eleven states, and nine denominations are represented in this year's additions to the student body of Westminster Theological Seminary. The eleven juniors and four new members of the middle class, pictured above, are graduates of the following institutions: University of California at Los Angeles, Calvin College, Columbia University, William Jennings Bryan University, Hope College, Wheaton College, Goshen College, University of Washington, University of Pennsylvania, Bloomfield Col-

lege and Seminary and Bob Jones College.

These new students represent the following states: California, Michigan, New York, Kentucky, Illinois, Massachusetts, Pennsylvania, Washington, New Jersey, Wisconsin and Minnesota.

The denominations represented are: Presbyterian Church in the U.S.A., Presbyterian Church in the U.S., Christian Reformed, Methodist, Baptist, Reformed Church in America, Mennonite, United Presbyterian and Evangelical and Reformed.

# Winter in the Dakotas

By the REV. MELVIN B. NONHOF

Pastor of Westminster Orthodox Presbyterian Church, Hamill, South Dakota

**L**AST March Mother Nature kindly obliged by furnishing the proper setting for the contemplation of a Dakota winter. Our thoughts had turned to spring. The frost was fast leaving the ground. According to the calendar we should soon be enjoying balmy winds, bright sunshine and the cheery notes of our birds. Earth's blanket of white was gone. Soon an agricultural community would be busily occupied with its usual spring planting. It seemed that the stage was set for just that.

Then, as if the lion-like exit of the month of March should once more be impressed upon the minds of the residents of this section, a light rain began to fall. This was soon turned to heavy, moisture-laden snow and whipped by a high wind. Thoughts went back to January. Yes, it was spring, with winter asserting itself for the last time. At least that was the hope of everyone.

The scene changed. A cloudless sky permitted old Sol to unwrap the soil again. Moisture, so needed in this section, was settling into the ground. Soon the seed would be sown.

Natives say that last winter was a comparatively mild one. Temperatures did not drop as low as in other years—twenty-five degrees below zero marked the lowest point. There was considerable snow, but it was not piled up. Very noticeable was the absence of winds, usually very strong. But this condition created several difficulties. Intermittent storms and thaws brought with them many and varied problems. Perhaps the greatest of these was travel.

To the urbanite, "gumbo" is just a word. But these Dakota people realize to the nth degree what it is, especially when it is wet. Water-soaked gumbo is as slippery as an ice-coated pavement. When covered with snow the roads are equally hard to travel. From the standpoint of a pastor, this brings much delay, especially in the work of visitation.

The sick are always a great concern to every minister. Last year I received word that a lady living about

ten miles from Hamill was ill. Anxious to see her, yet knowing that it would be impossible, after it began thawing, to get to her home during the day, I made the trip to her residence early in the morning while the roads were still frozen. On still another occasion, when a drive of over a hundred miles was required to visit an ailing member, I was accompanied to the hospital by his wife and daughter. This trip also necessitated a departure at dawn. In order to return without encountering added difficulties, an extra fifty miles had to be travelled. Later it was learned that the man might not be able to leave the hospital. There was a mingled sense of sorrow and joy as one stepped into his room. His intense suffering was cause for sadness, but the joy sprang from the Christian atmosphere prevailing there. He seemed to realize that his pain was but for a brief season and that then he would be with his Lord who redeemed him. The seed sown decades ago is now bearing fruit! Wonderful indeed is the grace of God!

In mid-February choir practice was once delayed more than an hour because of a lost child. When the child had not returned home from school at supper-time, the parents spread an alarm. Some of our men responded and aided in the search. After combing the countryside the party found him wandering about not far from his home. The men returned him to his parents and then sped to the church in order to practice for the coming Sunday. Choir practice was held regularly except for three weeks; always snow or mud was the cause for postponement. Despite this, the choir did have a part in the service from week to week. This was made possible by informing members about the numbers to be sung; they, in turn, used the means at their disposal to prepare themselves. The choir has been doing a very acceptable job and has aided much in the services. The ever-faithful pianist—a lady of sixty-five—on two occasions had no way of coming to the regular practice. Anx-

ious to contribute her bit to God's work, she informed the pastor of her plight and he immediately set out to provide the necessary transportation. Perhaps younger readers might take note of this elderly lady's zeal and seek to emulate it.

Several families were unable, throughout the winter, to attend worship services at all. Others were in attendance only once during the first quarter of the year. Natural elements had made it impossible. One of these families living fifteen miles from town—the father is an elder—kept in touch with the denomination through a recently renewed subscription to THE PRESBYTERIAN GUARDIAN. Contact was made with some of these isolated families by telephone; others were met upon a rare week-day trip to town for supplies. Sometimes these trips had to be made on horseback, as it was the only means left to overcome the problem of travel.

During the winter a young husband in a remote place was seriously ill. There was no possible way of visiting him at the time. Somehow it was learned that the mail was entering that section from a distant point. That service was employed to comfort this ailing father. There are many other instances which might be related to picture the difficulties encountered in this open country. Those cited will give the reader some conception of problems met and their at least partial solution.

But after winter, thoughts are centered about seed planting. With that season will come better weather. This will facilitate the work of the pastor. The seed has been sown, though hampered by the elements. To the sowing of the seed God gives the harvest. Similarly the spiritual seed, sown with difficulty, will bring a harvest of souls saved. The Word of God is mighty; earthly hindrances are of no avail. That is the comfort of the rural pastor. May it be that the rigors of a Dakota winter will bring even one soul to the Saviour! The fruit of the labors will then be great indeed!

