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416 White Horse Ave.**

Edmund P. Clowney

**The Presbyterian
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Entertains**

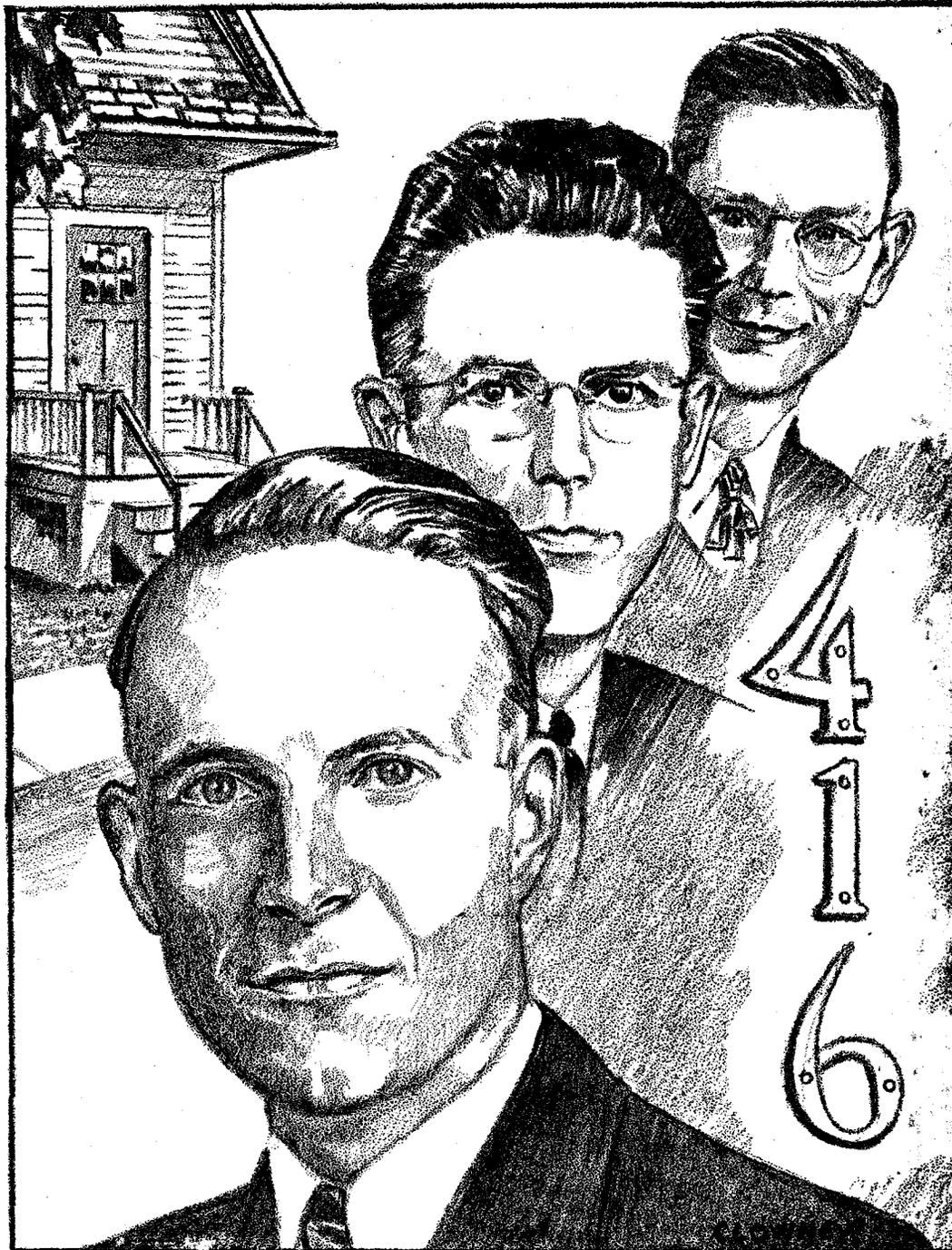
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ALBRIGHT, GILMORE, DUNN
Some planted, others watered . . .

May 10, 1946

VOLUME 15, NO. 9

Have You Noticed That . . .

YOUTH for Christ meetings are now being held in Peiping and Tientsin, China. Dr. Torrey Johnson of Chicago and three other officers of the movement are now campaigning in Great Britain.

The Disciples of Christ are to launch in August a *three-year campaign* for 900,000 new members, 5,000 new college students and 3,000 more recruits for full-time Christian service.

Toyohiko Kagawa has organized a company to publish a Christian newspaper in Japan, the *Kirisuto Shimbun*. It will appear weekly at first but may become a daily soon.

Properties used by religious and charitable organizations are being taxed in Oklahoma under a new state law.

The British Army is preparing to abolish *compulsory attendance* at church services conducted by the chaplains.

The Foreign Missions Conference of North America will not decide until 1948 whether it wishes to join the proposed *National Council of Churches of Christ in America*. Thus far the Federal Council and the Home Missions Council have indicated they would join.

Japanese war criminals are receiving *Japanese Bibles* in prison. They are supplied by the American Bible Society.

The Lutheran Church in Poland has lost 86 of its 150 parishes as a result of the war.

Protestants in Italy are still forbidden to purchase land for new churches or to rent quarters for religious services.

The transit company of Fort Myers, Fla., operates *free buses* on Sunday mornings to take people to church, returning them to the residence districts after service. In Hickory, N. C., nineteen *taxicabs* provide free taxi service to take people to and from church both morning and evening.

Some fifty-five *French missionaries* have returned to the Far East since the end of the war as chaplains in the French military forces, hoping to remain after their military duties are ended.

It is estimated that 30% of the converts to Roman Catholicism become interested in that Church as *patients* in Roman Catholic hospitals.

