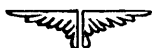




Class Officers



Mrs. DeWitt C. Jayne..... Teacher  
 Lilly C. Olson.....President  
 Eleanor Roulston.....Vice-President  
 Gladys M. Bryson.....Secretary  
 John F. Scott.....Treasurer



You are cordially invited to the

# Commencement Exercises

of the

Teacher-Training Class

of

Westminster Presbyterian Church Sabbath School

Fifty-eighth Street and Chester Avenue

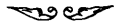
Philadelphia

Tuesday evening, June twenty-eighth

Nineteen thirty-two

Eight o'clock

Order of Exercises



Entrance of Graduating Class  
 Invocation  
 Salutatory.....Emma May Rickards  
 Scripture Reading.....Mr. Harry W. Rickards  
 Trio.....Lillian Wood, Edwin Schaufele, Alfred Hoffsommer  
 "The Sunday School as a Crime Deterrent" ..... John F. Scott  
 Vocal Solo.....Mildred Sherlock  
 "Teaching, a Task of Responsibility  
 and Opportunity".....Lilly C. Olson  
 Address.....Gordon H. Clark, Ph. D.,  
 Department of Philosophy University of Pennsylvania  
 Trio  
 Class Presentation.....Lilly C. Olson  
 Presentation of Diplomas and Award.....Rev. Warren R. Ward  
 Class Song.....Written by Gladys Bryson  
 Benediction

Graduating Class of 1932



"Let no man despise thy youth; but be thou an example of the  
 believers, in word, in conversation, in charity,  
 in spirit, in faith, in purity."

I Timothy 4-12

Evelyn M. Brosius  
 Gladys M. Bryson  
 Charles Haberle  
 Emily H. Irwin  
 Lilly C. Olson  
 Emma May Rickards  
 Eleanor F. Roulston  
 John F. Scott  
 Mary M. Stewart  
 Dorothy E. Temple  
 Clara Virginia Thompson

1.

"Now there are diversities of gifts, but the same Spirit . . . for to one is given ~~the word~~ the word of wisdom; and to another the word of knowledge . . . but all these worketh the same Spirit dividing to each one severally, even as he will."

The pleasure I have in being with you on this occasion comes from meeting other members of the same body, other members doing the same work, and so I shall be happy this evening to "impart unto you some spiritual gift; . . . that is, that I may be stimulated by you, each of us by the other's faith."

Delivered June 28<sup>th</sup> 1932  
Warren K. Wood's Ch.  
58<sup>th</sup> - 61<sup>st</sup> Ave.

## II Need of Xn Education.]

2.

Tonight we have assembled for the Commencement services of a group of Christian teachers. To those who have directed the course of study, to your servant who is honored by your invitation, but above all to the Lord we confess, it will be gratifying if this proves to be a Commencement indeed. So great is the need for Xn instruction that no one can be too eager to begin his task. Owing to the accidents of my professional position, I have had, if not the pleasure, then the opportunity of seeing that need in its starkest reality.

Among college students, would you not expect to find some knowledge of the elements of Xty? Even if the students have not come from specifically Xn homes, still they with their families represent educated America. They constitute the acme of American civilization. In preparatory school and in two or three years of college they have learned a great deal about zoology, economics, and Italian art. They possess a bountiful fund of information, as any may determine by judicious inquiry. They are the products of our lauded educational system, and should know, not the intricacies and details perhaps, but at least the elements of the Christian religion.

~~the intricacies and details, but the <sup>perhaps</sup> <sup>at least</sup> elements~~  
~~of the Christian religion.~~ 4

For a half a dozen years now, I have thought it wise to include in a course on the history of ethics, a discussion of early Xty along with the pagan systems. ~~When the contrast~~ when ~~they~~ the students learn that Xty, in contrast to all pagan systems, considers that man is dead in sin, of himself incapable of pleasing God, wholly inclined to all evil and therefore needs regeneration, their surprise and lack of comprehension shows that they had never before heard of the new birth. They begin to ask questions. Last term one student inquired for the most authentic sources of early Xty thought.

I replied by rattling off, ~~within to the~~ in <sup>(2)</sup>  
one breath to the amusement of the class,  
certain twenty seven books. The student  
seemed a little bewildered and timidly  
asked again - "Did you include ~~it~~  
Paul's Epistles in that list?"

inability to recognize the books of the N.T.  
This ~~instance~~ is by no means an  
exceptional or exaggerated ~~instance~~. One might  
refer also to an examination given  
some years ago to 1000 high school  
boys and girls. Less than one third of  
them were able to write the first  
seven words of the Lord's prayer.