## "Whys" of the Christian Life

A Series of Studies for Young People

By the REV. BURTON L. GODDARD

(With this issue we begin a new series of studies for young people and young people's societies. Supplementary material on these lessons for the use of societies, classes and discussion groups may be had by writing to the Rev. Burton L. Goddard, Box 73, Carlisle, Mass. The studies are published by the Committee on Christian Education of The Orthodox Presbyterian Church.)

January 5th

### Why Go to Church?

**M**OTORISTS entering a large Eastern city found their attention attracted to an imposing advertisement on a large billboard. It invited them to go to church. Its appeal was urgent. But it neglected to say *why* they should go to church. It was not concerned as to what church they attended.

Is it enough for us to tell people to go to church? Or should we not impress upon them the imperative necessity for so doing? And if we do that, must we not go further, telling them what churches to attend and what churches to avoid?

What does God say? "All scripture is given by inspiration of God," and Heb. 10:24, 25 exhorts us, "Let us . . . not forsake the assembling of ourselves together." The exhortation is in the form of a polite request. Here is a *pleasant duty* which God lays upon us who are His people. A polite request, yes, but more. It is a *solemn command*. Read the verses following and witness the awful condemnation which awaits those who know and yet despise the will of God. Why go to church, Oh Christian? *It is the command of your God.*

What is the chief end of man? You answer correctly, "Man's chief end is to glorify God. . . ." Unless you offer worship to your Maker, you pervert the true facts of the case—that you are a saved sinner and that Christ is the divine Redeemer. But is it enough to worship Him in private? How lax your private devotion tends to become! How often you employ wish-

ful thinking in your reading of the Bible! How seldom do you come face to face with sound doctrine! Is your worship acceptable and complete and as beneficial as it should be if you absent yourself from public worship? God also says, "Enter into his gates with thanksgiving, and into his courts with praise." Why go to church? *There is great spiritual benefit in public worship.*

When I was but a lad, I would join in the repetition of this confession: "I believe in the communion of saints." I did not know what it meant. Now I understand that one of God's greatest blessings to His people is the fellowship He allows them to have, one with another. That fellowship is to be prized on business and social occasions, but its greatest blessedness is found when Christians have fellowship together in united worship of the God they love, assembling themselves in His house, blending their voices in songs of praise, making confession of their common faith, and giving united attention to the breaking of the bread of life by one whom God has called and sent. Why go to church? *Because we believe in the communion of saints.*

Space prevents us from telling of the joy of church-going, of the effect of a corporate testimony for Christ, and of the church services as a means of extending the Kingdom. We can but suggest the outline. It is for you to paint the picture.

January 12th

### Why Pray?

The church wants its young people to learn to pray. But why should Christian young people pray? Is not prayer something for gray-haired adults? Is it not just an extra exercise for "pious" Christians? Is it not, after all, just a waste of time? Are there not many more practical things for young people to do in Christ's service that are vastly more important?

The church answers in the negative. Prayer is not something which lies at the circumference of the Christian

life. Its place is at the very center. In fact, a college president once said that one could not be a Christian unless he did pray. Yes, the church has abundant and good reason for wanting its members, young and old, to form the habit of prayer.

It is not only the church which tells us to pray. *God Himself tells us to pray.* Consider the Scripture which places upon us the duty of prayer. "Watch and pray" (Matt. 26:41). "Pray always" (Luke 21:36). "Continue in prayer" (Col. 4:2). "Pray without ceasing" (I Thess. 5:17). What kind of a Christian is he who professes to be a disciple of the Master but disobeys His revealed will?

Why pray? *The Lord Jesus Christ, God in the flesh, taught us to pray, both by word and by example.* It was He who said, "After this manner therefore pray ye" (Matt. 6:9). It was He who retired into the mountain fastness to commune with the Father after busy days of ministry. It was He who gave thanks before breaking bread at the last supper. It was He who agonized in the garden in prayer on the night of the betrayal. It was He whose dying words were formed in unforgettable prayers. And He was still a *young man* when cruel soldiers nailed Him to the cross.

Why pray? *God answers prayer.* There are many things which we want in this life, things which are good for us as Christians to have. They do not come our way. We wonder why. Listen to what James says, "Ye have not, because ye ask not" (Jas. 4:2). In answer to prayer, God gives things which we can see and handle. More to be coveted, however, are the gifts which the human hand cannot touch and which the human eye cannot see—faith, patience, courage, joy. Yet these, also, God gives in answer to prayer.

Why pray? *Prayer is the soul's sincere delight.* Prayer is the means whereby we may do two things. First, it is the primary way given us of glorifying God, and that is the greatest desire of the born-again nature. There is nothing which makes the Christian happier than offering worship and praise to the God who saved him. Secondly, it brings us fellowship with God. Take away that fellowship, and the soul is plunged into the valley of shadow. Restore it, and the soul sings for joy. If we love God, we will want to talk to Him. Prayer is the only way!