The *National Association of Evangelicals* has admitted to membership the Congregational Methodist Church and the Mennonite Church of North America (not further identified).

In the public schools of Little Rock, Ark., a plan to reward *church attendance* is taking effect. Each Monday morning pupils in the elementary schools will receive a gold star for attending a religious service over the week-end. In the high schools credit will be awarded for attendance on at least 60% of the week-ends.

The smaller branch of the *Mormon Church*, with headquarters at Independence, Mo., has accumulated capital funds of \$6,006,720.

The number of *Rhodes Scholars* entering religious work is declining.

American military clearance for Korea has been granted to two Protestant missionaries (one Methodist and one Presbyterian, U.S.A.) appointed through the Foreign Missions Conference of North America and to two Roman Catholic missionaries. Six other Protestant missionaries are now in Korea as advisers and assistants in American army or government operations. Of the eight Protestants, perhaps three would be considered real Bible believers.

The correspondent of the Religious News Service reports that the Korean Protestant churches are "confused and dazed." It appears that shrine worship and collaboration with the Japanese has left them disorganized.

Particular honor is due to the Methodist bishop of Chicago for protesting against the action of the Mayor of Chicago in *welcoming* Cardinal Strich back from Rome by kneeling and kissing his ring. This is the traditional token of subservience to the Roman Church. While acting publicly in his official capacity, the Mayor had no right to take such an action.

Speaker Describes Dutch Underground

THE struggle of devout Calvinists against Nazi ideologies and oppression in occupied Holland was described recently to students of Westminster Theological Seminary by the Rev. G. A. Barkey Wolf, a minister of the Reformed Church in the Hague, the Netherlands, who spoke on the subject, "Resistance in the Netherlands During the War."

Mr. Wolf's narration of the manner in which Christian churches and individual Christians maintained the faith in the face of the severe anti-Christian measures of the Nazis gained in vividness when the students discovered in an informal question period that Mr. Wolf himself had been a prisoner for eighteen months, and had been brought to trial seven times. In prison he enjoyed singular opportunities to bring the gospel message to those who shared his cramped quarters.

The effectiveness of resistance necessarily depended largely upon the spiritual courage of individuals. Thousands of Christian young men, faced with the threat of enslavement, went "underground" for the sake of their principles, and endured great hardship in connection with their opposition to the German rule. The speaker declared that statistics showed that the most consistent resistance had been displayed by the members of the Calvinistic denomination of which he is a minister. He attributed this to the consideration that stress had been laid upon the great objective verities of Christianity, rather than upon the passing subjective states.

An inter-church committee was successful in bringing about a united front which protested against various policies and actions which affected all denominations alike. Vigorous opposition was voiced to the decrees which spelled the annihilation of the Jews and which forced young Christians to go to labor camps where they were subjected to an intensive program of indoctrination into the Nazi ideology.

The speaker is in this country as an "ambassador of good will" of the Dutch government. He is enjoying many opportunities to preach and speak in several parts of the country.

The Gospel— At 416 White Horse Avenue

The Story of Quiet Faithfulness at Grace Church, Trenton

By the REV. EDMUND P. CLOWNEY

THERE were good reasons for Pastor H. Wilson Albright's perennial smile last week. Both the soft-spoken Californian himself, and Grace Orthodox Presbyterian Church, White Horse, New Jersey, of which he is the minister, had passed a milestone. The personal milestone came in the announcement of the engagement of Mr. Albright and Miss Jane Mullen, daughter of Ruling Elder Isaac T. Mullen of Covenant Church, Vineland, New Jersey. The congregational milestone was reached in a vote taken at the annual congregational meeting, when Grace Church became self-supporting a little more than seven years after its organization and entry into the Presbyterian Church of America.

Grace Church, like the denomination to which it belongs, has not known a spectacular growth. The difficulties it has faced are repeated again and again in the history of other congregations of the Orthodox Presbyterian Church—and of the church universal. In a day of crowds, Grace Church has been small; in a time in which "church" has come to mean an imposing sanctu-

ary, Grace Church has met in the living room of a house. But in a day of apostasy Grace Church has witnessed to the truth, and has gathered in an increasing harvest of those whom the truth has made free. By the grace of God, the church's milestone is a marker of persevering faithfulness.

Wilson Albright is the third pastoral laborer in the White Horse field. He preserves the tradition of faithfulness and interest in children and young people which has given Grace Church its distinctive individuality.

The Planting

It was the Rev. Leslie Dunn who planted the work at White Horse. When he rented the two-story dwelling at 416 White Horse Avenue, and opened it for worship services in December, 1938, he was regarded as a die-hard by many. The First Presbyterian Church of Columbus, N. J., after leaving the Presbyterian Church U.S.A. when Modernism conquered that denomination in 1936, had just voted to return again to the communion it had left, and Mr. Dunn

after five years of pastoral labor was compelled to resign his charge, only a faithful few joining him in leaving the church. But for Leslie Dunn and these families, it was only the beginning. Without any assurance of financial support, Mr. Dunn and his family moved to White Horse, a suburb of Trenton, N. J., and on December 2, 1938, the little group gathered in his living room to organize as a church.

"Being by God's free grace saved from sin through faith in the Lord Jesus Christ . . ." begins the charter they signed that night, and the church was named Grace Church.

The tiny new church was received into the Presbytery of New Jersey of the new denomination, and was soon greatly strengthened when, at the suggestion of Presbytery, another small group, Faith Church of Trenton, organized earlier under the Rev. Bruce Coie, united with the new congregation.