But ~~these~~ <sup>are not</sup> the students, the only  
guilty ones. I have in mind a  
certain professor in the Univ. of Chicago

(6.a)

I have in mind an author whose  
gilded paper covers <sup>in book stores</sup> blinds our eyes,  
I have in mind a self styled ~~Italian~~  
scholar <sup>in Italy</sup>, I have in mind the President  
of one of our colleges. Not all their blunders  
are as elementary as those of the students,  
but being the result of a definite anti-  
Xm animus which has caused them to  
ignore well known facts, their blunders  
and they themselves are far more  
reprehensible.



~~whose blunders, or perhaps not as elementary as those already mentioned but are even more reprehensible on account of his position.~~

nor again, and this is ~~the~~ a saddest part of the truth, are those outside the Churches alone in their ignorance. If opportunity, position, and profession of belief bring responsibility, then the church members are the greatest offenders. May I here refer to another college student, raised in a ~~non~~ nominally Christian home, member of a church, and even thinking of entering the ministry.

7<sup>a</sup>

Only a month ago he stated to me that religion, Xty included, was primarily an affair of the emotions. If you ~~recognize~~ understand current trends of thought, you recognize that this view attempts to evade the question of the truth, the intellectual truth of Xty. A religion may have no historical basis, it may be neither true nor false, but if it produces agreeable emotions during this life, it is <sup>according to this view</sup> a good religion. ~~Obviously what is good for you~~ now while what is true for one is true for all, what is ~~good~~ agreeable for one obviously may be disagreeable for another. Indeed if Tammany + the Phila. gang get their way with Prohibition, a lot of people will suddenly become religious. Of course it won't be Xty, <sup>but</sup> since they say we sober people are limited in emotional experience

7-6

what right have we to set up our  
subjective emotions as normative for  
them?

~~Now, whether the emphasis on~~

If any of us has a religion he  
wants all the world to accept, he  
cannot afford to base it on emotion.

Now, whether the emphasis on

\* emotionalism has led to an ignorance  
 of doctrine and truth, or whether  
 ignorance has led to emotionalism, ~~obscure~~<sup>obscure</sup>  
 the two go together and the Church today  
 does not know what the Lord has  
 revealed for it thru Paul. Ask  
 yourselves how many of your acquaintances,  
 members of churches, could give an  
 intelligible account of even one of  
 Paul's epistles. You know as well  
 as I, ~~that~~ how few there are. I  
 have heard it said that a hundred  
 years ago, in addition to the Bible,  
 the ~~members~~<sup>members</sup> of the local churches read  
 the Westminster Confession. But  
 now, in spite of the subscription  
 to it which elders are required to make

not to mention 100 members

9

how many elders, have ever read the  
creed of our church? ~~Our church~~  
And what is still ~~just~~ worse, our  
church has not only forgotten the  
distinctive Presbyterian creed, it has  
noticeably departed from the Xty  
common to all the historic churches.

Thirteen hundred Presbyterian  
ministers in a signed statement,  
the Auburn Affirmation, have declared

that ~~the vicarious sacrifice~~ Christ's <sup>death</sup>  
to satisfy divine justice <sup>from the dead grave</sup>  
and his resurrection, are not to  
be regarded as essentials of our  
religion. Young men who wish to  
enter the ministry ought not to be  
required to believe in Christ's sacrifice  
~~death~~ and resurrection. And those

who control our church either have signed that statement or are in open sympathy with it.

from Markers  
Bible sermon.

10  
a  
"For example, the gentleman who seconded the nomination of the present Moderator of the Assembly is a signer of this Modernist Affirmation. . . . . Four out of eight ministerial members of the Permanent Judicial Commission, practically the supreme court of the church, are signers of the same Modernist document. So is the editor of the only official journal, the Presbyterian Magazine. So is the General Sec'y of the Board of North Missions and so are six out of sixteen ministerial members of that Board. So is the Candidates Sec'y of the Board of Foreign Missions, who has the delicate ~~task~~ and important duty of interviewing candidates for the foreign mission field and of encouraging them or discouraging them in their purpose."