# The Presbyterian Guardian

## EDITORIAL

### Christ in Christmas

**C**HRISTMAS in liberal America," we were told last year, "is no longer the dogmatic, denominational, ecclesiastical institution it used to be and, alas, still is in many lands that are drenched with bigotry and blood. An amazing and increasing number of Christians no longer believe in the supernaturalness of Jesus' birth or in the divinity of his person. He is to them no longer 'Christ the Lord' but simply the Man of Nazareth. They believe only in the exalted humanness of his person and follow him because of the universal humanness of his teaching. . . ." This is the unprejudiced, impersonal observation of a Jewish rabbi, published in a pre-Christmas issue of *The Christian Century* a year ago. It constitutes his justification for the celebration of Christmas by adherents of the Jewish faith. In substance he says that the Jew may celebrate "Christmas" because it no longer commemorates the birth of the Messiah, the Christ. In short, mayhem has been committed upon the word "Christmas."

This is only too true. Gifts are exchanged by anyone and everyone, with little or no thought of those gifts as reminders of God's unspeakable gift—the Christ—to a sin-cursed and redemption-needing world. Tinsel and ornaments are draped on evergreen trees to aid in creating a joyous festive spirit, without much consideration of the joyful news that there is "born this day in the city of David a Saviour which is Christ the Lord," in whom to believe is everlasting life. So-called "Christmas cards" are sent and received which have nothing to do with Christ, but on the other hand are decorated with anything from Scotties with red bows around their necks to wreaths of holly which have their decorative origin in the pagan Roman Saturnalia. Gifts are ornamented with stickers depicting a mythical Santa Claus trying to climb down a dirty and undersized chimney. And ministers of varying shades of

theological beliefs, feeling that they must say something about Jesus, teach that He merely came to "demonstrate the supreme pathway of life." Christ has indeed been taken out of Christmas.

We would do well to take stock of ourselves to discover to what extent we participate in depriving Christmas of its Messianic content. Do we neglect to teach our children that the reason we give and receive gifts at this season is that God gave the Babe to the world that He might later die for the sins of the world? Do we forget to explain that the happiness and jollity reflected by the colorful decorations is based on the kindness of God in sending us the Saviour? Or do we take care to send Christmas cards which tell about Christ? Do we seal our gifts which are opened on Christmas Day with stickers which focus the thoughts upon Christ on this glorious day? And do we support our pastor as he preaches a Christmas sermon about One whose name should be called Jesus for the reason that He would save His people from their sins?

To us as individual Christians, to us as a church of Jesus Christ, has been committed the joyous task of being His witnesses. At this season when most of the people in the world will have the name of Christ on their lips as they say, "Merry Christmas!" let us with concerted and determined effort strive to show them what the word "Christ" means in "Christmas." Let us ourselves put the *Christ* in "Christmas," and our joy shall be full!

—J. P. G.

### Corays Arrive

**T**HE Rev. and Mrs. Henry W. Coray and their party, Orthodox Presbyterian missionaries to Manchukuo, have landed in this country. Mr. Coray is at present engaged in preaching in the Pacific Coast area.

### Theology, 1941

**A** BOOK has been published recently under the title, *One Foot In Heaven*. It is the story of a Methodist minister who was, when he began his ministry, what might have been called an "old-fashioned Methodist." He was as strait-laced as any of his colleagues. In fact, he went beyond the commands of Scripture and denied to himself and others the use even of adiaphoral things. But as he progressed from his first small-town country parish in Iowa through more prosperous congregations and finally to "society" churches, he began to give in to the pressure of the worldliness in these churches. First he yielded on the requirements for the Christian life which he had added to the Word of God; then finally he subtracted requirements from it. His original lack of an unchanging and infallible standard, manifested in his adding to the Word of God, had ultimately born its logical fruit. To change the figure, the relentless waves had beaten upon a shore of sand and finally had changed its contour.

That is the inevitable destiny of any religion which does not have an unchanging measure of truth and goodness. We have seen this chameleon-like transition in our own lifetime as pacifist preachers have become militarists after the declaration of war, and church reformers have suddenly become quiet for no apparent reason. The religious world is filled with such men today—men who lack an unchanging standard for word and deed. For them there is no such thing as eternal truth. What is "right" today may be "wrong" tomorrow; what is "wrong" today may be "right" tomorrow. And in either case maybe the "right" is wrong. To trust such leaders is folly; to follow them is suicide.

As we draw toward the close of another year of grace and approach a new year every Christian should thank God for His Word which, like Himself, "changeth not." As we have clung to it in the past as our only guide in a changing world, may we cling even more tenaciously in the future. May we be sure that our theology in 1941 is the same as it was in 1940—that which is taught in God's own Word. Then we shall have *both* feet in heaven.

—J. P. G.

## Heart Washing

A Meditation on Jeremiah 2:22 and 4:14

By the REV. BURTON L. GODDARD

IN THE fourth chapter of his prophecy, Jeremiah calls to mind the vivid imagery of the hot east wind of Palestine as it sweeps in scorching blasts across the hills. Its fierce gusts are almost incessant. There is grain to be winnowed, but not with such a wind. The gale would carry away both wheat and chaff. It is a destructive force. Men fear its approach.

The figure is that of impending judgment upon the city of Jerusalem and the people of the Southern kingdom. A dread enemy is to sweep upon her like a mighty whirlwind. It is as though the chariots of war are already bearing down on them, as though the sun strikes thousands of helmets and leaps from them in tongues of golden fire. The voice of Jerusalem is loud with woe. Hope has perished from the hearts of her inhabitants. In confusion and fear they wait hopelessly for the blow to fall.