After-School Pictures

Using slides and projected Bible pictures, Mr. Dunn soon packed his new quarters with the after-school crowd in an afternoon Bible hour. There were rough spots in the program—a total-war potato fight in the basement, with the Dunn food supply as ammunition—but the youngsters were loyal, and as Mr. Dunn canvassed the neighborhood he found a welcome from parents who appreciated the church's interest in children. A branch Sunday school in Forest Valley resulted in some permanent gains, though the only available meeting place had to be surrendered to a saloon. Most encouraging were the Summer Bible schools which reached not only children with the gospel, but through them, parents also.

When Mr. Dunn was called to Calvary Church, Wildwood, after a little more than two years' work, the congregation had already obtained the property in which they had been meeting. Characteristically, Pastor Dunn was on good terms with his landlady,



Pastor Albright and his Summer Bible school class. Ray Schluchter, Joan Davalla, Dick Halliday, Helen Long, Teacher Albright, Gloria Clark, Howard Francis, Cordelia Long, Harry Crosby. Members of this group are already beginning to take active part in the witness to the gospel at White Horse church.

and the church was able to buy the property at a substantial saving through her good-will.

Dr. Gilmore Continues

Dr. Lawrence B. Gilmore was installed as the second pastor at White Horse on June 17, 1941, the same night on which John C. Hills, Jr., son of one of the families which had come to Grace Church with the Faith congregation, was ordained to the gospel ministry as an evangelist. Although handicapped by ill health, Dr. Gilmore kept the energetic program moving, particularly among the children and young people. The church still possesses a store of hundreds of neatly mounted Bible pictures and posters, large and small, as evidence of Dr. Gilmore's attention to the children's work. Dr. Gilmore's zeal in the Summer Bible school effort is well known throughout the denomination. Hundreds of children were contacted in one way or another through the church's program. Dr. Gilmore's faithful expositions of Scripture from the pulpit built with enduring materials on the foundation so well laid.

Active Teen-Agers

The visitor to a morning service in White Horse this spring is apt to find between twelve and fifteen teen-agers among the forty-seven or fifty members of the audience. Mr. Albright, who began his work in May, 1943, has encouraged their attendance by an award scheme, in which Bibles and books of spiritual value are given to regular juvenile attendants. The plan is intended to provide these young people with a Christian library as well as to stimulate their church attendance.

Pastor Albright speaks warmly of the promise of the young people's work. Children still attend the Tuesday afternoon Bible hour, and the Tuesday night boys' club is both popular and profitable. Work has been resumed in Forest Valley, where a midweek Bible class for young people has studied the books of Matthew, John, and Acts, and has reached I Samuel in a consecutive study of the Old Testament. This class is held in the home of Mr. K. Clark. The Clark children, Albert and Gloria, first became interested when Mr. Dunn conducted Sunday school work in the neighborhood. As they have grown older, they have also grown in the



Miss Catherine Campbell and Mrs. G. A. Hurley with the Junior-Intermediate group of last year's Summer Bible school at White Horse. The church property is expected to bulge this summer with young people enrolled for the annual school. The growing Sunday school is hastening plans for a church building.

knowledge of Christ, and have been received into the church, professing Christ as Saviour.

Machen League was organized last fall, and meets on Friday nights. A typical member is Miss Martha Waters, who first attended Sunday school in the early days of the church, was received into the church while Dr. Gilmore was pastor, and now serves as secretary of the Sunday school.

Mature Saints

But along with young people such as these, the visitor would find in the worship services mature saints of God who have supported in prayer, service, and gifts the trying years of testimony which have given Grace Church its heritage. Mr. and Mrs. A. R. Jackson withdrew with Mr. Dunn from the Columbus church, where Mr. Jackson was an elder. Though Mr. Jackson recently retired at the age of 79 from the dairy farm he had operated, he still continues to serve the church as senior elder. Mr. and Mrs. Milton A. Campbell were originally members of Faith Church, after withdrawing from a Presbyterian Church, U.S.A., in Princeton some time before Faith Church was organized. Mr. Campbell, a tool designer with the John A. Roebbling Co., is another elder of the church. Mrs. Campbell is the capable teacher of a class of junior girls in the

Sunday school.

From Columbus with the original group came the H. C. Walwyn family. Mr. Walwyn, retired now from the plumbing and roofing business, is church treasurer, while Mrs. Walwyn is president of the missionary society and teaches the high school and college age girls in the Sunday school. Most of those who united with the church in the first few months of its life are still faithful members, carrying responsibilities of leadership and service.

To the original nucleus other consecrated workers have been added from time to time. Mrs. Helen Tickell joined the church during Mr. Dunn's pastorate, and now is superintendent of the Sunday school. She helps also with the Machen League and transports children and adults alike to the church services. The Combs H. Francis family also entered the church while Mr. Dunn was pastor. Mr. Francis is an elder, and Mrs. Francis, in addition to teaching the intermediate boys' class, makes a specialty of hospitality. More recently, during Mr. Albright's pastorate, Mr. and Mrs. Justus L. Bryan have united with the church, and Mr. Bryan, who is chief draughtsman at the De Laval Co., now serves as an elder.

Young and old, men and women of occupations as varied as any cross-
(See "White Horse" Page 144)

The Presbyterian Church in Canada

I. Historical Background

By the REV. W. STANFORD REID

Pastor of the Presbyterian Church of Mount Royal, Quebec

THE STORY of Presbyterianism in the Dominion of Canada begins fundamentally with war, not with peaceful settlement. During the French regime, Protestantism had been able to gain little foothold in the country, for even when the Huguenots were tolerated in old France, they were specifically banned from settlement in New France, across the sea. Thus it was not until the end of the war of the Spanish succession in 1714, when Nova Scotia became a British possession, that Presbyterianism was established in the country. Even then, however, its origins were not purely British. After 1749 a considerable number of German, Dutch, and Swiss immigrants settled at Lunenburg, not far from Halifax. Their entrance into the country was paralleled by a similar movement from Boston, Rhode Island, and New Jersey; and it is to this latter group that credit must be given for bringing the first Presbyterian minister. He was the Rev. James Lyon, a member of the Presbytery of New Brunswick, N. J. Gradually other ministers, principally from Presbyterian churches in Scotland or the north of Ireland followed him, so that by 1817 there was a regularly organized Presbyterian Church in the colony.