To what greater disgrace can Presbyterians let their church fall? What more need be said to show the need of Christian instruction? In the face of the ignorance and paganism outside the church, and the ignorance and paganism inside the church, may one not plausibly conclude that our civilization is pagan, not Xn.? The assumption on which nearly everyone thinks ~~and~~ acts today is the assumption of atheism. In business, in politics, in education, and practically in religious affairs, little or no thought is directed toward God. And when God is left out of account, we have atheism. It is not the ~~atheism~~ loud mouthed atheism of the communists. One needs

11

to be an idiot to agree with communism.  
But one needs to be wiser than serpents  
to avoid being deceived by ~~our~~ a  
cultured paganism. Our civilization  
does not explicitly deny God, it  
<sup>suavely</sup>~~politely~~ ignores him.

This picture is black, but  
I believe it is true. It is horrible, but  
it is not intended to be pessimistic.  
There have been times before when  
conditions were as bad if not worse.  
It is ~~to~~ <sup>as</sup> unwise ~~and~~ <sup>as</sup> it is unXn  
to blind ourselves with present  
darkness that the lessons of history  
and the promises of God go  
unheeded. Luther and Calvin, by  
the grace of God, effected a



Reformation + God has promised that the gates of hell shall not prevail against his Church. What Luther and Calvin did, what Peter + Paul did, we can do. In the ~~first~~ <sup>early</sup> centuries, Xty conquered paganism, and if it did it once it can do it again. We have no grounds for pessimism, the church and the gospel are not failures. God's word shall not return unto him void but it shall accomplish what God pleases. God is Sovereign, he has foreordained whatsoever comes to pass. A wholesome return to the Calvinistic theology, for which I am so enthusiastic, will prevent Christians from floundering in an unton pessimism during discouraging periods. The forces of evil cannot possibly succeed, but in looking forward to our goal, we need always to remember that there is no substitute for hard work.

Pardon for reading. If it were  
a less important occasion I should  
talk. > once in an Episc. Ch. I  
asked / he warned at end of 20 min.  
- I had hardly begun & spoke  
at a great rate for 20-25 more min.

I'll present it here sometime if  
you want

### [III The Purpose & Plan]

By keeping ~~our~~ <sup>the</sup> purpose clearly in mind, by carefully planning ~~our~~ <sup>the</sup> work, our labors will not go unrewarded. To lose sight of our purpose, to work on blindly without plan, is to lose ground thru waste effort. Many of the churches and many more of the individuals have forgotten the purpose. However - much financial support may be necessary in church life, the purpose of the church is not merely to meet its budget. Activity is not synonymous with progress. And if a church only goes thru the motions, <sup>no matter how energetically</sup> its extinction would be no great loss. Part of the responsibility placed upon ~~those~~ <sup>those</sup> who ~~are~~ <sup>are</sup> there

14  
graduated tonight is to ~~train the eyes~~ <sup>point</sup>  
of those ~~whom~~ they influence <sup>to</sup> ~~for~~ the  
purpose of the church.

now, contrary to an opinion  
which widely prevails, the purpose of  
the Church is not education as  
usually understood. The church,  
~~and~~ <sup>and</sup> especially the Presbyterian Ch.,  
has founded schools & colleges where-  
ever it has gone. But its aim is  
not, or at least should not be the  
general increase of useful or pleasurable  
information. To sit about a table,  
politely to inquire concerning the  
principles of Hindooism, Mohammedanism  
and modern Judaism, and to stop  
there, is of ~~no value~~ <sup>little value</sup>. Education  
is a tool, it can be used for good

~~for evil~~, ~~it~~ can <sup>also</sup> be used ~~at all~~. Education makes <sup>who are</sup> men, already good, better; it makes bad men worse.

Those who expect by education to Christianize the social order would do well to recall the words of Dr. Patton, a former President-~~Emmit~~ of Princeton, - "Xtrize the social order, he exclaimed, one might as well try to vaccinate it. Mass education has its limitations judged even on its own standards. We must focus no longer on the mass but on the individual and with respect to him, ~~aim~~ not merely <sup>on</sup> his education but <sup>on</sup> his conversion. He needs not more information ~~or~~ so much as a change of heart - or more exactly to translate the word repentance, a change of mind. Change not only his efficiency, but the direction in

which he is going.

16 a.