Just at this moment a message comes to the despairing populace. In deep, measured tones it commands audience. It is the voice of the God they have forsaken. It is stern because of its demands, yet it is truly a voice of love and grace, of mercy and hope: "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."

The one hope of Israel in that darkest hour of her existence lay in the washing of her heart from sin. There was no other way by which she might be saved. Indeed, God has no other way of salvation, whether it be for a nation on the brink of disaster or for an individual who shelters within his body an unsaved soul.

### Wicked Hearts

On one occasion this same prophet laid bare the condition of the human heart in these words: "The heart is deceitful above all things, and desperately wicked." How exactly did he state the case! God has put reins upon it to check its excesses of evil, but time and again it has broken away into almost unrestrained wickedness when His hand has slackened but a little.

Can one forget the tragic record of man in the day of Noah? "Every imagination of the thoughts of his

heart was only evil continually." So it has been from that day to this. Even good men who fain would love God with all their heart are not free from the blasphemous guest who tabernacles in their bodies. The "man after God's own heart" found with remorse that his own wicked heart had led him into adultery and murder. The saintly Paul thought of the heart which was *his* possession and confessed himself chief of sinners.

Oh my friends, are we not all like the people of Jerusalem? We know these hearts of ours. We would hide ourselves in shame if their secrets should become known. Surely they need to be washed!

### Unsaved Souls

Except they be washed, the soul cannot be saved. Men can no more partake today of the salvation of their God without the washing of their wicked hearts than could Israel of old. It was a God of *holiness* who repeatedly exhorted His people, "Be ye holy." Of the same God, an inspired author wrote, "Thou art of purer eyes than to behold evil." It was said of God, when He came in the flesh in the person of the divine Son, that He "hated iniquity." The same Lord and Christ will one day say to those who knock at the portals of the everlasting Kingdom, "Depart from me, ye that work iniquity."

There is no room in heaven for idolators, thieves and drunkards. There is no room because wicked hearts have given birth to ungodly acts, and such hearts are in every way antithetical to all that heaven is. "Who shall stand in his holy place?" asks the psalmist. "He that hath . . . a pure heart" is the only answer.

An unwashed heart, therefore, means an unsaved soul!

### Vain Efforts

Now, though men are largely indifferent as to the state of their souls, it is yet to be observed that after a fashion they often assent to the fact that some preparation is necessary before they meet God in judgment. They are aware that their present state of righteousness does not commend them to God, and so they go

about to weed the gardens of their lives, to pull out the grass between the rows and to cultivate and prune the plants which are left. Though drunkards, they stay sober long enough to attend church. Though dishonest, they refrain from practicing deception in their own little circle of friends. Though covetous, they work to gain a reputation for generosity. But their efforts are vain. The plants they have allowed to remain will never produce acceptable fruit. Though large and sturdy, they are but weeds themselves. Their hearts remain unwashed.

There are others who assent to their own unworthiness and energetically labor to make their lives clean. They fight against their own weaknesses. They try to bring their bodies into subjection. They strive earnestly toward the goal of moral perfection. But they never arrive! *Nor have they so much as entered on the right path toward that end.* Their hearts are unwashed.

They are like those of whom God spoke when He said, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Like the Pharisees, they have not learned that a cleansing of the *outside* of the cup avails naught. If the heart be unwashed, it matters not how sincere the effort to cleanse the outer life. Sinful acts spring from sinful hearts. A polluted fountain can never give forth sweet waters. Labor as man may to discipline his body in the interests of righteousness, he is doomed to utter failure.

### Cleansed Natures

What then? Is there yet no hope? Ah yes! Wicked hearts may be washed, but only by the Great Fuller. King David humbled himself and took his sinful heart to God, crying, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." In helplessness he called, "Create in me a *clean* heart." The apostle, whose wicked heart caused him to do that which he hated, had encouragement for even the vilest creature because he had himself experienced the cleansing power of the Sovereign God. He could look out upon a company of believers, recall their past lives of shame, and praise God for the change in their lives, for they had been washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of God.

What man cannot do, *that God can*

do. Heart washing is impossible with men, but the God who demands it also brings it to pass. Oh that men would recognize the futility of trying to cleanse their own hearts and petition the Fuller on High to wash away the scarlet of iniquity and make them white as snow.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that  
flood,  
Lose all their guilty stains."

Then, and only then, will wicked hearts be pure. Then, and only then, can dwellers in the Jerusalem of uncleanness taste of the salvation of God.

## Westminster Student Life

By W. PETER KATT

Class of 1941

ONE of Westminster's social events is the annual Thanksgiving dinner given by Mrs. Frank H. Stevenson of Cincinnati, Ohio. This year faculty members, their wives, and members of the student body enjoyed an evening of Christian fellowship at Philadelphia's Bellevue Stratford Hotel. The Rev. Paul Woolley, Professor of Church History, was the main speaker of the evening. He spoke briefly but pointedly on the question, "Is Revival Possible?" The Rev. John H. Skilton, Instructor in New Testament, ably and wittily presided as master of ceremonies.