Early Expansion

In the meantime, however, British rule had been extended along the St. Lawrence Valley with the conquest of Canada in 1763. From what we know of it, the first Presbyterian congregation in this area was organized in Quebec City for the officers and men of the Fraser Highlanders. After the American Revolution, however, there was a considerable influx into Canada of United Empire Loyalists, a great many of whom were Presbyterians of various shades and brands. These groups established churches in Quebec City, Montreal, Three Rivers, and wherever else they happened to settle.

As the colonizing movement gradually moved westward along the St.

Lawrence Valley into the Great Lakes region, with it went representatives of the various Scottish Presbyterian churches. Up the Ottawa Valley also the Presbyterians began to establish settlements, many of the settlers having come directly from Scotland. Thus Presbyterianism was carried as far west and north as the shores of Lake Huron. But, it is well to note, the church was not only represented by Loyalists or Scots, but in such places as Montreal we find that there were congregations which were under the jurisdiction of the Presbyterian Church in the U.S.A. Because of this it is very hard to say that the Presbyterian Church in Canada comes of any single tradition.

Establishment Controversy

As the church grew, however, it did not have matters all its own way. There was first of all the problem of church establishment. The Church of England claimed that it was the only lawfully established church of the country, and that it had the sole right to all governmental financial support. This brought it into immediate conflict with the Church of Scotland, which, as the established church in part of the British Isles, felt it should have an equal share in government endowments. The result was a long-drawn conflict which effectually destroyed all possibility of there being any establishment. None of the other denominations were willing to see the churches of England or Scotland obtain exclusive rights in the colonies; and as a result of their protests, the idea of establishment was effectually killed.

Yet during this period the Presbyterians in Canada were by no means one church. Besides the fact that some of them were of Dutch or American background, even the Scots were by no means united. The Dutch and American Presbyterians usually kept in close touch and contact with their fellow Anglo-Saxons or Hollanders in

the United States. The Scots, on the other hand, remained closely bound up with the churches in Scotland. In each of the provinces, Nova Scotia, which included all the present Maritime Provinces, Lower Canada (modern Quebec), and Upper Canada (modern Ontario), presbyteries or synods were early organized in connection with the Church of Scotland. At the same time we also find presbyteries of the United Secession Church of Scotland being established. Thus by the end of the 1830's there were a considerable number of presbyteries scattered from Halifax to the Great Lakes, all professing to accept Reformed doctrine, but for various reasons not in any organic relationship with each other. Part of the division was due to disagreement on questions of church government and to difference in racial origin, but part of it was also due to the fact that there was beginning to appear what we today call Modernism.

This Modernism seems to have been most current in the Church of Scotland circles. One of the early United Secession ministers made the comment in his diary that the ministers of the established church were more anxious to "obtain members for the Kirk of Scotland than for the Kingdom of Christ." Although Dr. Proudfoot, the author of this remark, could not be called an unprejudiced witness, there was some truth in what he said. In Scotland itself by the beginning of the thirties there were indications of a coming ecclesiastical and doctrinal division. Dr. Thomas Chalmers and his fellow Evangelicals were beginning to make efforts toward the removal of "Moderatism" from the established church. Along with this they desired to have firmly established the right of congregations to call their own ministers. These plans were opposed by the "Moderate" church officials, and by the patrons who had the legal power to force a minister on a church, no matter how much the congregation might object. The result was a divi-

sion in the Scottish church. Because the evangelicals insisted that it was the right of the congregation to choose its own minister, under the supervision of presbytery and without external interference, they were obliged to leave the establishment. In 1843, four hundred ministers and elders of the Church of Scotland withdrew, and organized the Free Church of Scotland, which was to stand during the next few years for the evangelical doctrines.

The year following the disruption in Scotland, the Free Church problem appeared in Canada. Both Scottish churches sent delegates to British North America to set forth their own views. The result was a division in the Synod of Canada, the body representing the Church of Scotland in what is now Quebec and Ontario. About one quarter of the ministers and elders desired the Synod to break all connection with the "Auld Kirk" and align itself with the new body. When this was refused, the minority withdrew, maintaining that the Synod had denied the headship of Christ over the church by virtually assenting to the Church of Scotland's submission to the authority of the state. The result was the organization in 1844 of a Canadian Free Presbyterian Church.

Events in the Maritime provinces followed a course somewhat similar to that farther north, but space forbids that an attempt should be made to give the picture in detail. It is sufficient to say that between 1845 and 1875 all the churches remaining in connection with the Church of Scotland were brought together into the Synod of the Presbyterian Church of the Maritime Provinces. At the same time those supporting the Free Church were organized into the Presbyteries of Nova Scotia and New Brunswick, later uniting with each other and then with the Secession Synod to form the Synod of the Presbyterian Church of the Lower Provinces of British North America. Besides these two major groups there was also the Presbytery of the Reformed Presbyterian Church of New Brunswick and Nova Scotia. This latter group was a "Covenanter" church which soon split into two presbyteries, one strict and one not quite so strict. Thus by 1875 there were three definite Presbyterian churches in the Maritimes; one in connection with the established Church of Scotland, one acknowledging a connection with the Free Church, and the Covenanters.

The period 1845-75 showed much the same developments among Presbyterians in Canada as it had among those in the Maritime Provinces. The Synod in connection with the Church of Scotland and the Free Church Synod both continued to function. While tied by bonds of sentiment to the home churches, they were at the same time largely self-governing. As each of the churches established theological seminaries in Canada for the training of a native ministry, the bonds with Scotland were bound at length to break. Besides these two main bodies, the Secession Synod also continued, after 1847 adopting the name of the Synod of the United Presbyterian Church. This change of name was due to the union in Scotland of the Secession Church and the Relief Synod.