However while there are many who, affected by modern paganism, aim to educate only, there are a few who aim only to regenerate. Though the former group is our largest and most vicious foe, the latter group cannot always be regarded as an asset to our cause. They are Christians, it is true, and I do not intend to obscure this fact. They are with Christ and not against him, and perhaps you think ~~nothing should be~~ no remarks should be passed on them. But in my mind they injure the Christian cause by a one-sided and superficial presentation. Considering themselves the most orthodox of all people, they are carried away with what the Reformers regarded as an unscriptural view of Christ's second coming. They held ~~that~~

166.

not only that the Advent is imminent,  
which it may be so far as I know,  
but in addition they make a belief in  
the details and intricacies of future history  
necessary and indispensable for an  
individuals salvation. If you have not  
met such people, I have; and a good  
friend of mine, a thoroughly orthodox Bishop,  
made a collection of tracts preaching the  
need of this belief in order to be saved.  
I further know that their attitude affects  
their missionary activity. Since the end  
of the age is very near, they claim that  
permanent work and far sighted plans  
are useless. Argument and intellectuality  
are decried as the foolishness of this  
world. Don't argue, is the advice printed  
in my pocket testament. Missionaries,  
preachers, teachers, should traverse

as much territory as possible, quickly and superficially give a witness to Christ, and let permanent improvement come from the personal and immediate work of him whose Almighty wisdom never fails. Permit me to remark that had the Apostles and Reformers believed this they would not have been Apostles and Reformers. The purpose of the Church does not end at regeneration.



work of him whose Almighty wisdom <sup>never</sup> ~~never~~ 17  
~~fails.~~ ~~is mistaken.~~ Now had the Apostles  
and the Reformers believed this they  
would not have been Apostles and  
Reformers. The purpose of the Church  
is not just regeneration <sup>alone</sup>.

Of course, strictly speaking,  
regeneration, the change of mind necessary  
to make an educated sinner into an  
efficient saint, cannot be accomplished  
by human efforts. It is an act of God.  
And nothing that has been said was  
intended to modify this truth. Yet often  
God regenerates after certain preparatory  
work has been done by us his human  
servants. We are to press for a  
decision, we are to make the evangelistic  
appeal; we are to sow and water and  
~~God~~ <sup>the</sup> will give the increase.

18.0

The purpose of the Church, then, as I see it, your purpose in the work you are about to undertake, the purpose every church member should keep in mind, is twofold: Education and Evangelization, neither separated from the other. An emotional appeal is sometimes good; at any rate, some appeal ~~is~~ <sup>must be made.</sup> ~~is~~; but the best preparation for such an appeal, is, in my humble opinion, an intellectual presentation and defence of Christianity. The people we meet are ignorant, they need to be educated, they need to be told what Xty is. They are warped by pagan ideas and philosophy, they need to be argued out of it. Those who deery argument as useless have not well studied the sermons and the behavior of the Apostles as recorded in Acts. Stephen argued in the synagogues, Paul disputed daily in the market places. Those who

repudiate argument, though they call themselves orthodox Christians, have in their emotionalism and mysticism, in their taut disregard for truth, intellectual truth, have, I say, taken the first step toward modernism. There may be times when argument is out of place, there may be ~~times when~~ such a thing as too much argument, but our main trouble is too little. We must educate to evangelize.

But further we must evangelize to educate. There is much learning which can be acquired only after regeneration. If I have not mistaken the sense of the New Testament, there comes, after the act of justification, a long process of sanctification. But I should like to point your attention

19  
to the fact that sanctification is as much  
an intellectual process as a moral one.  
Once converted, we ~~must~~ look forward to  
an eternity with Christ our Savior. If we  
expect a pleasant fellowship with him, we  
must be interested in his interests, we  
must have some knowledge of his mind.  
For what reason do you suppose God gave  
us such an extended revelation beyond  
what is essential ~~necessary~~ for conversion, unless  
it was to fit us for a more satisfactory  
communion with him? The church  
members who know little about doctrine,  
those who are ignorant of the epistles,  
virtually accuse God of not knowing  
how much he should have revealed.  
The Church as a whole needs a large  
dose of doctrinal instruction. If the  
metaphor of a new birth

implies a regenerating power above us, it also implies a new life extending from boyhood with its sincere milk of the word to maturity, progressively putting away childish things until we know even as we are known. In that great prayer preserved for us in Jn. 17. Jesus says: "This is life eternal" — and it is the best definition of eternal life I have been able to find — "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

I hope we have some accurate knowledge, and I trust we are willing, humbly but perseveringly, to share what we know.