Westminster men are intensely loyal to their Alma Mater. This loyalty is engendered by devotion to the gospel of Jesus Christ. Westminster Seminary is squarely founded upon that gospel. For this reason, the student body is eager to share the privileges it enjoys with other young men who are preparing for the ministry. Last year, as in other years, several colleges and universities were visited to acquaint young men at those institutions with the advantages which Westminster offers. Many of these men are undergraduates. To maintain interest and to furnish further information, the Recruiting Committee is now preparing a news-letter to appear quarterly for distribution among



## An Apology

**A**N ADVANCE apology is offered by the Rev. J. Lyle Shaw for any delay that may occur in the acknowledgment of Christmas gift packages sent for the work at Trinity Memorial Chapel, Newport, Kentucky. The delay will be caused by the fact that Mr. and Mrs. Shaw have found it possible to take their first vacation in four years, and will be absent from the field until about January 8th.

Christmas gifts for the destitute and needy members and friends of Trinity Chapel should be sent to Mr. Shaw at 35 Shawnee Avenue, Fort Thomas, Kentucky.



these students. Readers of THE PRESBYTERIAN GUARDIAN will remember the excellent work done by this committee in the past. Mr. Edmund Clowney again directs the activity of this group.

Recently, one of the members of the student body fell ill. Although the illness itself was not of a serious nature, yet complications might have resulted in a less happy outcome. We are grateful to God, therefore, that Mr. Petersen has resumed his class work and that we have been spared from that which might easily have become a hindrance to the work of many other students.

The holiday season is not far off. At dinner, tentative plans and familiar names are heard. Most men will leave to commemorate the Saviour's birth within their respective family circles. A small number, because of distance, will remain on the campus.

## The Sufferings of Christ

(Concluded From Page 178)

As we come to the Lord's Table this new year, let us first of all thank God for the suffering of Christ in our behalf. And then let us ask God for grace to suffer as Christians—to suffer the hardships of the race. Let us ask for grace to suffer even unto death in struggling against our old natures—to suffer in well-doing.

## YOUNG PEOPLE'S CONFERENCE HELD AT HARRISVILLE, PA.

**A**N Armistice Day Young People's Conference was held at the Faith Orthodox Presbyterian Church of Harrisville, Pa. More than forty young people from the Covenant Church of Pittsburgh and the New Hope and Harrisville Churches assembled for a day's study and fellowship. Classes began at nine o'clock. The Rev. Richard W. Gray, pastor of the Covenant Church of Orange, N. J., brought a study on "What Is Faith." The groups then divided for two studies, the first by the Rev. Calvin K. Cummings on "The Assurance of Faith" and the second by the Rev. Charles G. Schauffele on "The Fruits of Faith." These classes were recessed for the learning of new hymns from the Presbyterian Hymnal. A fourth class followed, taught by Mrs. Schauffele on the general subject of leadership and preparation for young people's meetings.

At noon a caravan of cars drove the delegates to the near-by woodland cabin of Mr. Arthur Armour. Here, around the open fireplace, lunch was eaten and games were played. In the afternoon Mr. Armour led the group on a hike through the wild and rocky ravine in which the cabin is situated. The trail led over swinging bridges, through caves and into a dense pine forest. At six o'clock the caravan returned to the church, where the Dorcas Missionary Society had prepared dinner for the group. The meal ended and the delegates went to the church auditorium where they sang the old hymns of the church. At the evening service, which was well attended by the townspeople, Mr. Gray brought the closing message on "The Christian Race."

## Orthodox Presbyterian Church News

### Presbytery of Philadelphia

**CALVARY CHURCH, Willow Grove:** Guest preachers during the past months have included the following ministers: Robert S. Marsden, Edwin H. Rian, Arthur W. Kuschke and John Murray. . . . Mrs. Richard W. Gray of Orange, N. J., addressed a recent missionary rally, at which a great quantity of Christmas gifts for the work of Trinity Chapel, Newport, Ky., was on display. . . . The Calvary Hour (Sundays at 4.30 over Station WIBG—970 kc.) is now in its third month of broadcasting, with only a few weeks of the original contract remaining.

**Calvary Church, Middletown, Pa.:** Following the dedication of the new church building, reported in the December 10th issue, special evangelistic services were conducted by Dr. Robert Strong of Willow Grove. There were professions of faith on the part of some, and the Rev. Edward L. Kellogg, pastor of the church, reports that the Christian people of the church and community were strengthened in their zeal and faith.

**Eastlake Church, Wilmington, Del.:** The annual Thanksgiving service was held at 7 A. M. on November 21st, with over one hundred persons present. The offering was forwarded to the mission committees of the church. . . . A Fellowship Supper, served by the Ladies' Aid Society, was held on Wednesday, November 6th. This is an annual event for the purpose of congregational fellowship, and entertainment was furnished by the men of the church. . . . A Junior Machen League, for children from six to twelve years of age, has been organized and meets on Sunday afternoons. . . . The senior Machen League is studying the theme of "The Sovereignty of God" under the leadership of the pastor, the Rev. John P. Clelland. . . . At the Thanksgiving season a "food shower" was sponsored by the missionary society on behalf of the Jewish refugees in Philadelphia, among whom the Rev. and Mrs. David Freeman labor.

**Faith Church, Quarryville:** At the last communion service, three new members were received on confession of faith. . . . A Fellowship Thanksgiving dinner was enjoyed by eighty members and friends on November 28th, at which time \$400 was received for the reduction of the church debt.