Some fourteen years later a further union took place, this time between the United Presbyterians and the Free Church, forming the Canada Presbyterian Church. The principal difference which had kept them apart had been the matter of the relation of church and state. The United Presbyterians held to absolute separation

of the two, while the Free Church maintained that the state should support the Church financially and in any other way possible, but make no attempt to control it. Such divergence of views brought a compromise union which left the question of state financial support of the church to the individual conscience, while asserting that the civil authorities had no right to interfere in any way in the church's government. On that basis the union of 1861 was consummated.

By 1870 in Canada and the Maritime Provinces, there were left only four distinct synods: two in the Maritimes, one connected and the other not connected with the Church of Scotland, and the same in Canada (Quebec and Ontario). In the meantime the Maritimes and Canada had been united politically into the Dominion of Canada (1867), a fact which influenced the Presbyterians toward union. Consequently by 1870 there had been mooted the idea of a general amalgamation of all the professedly Presbyterian bodies. After much negotiation this was finally consummated in 1875, bringing into effect
(See "Reid" Page 141)

Poise and Prejudice

By Theodore T. Snell

PREJUDICE leads to wrongful intolerance; it clogs the understanding and makes us unfair to those for whom it is entertained. Mental balance and such intolerance are mutually exclusive; the former being an admirable quality, the latter quite the contrary. There is, however, intolerance which is right and justifiable, such as intolerance of evil or of perversion of Scripture. Those who would cultivate poise and spiritual serenity—and who would not?—must be rid of prejudice. One of the unhappy results of a prejudiced or intolerant spirit is intemperate language.

We who long to make our influence for Christ and His Kingdom more effective would do well to temper our zeal with gentleness and our convictions with courtesy. Many of us press toward the mark, and are conscious of having fallen far short, yet would lend a hand to those who are struggling toward the same goal. As members of comparatively new and conservative groups, some are under peculiar temptation to err, since they are not only in

the same boat with other Christians in their contacts with unbelievers, but may have to meet criticism and resentment from those from whom they have separated.

We do not countenance peace at any price. The Apostle Paul did not, for in Romans 12:18 he states that we must "If it be possible . . . live peaceably with all men." We will still contend, as he did, for what is right and true, and in such a way as to confirm rather than hinder our testimony. We would follow in the footsteps of our Divine Master, and of our revered leader, J. Gresham Machen, and thus be sure that our ardor is born of principle, not of prejudice.

Mental poise, connoting self-control and steadiness of mind, is of the essence of peace; its tranquilizing effect is like oil on stormy seas. A noted preacher, Phillips Brooks, has aptly said, "Duty makes us do things well, but love makes us do them beautifully." Duty beautifully done invites and promotes poise. Shall we not, with God's help, cultivate it?

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**The Future of
the O. P. C.**

IN THIS time of tension in Christendom, one may well ponder the future of small denominations. Is there a future for them at all? If they insist upon remaining distinctive, must they face the prospect of remaining very small, or even of gradually losing ground and eventually disappearing? If there is a future for them as churches of deep convictions, must they commit themselves to extreme isolationism?

The times in which we live beckon the small churches to forsake their distinctiveness and separateness. They cannot but be affected by the powerful tendencies towards the breaking down of denominational lines, whether through programs of church union or organizations which effect cooperation. The unity of the church of Christ is a spiritual fact, but it is also a divine command. Schism is sinful. Bigotry and a narrow ecclesiasticism are to be condemned.

But if we give heed to the voice of our times, are we not compelled to pay a prohibitive price? If principle must be sacrificed for the sake of unity, the unity attained is a hollow one. It cannot be the unity which Christ demanded and envisioned. And it has appeared that most, if not all, of the movements of this sort have involved an abandonment of the truth. This has been especially true of the modernist programs of union and cooperation, for they have been inspired by an anti-doctrinal view of Christianity which is not Christian at all. Once the authority of the Scriptures has been given up, there will be noth-

ing stronger than tradition and expediency to stand in the way of a universal and inclusivist church. But such a church would not be the church of the Lord Jesus Christ.

It also appears, however, that the efforts of Bible believers to achieve cooperation have not taken account adequately of the claims of the truth of God. We rejoice in the measure of fidelity to the Bible that still prevails among the churches. But is it seriously possible to achieve an effective program of cooperation on the basis of nothing more than their common "evangelicalism"? At any rate, it would seem out of the question for Reformed churches to cooperate in the fields of evangelism and education, and still maintain their Reformed character. If the Reformed faith is worth maintaining in the constitution of a church, it is worth maintaining all along the line. We have no right whatever to maintain our denominational differences for doctrinal reasons unless the doctrine to which we are committed ecclesiastically is the doctrine authoritatively committed to us as "the whole counsel of God."

The question as to the future of the Orthodox Presbyterian Church is, then, the question whether there is or ought to be a future for the Reformed faith. We stand or fall with that faith. If that faith is true and must be proclaimed to all, there is a future for the Church, regardless of outward appearances.

To take this stand is not to espouse defeatism or isolationism. Quite the contrary. Inherent in this position is a call to vigorous action within and without the Church.

In the first place, we shall take seriously the old adage that means that a church worthy of the name Reformed must constantly be undergoing reformation. Reformation always signifies a return to the Word of God, a return to first principles. If the Reformed faith is true, it means a conforming to Reformed principles. Hence we can never be satisfied with merely emphasizing evangelicalism, and thus assigning the Reformed faith a secondary place. The Reformed faith does not consist of a number of isolated doctrines; it is a system of truth. Its glory is that all of truth is viewed in its organic unity. The entire church goes forward, then, only as it is an informed and indoctrinated church, only as it is more and more

consciously Reformed. It will be a church which will not have to be protected from controversy for the sake of the truth.