**Faith Church, Harrisville, and New Hope Church, New Hope:** On Wednesday evening, October 23rd, the Rev. Charles G. Schaufele, formerly pastor of Redeemer Church, Philadelphia, was installed as pastor of these two churches by the presbytery. Presiding was the Rev. Calvin K. Cummings of Pittsburgh, who also preached the installation sermon on the theme: "Behold Your God!" Prayer was offered by the Rev. Robert E. Nicholas, field secretary of the League of Evangelical Students. Mr. Nicholas delivered the charge to the pastor, and the charge to the congregations was given by the Rev. Edward L. Kellogg of Middletown, Pa. The elders of both churches joined with Mr. Schaufele in greeting the members and friends of the congregations at the close of the service, and a reception followed.

About thirty persons from the two young people's groups were present at a joint Thanksgiving party held in Harrisville on November 29th. Special programs are being given in each Sunday school during the week preceding Christmas. The Machen League groups at Harrisville, both of which have applied to the Machen League of presbytery for membership, plan to distribute the *Home Evangel* to the entire town once a month. Several members of the New Hope Sunday school have formed a Teachers' Training Class under the leadership of Mrs. Schaufele.

**Covenant Church, Pittsburgh:** Encouraging response has been received from students at Carnegie Institute, who were offered a Testament by the young people's group of the church. . . . Several Scottish families in the community were reached through the ministry of the Rev. Professor John Murray at the church's Day of Prayer.

**Gethsemane Church, Philadelphia:** The Rev. Samuel J. Allen was installed as pastor by a committee of presbytery on Tuesday, December 3rd. Mr. Allen formerly served three churches in North Dakota. Presiding was Dr. Ned B. Stonehouse. The Rev. Professor R. B. Kuiper delivered the installation sermon, and the charge to the pastor was given by the Rev. Professor Edward J. Young. The charge to the congregation was delivered by the Rev. George W.

Marston. A large number of persons, both members and friends, witnessed the installation service.

**Kirkwood Church, Kirkwood:** A series of special meetings, held in the church and elsewhere in the community from November 5th to 17th, were conducted by Dr. Robert Strong of Willow Grove. Each morning Dr. Strong and the pastor, the Rev. E. Lynne Wade, visited a different school and told the gospel story to the students for about twenty minutes. In the afternoons Dr. Strong and Mr. Wade engaged in visitation and personal work. During the course of the two weeks' program of evening services, five persons made profession of faith in Christ, and another followed after the close of the series. Despite bad weather during the second week, a good attendance was maintained and on the closing Sunday nearly 250 persons were packed in the church. The pastor and members agree that the church and community have benefited immeasurably by this special evangelistic effort. . . . On Thanksgiving evening the church was again filled for the annual "harvest-home" service. The auditorium was beautifully decorated with the first-fruits of the harvest, and the Rev. Edwin H. Rian of Westminster Seminary delivered the address of the evening. An offering of more than \$250 was applied to the building fund.

**Knox Church, Philadelphia:** A large congregation observed the sacrament of the Lord's Supper on Sunday, December 1st. This was the first service held in the building at 2216 East Cumberland Street, which has recently been purchased by the congregation. Formerly a large residence, the structure will be remodeled to suit the needs of the congregation. The first floor will serve as the church auditorium and the second floor will be used by the departments of the Sunday school. . . . The fifth anniversary of the church was celebrated on Wednesday, December 4th. The Rev. Edwin H. Rian was the guest speaker of the evening, and a social time, at which refreshments were served, followed the service.

**Knox Church, Washington, D. C.:** Two new members were welcomed at the last communion service. . . . For four weeks a Bible Hour has been conducted by the acting pastor, the Rev. Henry D. Phillips, after school hours on Fridays. The interest of the

boys and girls in the neighborhood is stimulating, and members of the church are cooperating in anticipation of the beginning of a Sunday school in the near future.

*Redeemer Church, Philadelphia:* The infant daughter of Ruling Elder and Mrs. Joseph Mitchell, Isabel Jean, was baptized by the Rev. Professor John Murray on November 17th. . . . A pulpit supply committee has been elected by the congregation, and during the vacancy of the pulpit the following ministers have been guests of the congregation: John H. Skilton, John Murray, Edwin H. Rian and Ned B. Stonehouse. Seniors at Westminster Seminary have also filled the pulpit.

*St. Andrew's Church, Baltimore, Md.:* Here, in his home city, the Rev. David Freeman recently delivered four addresses on the subject of his work among the Jews. Attendance at first was not encouraging, but at the last meeting the church was filled almost to capacity, and nearly three-quarters of those attending were strangers. . . . The Thanksgiving Day service was held at the Maryland Avenue Presbyterian Church (Southern) in union with that congregation. The pastor of St. Andrew's Church, the Rev. Theodore J. Jansma, preached the sermon.

At the meeting of presbytery held on November 15th, the Rev. Samuel J. Allen was received from the Presbytery of the Dakotas. Licentiate John Gray was dismissed to that presbytery, where he has taken over the work formerly conducted by Mr. Allen. The Rev. Edward Heerema was dismissed to the Presbytery of New Jersey and the Rev. Burton L. Goddard to the Presbytery of New York and New England. . . . By-laws prepared by a special committee have been adopted as amended by the presbytery.

The Rev. Gerald A. Heersma, a member of the presbytery, has accepted a call to the pastorate of the Congregational church at Chatham, Mass.