In the second place, there will be a future for the Church if it engages in a vigorous program of evangelism. The urgency of this task cannot be exaggerated. It must be engaged in by those who have special qualifications. But it is also the work of the entire church, of all her ministers and all her people! Not merely denominational agencies but the local churches are charged with this task. But such a program involves what has been emphasized above. The gospel to be proclaimed by the churches must be the message of the Scriptures, not merely a brief creed. Only a church that is consciously Reformed will be able to devote itself wholeheartedly and effectively to the proclamation of its faith.

Finally, there will be a future if we carry through our principles into ecclesiastical relations. Not in a spirit of pharisaical pride, but in humble devotion to the truth, we must bear witness to the churches in order that all may stand upon a platform of unity on the basis of truth. In particular we shall be engaged in efforts to accomplish the unity of the Reformed churches and of Reformed people wherever their church membership may be. Putting aside all pettiness of spirit and provincialism, we must be willing to test our traditions in the light of Scripture. Whether Presbyterianism is American or British or Dutch is of no consequence in the sight of God, but whether it is true! While so much church union and cooperation of today stands condemned, there is the possibility of cooperation and union on the basis of a complete commitment to the Word of God. But we should not think merely in terms of possibilities. It is our solemn duty to leave no stone unturned in our effort to achieve this goal. And even a small denomination, if only it is characterized by unswerving fidelity to the truth and by genuine catholicity of spirit, may be used by the Head of the church to contribute significantly to this great end.

♦♦

"Religion will not serve as means to end. It must have the supreme place or it will not stay."

—Francis Landey Patton

Thirteenth General Assembly

COMMISSIONERS to the Thirteenth General Assembly of the Orthodox Presbyterian Church will be confronted with an unusual number of weighty questions. As they convene may there be fervent prayer that the great Head of the Church will grant wisdom to deal with the several problems and issues to the glory of His Name!

The promotion of Christian education and Christian missions, the ever present work of the church, should be given primary attention. In recent years the pressure of new and special matters has tended to relegate such items to a secondary place, and we fear that such may be the case again this year. Although these tasks are largely committed to standing committees, and therefore presumably will go forward whether or not the Assembly devotes much time to them, we cannot expect healthy progress in these areas unless the Assembly is prepared to review the work of its committees and exercise its responsibilities towards them.

But in addition to these perennial tasks, the Assembly must deliberate this year upon an exceptionally large number of reports which concern subjects of the highest possible meaning for the life of the church. Under the head of old business is the consideration of certain proposed constitutional amendments, always a matter of pre-eminent consequence. Less vital but of considerable practical moment is the expected adoption of a body of Standing Rules. The thorny question of Theological Education will return to this Assembly via a new report which analyzes and takes positions with reference to the two reports of last year. The Committee on Songs in Public Worship, appointed by the Eleventh Assembly, will report on this significant subject. And there is the Report of the Committee on the Complaint against the Presbytery of Philadelphia in connection with the licensure and ordination of Dr. Gordon H. Clark.

The interest in the last named matter is perhaps most intense, and some would even regard it as the issue before the Assembly. While acknowledging its singular importance, we believe that a sound perspective is highly necessary at this point. For the even more basic issue before the Assembly, which must

determine its outlook towards all the other issues, is whether the church is determined to be truly Presbyterian in its doctrine and polity.

As we are about to go to press the report of the Committee on the Complaint has just been made available. While not including specific recommendations, its position might appear to have in view a dismissal of the complaint. But a minority report, submitted by Professor Murray, sustains, at certain central points, the position of the complainants that the Presbytery erred in this matter. Since our examination of these extensive reports has been necessarily somewhat hurried, it would be rash to evaluate them as a whole at this time. We consider it proper and expedient, however, to make a few observations which may be of concern to commissioners to the Assembly.

The first relates to the exceedingly brief period of time that remains for the study of these reports. Most commissioners apparently will have a maximum of three weeks for this purpose. In view of the tremendous task with which the Committee was confronted, a task which evidently has been performed most conscientiously, we are not attaching any particular blame to them for this tardiness. But the question nevertheless arises whether adequate time remains before the Assembly to permit of a thorough evaluation.

We wish also to call attention to the severe limitations which the Committee imposed upon itself in the preparation of its report. The majority and minority alike decided that the only evidence upon which it was called to base a judgment is the record of the examination of July 7, 1944. The first examination was thus passed over; and apparently no account was taken of the "Proposed Answer" to the Complaint in the study of the evidence. We are certainly not prepared to say that the issue cannot be adjudicated on the basis of the evidence studied by the Committee. Nevertheless, we would remind the church that the larger aspects of the case, namely, the comprehensive question of the truth to which the Church is committed, can be evaluated properly only if all of the evidence that bears upon the larger question of the truth is taken into account.

The majority of the Committee has actually interpreted its charge so narrowly as to leave out of account an

article from the pen of Dr. Clark which was introduced in connection with the first examination and made the chief basis of one of the charges of the Complaint. Fortunately, the minority makes amends by its consideration of the article in relation to the doctrine at issue.

A feature of the majority report of even more consequence is that it apparently approaches the issue from the point of view of the charges against Dr. Clark rather than from that of the charges against the Presbytery of Philadelphia. It is true, indeed, that the Complaint maintains that various views enunciated by Dr. Clark are in error, and the Committee could not but be occupied with that matter. As the minority effectively indicates, however, the central question is whether the Presbytery erred in its decisions to proceed to licensure and ordination. We cannot escape the impression in reading certain sections of the majority report that its conclusions might well have been substantially different if it had recognized the centrality of that question. In spite of the main thrust of its report, the majority statement substantiates the view that there was room for serious doubt as to the correctness of the decisions of the Presbytery. It says, for example, that "there are occasions in the examination when Dr. Clark is emphasizing the diversity of truth which might give cause for concern that he was neglecting the transcendent comprehensiveness of the knowledge of God." It admits, moreover, that certain answers "are certainly alarming."

In calling attention to this error of judgment, as we regard it, we wish to avoid the impression that we are unappreciative of the work of the majority. It may contribute to the eventual clarification of the essential issues.

However that may be, the fact is that the commissioners to the coming Assembly are now squarely faced with the solemn responsibility of weighing the important issues involved. We pray that, for the sake of the truth, a sober and patient temper may prevail. Then the Thirteenth General Assembly may prove one of great progress in the history of the Orthodox Presbyterian Church.

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"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Sheik Abdella Entertains

A Missionary Excursion

By the REV. FRANCIS E. MAHAFFY
Orthodox Presbyterian Minister in Eritrea

ON A recent Wednesday I made a journey to Beilul, a native village about twenty-five miles north of Assab where we are now living. The Sheik Abdella had invited me to go with him to his village for some time as he wanted to show me the country there and some things of special interest. He took me to one of the best native huts in the village, which I learned was to be my private (?) home during my visit. Many natives came hurrying with palm mats to cover the dirt floor and rugs to cover the rope beds. In a few minutes the house was in order and I sat with Abdella and some of the villagers until he went out to see about lunch. Numerous naked or half-naked little children crowded around the door and peered in to get their first view of an "Americano." Most of them were timid and bashful and half afraid of me, but before my two day visit was concluded, I had made friends with most of them.

For lunch a boy brought in to me a large plate filled with three large steaks of tuna fish fried in rancid butter. Fortunately I had some bread I had brought with me and with the help of it and coffee disguised the strong taste of the butter. I thought I had done well to consume all that, when the boy returned and replaced my empty dish with an equal amount of goat's meat cooked in the same rancid butter. Not desiring to offend the hospitality of my good host, I dug in, and with the help of the bread and coffee consumed the second platter. For the evening meal another goat was killed and cooked in the same rancid butter, a delicacy which the Sheik had brought along for the occasion. I practically lived on goat's meat for the two days.

Machella Pudding à la Carte

For the next breakfast, however, I had a real treat! After a cup of coffee, the Sheik himself brought in a very specially prepared dish of machella. Machella is a grain that is used for cow and chicken food, but the natives also eat it in various forms. In fact in Beilul it is used instead of money. But

this was an extra special dish. Perhaps they might call it "Machella pudding à la carte." The grain had been ground into flour and the flour mixed thoroughly with this same rancid butter and cooked. Then, to add to its taste, the same strong butter was mixed with sugar and poured heavily all over the paste-like pudding. The Sheik's wife had apparently stuck her finger in the top of it and the resulting depression was also filled with this choice sauce. When the Sheik set the dish before me with pride, an odor somewhat similar to that of rotten fish rose from the contents. However, I determined to be gracious and so thanked the Sheik for the dish and began to eat it. Fortunately I had plenty of coffee handy and managed to down some of it with generous gulps of hot coffee followed by bread and then some water to help it down. However, before I had finished I was sure I would have to rush out to the duma trees and part with what I had already consumed. So my physiological or perhaps psychological makeup put an end to my desire to accept the hospitality of my host. I thought I could not possibly eat another bite, so, as graciously as I could when my host returned, I told him that I had had a great sufficiency of food. The taste of the pudding remained until after the next meal. The boys usually took my dishes out to wash in another hut. However, once my cup was forgotten, and I noticed the boy washing it carefully in the basin of dirty water that I had previously washed my hands and face in. Perhaps the other dishes fared no better, but at least I could still hope that they had been washed in clean water.

Duma Country

All around Assab, and between Assab and Beilul, there is little but black rocks and extinct volcanic craters. The soil here is salty and will grow nothing but the duma trees and a few thorn bushes. Around Beilul, however, the country is much better than it is for miles around here. They actually have cows there and they seem to find plenty to eat. They eat the duma nuts

and some leaves of the duma and a vine that is common there as well as some hay. There are many river beds there and even though it seldom rains, the highland rains fill the beds and flood the land and a considerable amount of grass will grow. There is a great abundance of duma trees for some distance around Beilul. The people seem to live largely on the duma nuts, machella, fish, and meat. The duma sap also provides an ample supply of an intoxicating drink for the natives and they seem to indulge in it freely. On a walk with the Sheik and others around the country, I was impressed with the possibilities of that country for growing produce. Many things should grow without irrigation, depending on the water coming down the river beds. With a little additional water, much more produce should grow well. Why there seems to be no cultivation at all there is a mystery to me unless it is simply that the people are too lazy to cultivate the land. Since their ancestors didn't cultivate, you could hardly expect them to start it now! In some places the water under the river beds comes to the surface for quite a distance. In one place I saw about twenty ducks swimming in the water.

Dankali Knives

These Dankali people are noted for the long curved knives they usually carry. They look like a cross between a knife and a sword. As the Sheik took me to many huts in the two villages there, I noticed many of them were decorated with these long knives hanging in a convenient place on the wall. The half-naked men present quite a picture with these long knives strapped to their sides in a goatskin sheath. However, in spite of their rather fierce appearance with their knives, actually the natives in Beilul are a very friendly lot. Only once did I have cause to become a little nervous. During the afternoon I had noticed two large men talking with the Sheik. Apparently they were angry about something and also were drunk from the duma juice. The Sheik spoke rather sharply to them and sent them off. Later in the afternoon I was reclining on the cot in my room trying to learn some more Dankali language from two small native boys when in walked these same two men with their knives by their sides and very drunk and sullen. They seated themselves and one of them rather abruptly asked me for a gift of

money. I decided I was not going to meet his request so ignored it. He talked some more but I could not understand what he said. The little boy standing by him pointed to his head and remarked, "Mungu Duma" or, "Too much duma." Finally they left and I felt a little more at ease.