### Presbytery of the Dakotas

**S**EVERAL important actions were taken by the presbytery at its fall meeting held in the Jennings Church of Omaha, Nebraska. The Rev. W. Benson Male, pastor of the Second Congregational Church of Denver, Colorado, was received from the

Presbytery of Philadelphia. The Rev. Jack Zandstra, who is conducting mission work in the Logan Fontenelle district of North Omaha, was also received from Philadelphia Presbytery. Mr. Paul Bohn, who is serving a Congregational church at Steamboat Springs, Colorado, was examined and licensed to preach. . . . It was decided to hold a pastors' retreat next summer at Steamboat Springs, for one week preceding the young people's Bible camp held there each year. Most of the ministers, with their families, hope to attend.

The vacancies of the Carson, Lark and Leith fields in North Dakota, occasioned by the removal of the Rev. Samuel J. Allen to Philadelphia, are now being filled by Mr. John F. Gray, a graduate of Westminster Seminary. It is expected that if the arrangement is mutually acceptable, Mr. Gray will become the pastor of these three churches. . . . Plans are being made for the Young People's Bible Camp which will probably be held at Swan Lake early next June.

Attendance is growing at the Riverside Mission Sunday School at Lincoln, Nebraska, under the supervision of the Rev. Thomas M. Cooper, and at the East Omaha Church Sunday School, which is being conducted by the Rev. Jack Zandstra and the Rev. Robert B. Brown. New attendance records were recently set at both these new schools.

The Rev. Calvin A. Busch of Aurora and Dr. James B. Brown, field representative, organized a new Bible study class at York, Nebraska, twenty miles east of Aurora. Fifteen persons were present and much interest was manifest. Classes will be held each Wednesday evening, and Mr. Busch will conduct a comprehensive study of the Bible, with the purpose of presenting a better understanding of the Book as a whole.

Dr. T. T. Shields, President of Toronto Baptist Theological Seminary and editor of *The Gospel Witness*, conducted a week of special meetings at the Calvary Church of Volga, S. D., and another week of services at the independent church at Rutland. The Rev. Charles L. Shook is pastor of both churches. Although the services followed on the heels of the worst blizzard in years, with blocked roads and low temperatures, large crowds attended each evening and the churches were packed on Sun-

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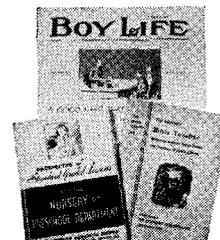
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days. People came from great distances, up to 85 miles, to attend. Dr. Shields was the outstanding figure in the Baptist withdrawal of 1925, and has led a spirited battle against Modernism, dispensationalism, and present-day false cults. His addresses in South Dakota were a great blessing to the churches.

### Presbytery of Wisconsin

**A**T A special meeting of presbytery the unanimous call of the Calvary Church of Cedar Grove, extended to Mr. George Willis, graduate student at Westminster Seminary and licentiate of Philadelphia Presbytery,

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was approved and ordered delivered to Mr. Willis. He expects to take up the work in Cedar Grove during the latter part of this month.

### Presbytery of California

**M**EMBERS, churches and friends of this presbytery have been enjoying numerous addresses by Dr. Cornelius Van Til, Professor of Apologetics at Westminster Theological Seminary, who is in California on a leave of absence. He has spoken at the Beverly Church of East Los Angeles; the Calvary Church of El Segundo, the Christian fraternity at the University of California at Los Angeles, Westmont College of Los Angeles and the Bible Institute of Los Angeles.

The Rev. Floyd E. Hamilton, a minister of The Orthodox Presbyterian Church and a missionary under the Independent Board for Presbyterian Foreign Missions, has returned with his family from Korea for an indefinite period because of the unfavorable situation created by Japanese domination under the present militarist regime. Mr. Hamilton reports that the presence of foreign missionaries, many of whom are regarded by the Japanese as spies, serves to intensify the Japanese campaign of persecution of native Christians.

### Presbytery of New Jersey

**F**AITH CHURCH, *Pittsgrove*: On October 20th the Rev. Robert S. Marsden preached both morning and evening to a very appreciative congregation. . . . On Tuesday, October 29th, about sixty members and friends of this church gathered for the annual Fall Fellowship Supper. After a bountiful meal, group singing, and special music, Mr. Edmund Clowney, a student at Westminster Seminary, gave a very interesting chalk-talk. . . . The annual Thanksgiving Service was held on Wednesday evening, November 20th, and was conducted by the Machen League.

*Calvary Church, Ringoes*: At a service conducted by the Calvary Church young people in the county jail at Flemington, on November 3rd, a Russian Jew accepted Christ and has given real promise of making progress in the Christian life. . . . On the 4th and 5th of November the men of the church applied a much-needed coat of paint to the church building. . . . The church attendance and the

offerings have both increased in a very gratifying manner during the fall season. Several new members will soon be taken into the church fellowship. There seems also to have been definite spiritual progress, which manifests itself primarily in a heightened interest in the prayer meeting.

*Grace Church, White Horse, Trenton*: The congregation recently purchased the property in which it has been meeting for the past two years. The Rev. Leslie W. Sloat of Westminster Seminary has been conducting a class each Sunday evening before the worship service, on the subject: "Teaching Children Christian Truth." A Winter Bible School for the children is held each Saturday morning to show Bible Pictures and to teach Catechism. . . . At a meeting on December 10th, the congregation consented to having its pastor, the Rev. Leslie A. Dunn, accept a unanimous call to the pastorate of Calvary Church of Wildwood.

*Calvary Church, Bridgeton*: In the past six months some fine improvements have been made on the church property. During the summer, which incidentally brought the best summer attendances and giving in the church's history, the people contributed \$570 for oak pews which have been specially made and are now installed, greatly beautifying the appearance of the auditorium. The heating system has been revamped and thoroughly modernized. More important than the material gains has been the addition of seven new members at the September communion. About 2,000 copies of the *Home Evangel* are distributed each month throughout the community, and thus an effective missionary work is accomplished. A successful method of promoting interest in the Senior Machen League has been to have week-night meetings every other week, in addition to the regular Sunday evening services. The primary purpose of these extra meetings is to give opportunity for Christian social fellowship, although a brief Bible study is also undertaken.

The presbytery held its regular Fall meeting in Trenton. It voted to cooperate to the fullest possible extent with the General Assembly's Christian Education Committee in attempting a Seaside Bible Conference at Ocean City next summer. Home mission work in New Jersey was discussed and the need was expressed

for informative tracts on the sacraments, church membership, and marriage.

### Presbytery of New York and New England

**T**HE annual Thanksgiving service at Windham Plains, Maine, in the church of which Mr. Lenville L. Hawkes is the lay preacher, was held on Thursday morning, November 28th, and was conducted by Dr. Daniel Van Houte, who preached on the text of Ephesians 5:20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The Rev. Dean W. Adair offered prayer.

At the Second Parish Church of Portland, Maine, about sixty persons attended a Thanksgiving service conducted by the Rev. Arthur O. Olson. Special music featured the service. In the evening Mr. Olson journeyed with several of his elders to St. Alban's, Maine, about one hundred miles from Portland, to conduct a Thanksgiving service in one of the churches served by the Rev. Charles Stanton. Wintry and windy weather kept the crowd small, but those who did attend gave hearty thanks to the Lord for His goodness. Following the service Mr. Olson baptized Fern Emma, infant daughter of Mr. and Mrs. Stanton.

### ELDERS' ASSOCIATION FORMED AT MEETING IN WILLOW GROVE

**A**T A dinner meeting held at Calvary Orthodox Presbyterian Church, Willow Grove, Pa., on November 22nd, and attended by about forty ministers and ruling elders of Philadelphia Presbytery, an "Elders' Association" was organized. The address of the evening was delivered by the Rev. Professor R. B. Kuiper on the subject of "The Work of the Elder." The Westminster Seminary Quartet supplied special music.

The following officers were elected by the new association: President, Walter P. Smyth of Willow Grove; vice-president, Charles M. Mayson of Mediator Church, Philadelphia; secretary, William R. Ferguson of Kirkwood; and treasurer, Ralph F. Logue of Eastlake Church, Wilmington. The officers, together with Professor

Kuiper, were named a committee to draw up a constitution and to present it to the next meeting, which will be held in early spring.

### COURT DECISION TO OUST SOUTH DAKOTA CONGREGATION

**T**HE long-awaited opinion in the property case of the Murdoch Memorial Orthodox Presbyterian Church of Bancroft, South Dakota, was handed down on October 24th, awarding the property to the plaintiffs, the Presbytery of Huron of the Presbyterian Church in the U.S.A. In view of the fact that the Bancroft church had *unanimously* withdrawn from the old organization, and that in similar cases of unanimous withdrawal the court had awarded the property to the defendants, the decision came as a surprise and a disappointment to the congregation and the pastor, the Rev. A. Culver Gordon.

In his opinion the chancellor cited only such earlier decisions as involved a *partial* withdrawal by a congregation. None of the parallel cases of unanimous withdrawal were mentioned. Upon the advice of counsel, the Bancroft church has decided to appeal the decision. Thus they will have what is believed to be the first decision of a state Supreme Court on the rights of a congregation unanimously withdrawing from the Presbyterian Church in the U.S.A. to become a member of The Orthodox Presbyterian Church.

### CANADIAN MISSION EXPECTS TO WITHDRAW FROM JAPAN

**T**HE general secretary of the Missionary Society of the Church of England in Canada has announced that the missionaries of that society will be withdrawn from Japan next April, and that missionaries now on furlough in Canada will not return to their fields. All the properties of the Canadian church will be transferred to the Diocese of Mid-Japan. No specific reason has been announced for the withdrawal, save the statement that "changes in circumstances" have ended the usefulness of the society's work in that land.

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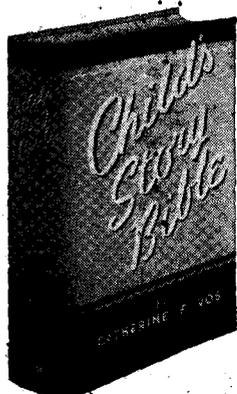
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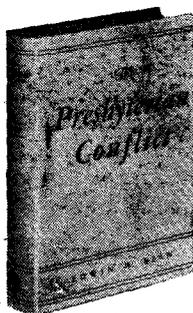
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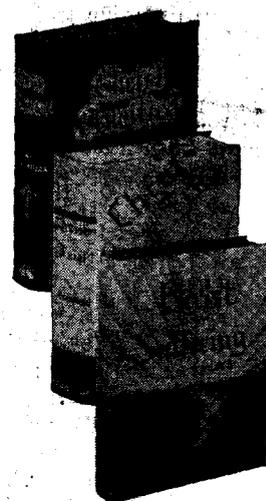
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