When Sheik Abdella was not entertaining me, he was very busy settling the problems of his people since he had not been there for some time. A man had cut a young woman's hand with a knife and then had left Beilul.

Because the respective families desired revenge on each other, the Sheik decided to stay around for some days lest there be any throats cut.

Beilul is definitely good country compared with the country around Assab. There is not only quite a population in Beilul and Little Beilul, but also quite a number of people back country could be reached from there. When I know the language sufficiently, I hope to spend more time around there to reach the villages and outlying districts with the gospel.

Some said Mt. Gerazim. Some said Jerusalem. How could a poor woman know where to practice her religion?

Jesus did not ignore her questions. Many persons would say, Let's leave those questions for a while, and deal with this sin-question first of all. But Jesus met her on the ground she had chosen. There is an answer to such questions also. Even in our own day there is an answer. And we cannot hope to deal with the "sin-question" until we have established the foundation upon which all questions are to be decided, whether moral, social, or religious. Jesus discussed the problem of the "where" of religion.

He said that the question of "Where" is secondary to the question of "Who" and "How." As for the place, the time was coming when neither in Gerazim or Jerusalem would the true worshippers approach God. (It should be noted that this remark contains a prediction of the end of the Old Testament ceremonial practices, the end of the old dispensation.) But, said Jesus, the important thing is first to worship the true God. The Jews worshipped the true God. The Samaritans did not know what they worshipped. And further, added our Lord, it is of supreme importance that worship be "in Spirit and in truth." True worship must recognize the fact that God is a Spirit, must be worshipped as a Spirit. And true worship must be in the light of the truth and according to the truth, which God has given. On the basis of these two factors, the third question, as to "where," must be answered. And on the basis of these factors, according to Jesus, the religion of the Jews is superior to that of the Samaritans, because one is the true religion, and the other a false religion.

The woman confessed that this was beyond her, and that she would wait for the Messiah, who would come and make everything clear. Whereupon, to her utter astonishment, Jesus said, "I that speak unto thee am He." Here in Samaria, by an ancient well, to a servant woman of low character, Jesus made the clearest claim He ever made to the Messianic office. And as a result of the subsequent testimony of the woman to her neighbors, and of Jesus' two-day stay in the village, many Samaritans believed on Him. So we see why it was that He "must needs go through Samaria."

In the third and fourth chapters of John we have excellent instruction in

The Life of Jesus Christ

A Home Study Course

By the REV. LESLIE W. SLOAT

LESSON 9

Jesus and the Samaritan Woman

SCRIPTURE: John 4:1-42.

FOLLOWING his visit to Jerusalem, Jesus went with the disciples to the region about Jordan, near where John the Baptist was, and preached there for a time. But when it appeared that He and John might be interfering with each other, and when it also appeared that the Pharisees might come and hinder the work, He started north again, toward Galilee.

Between Judea and Galilee lay the country of Samaria. Its people were of a mixed ancestry, accepted only the five books of Moses as Scripture, and had established a religion of their own which was a combination of Jewish and pagan elements. They looked for a Messiah, but expected He would come to their Mt. Gerazim rather than Jerusalem. Chiefly because of the mixture of paganism in their religion, they were thoroughly despised by the Jews. Business dealings were rare, and the strict Jew would go out of his way to avoid passing through Samaria.

Jesus, however, felt that He must journey through that land. As the group traveled, they came near the village of Sychar. Jacob's famous well was there, and Jesus chose to sit and rest on the well curbing while the disciples went into the town to buy food.

As Jesus was sitting there alone and weary, a Samaritan woman came to draw water. She was a woman of low moral character, engaged in a menial task. One can hardly imagine a greater contrast in the eyes of the world than

the contrast between this immoral, irreligious servant, and the very religious and self-righteous Nicodemus. Yet Jesus treated her kindly,—with even more gentleness than He had treated Nicodemus, and if His words to the Pharisee were startling, the things He said to this woman were not less so.

He opened the conversation by asking her for a drink of water. She expressed astonishment that He, a Jew, should address a Samaritan. He overlooked that, and suggested that if she had asked Him, she might have received wonderful "living" water,—such water, that those who drank it did not thirst any more. The idea that there was some way out of coming for water aroused her curiosity, and she asked for that which He had spoken of.

Instead of providing it immediately, however, Jesus pointed to her moral condition. Was she fit to receive such a benefit? Would she please go and bring her husband? When she denied having a husband, Jesus indicated that He knew her past life and her immorality. How therefore could she who had been such a person, expect to be granted this "living" water?

The woman now on her part turned the subject to religion. Perhaps she saw that the question of her moral conduct led directly to the question of sin and forgiveness, and so to religion. Perhaps she felt that this man who had seen into her life so accurately would next probe her spiritual condition. And so perhaps to justify her spiritual indifference she refers to the current religious problem of the day. Where should one worship?

personal evangelism. In the third chapter we see Jesus dealing with a man who thinks he knows religion extensively, and simply wants a little information about some new details. It is pointed out to him that without the new birth, wrought by the divine Spirit, he knows and can see nothing of real religious truth. All real understanding of religious truth must come through the One who came down from heaven, and gave Himself for the world. In the fourth chapter we see Jesus dealing with a religiously ignorant and immoral woman, leading her thought from the physical through the moral to the spiritual realm, and teaching her in simplest terms the great principle of true religion and worship. The basis of such pure worship was the sacrifice of Christ Himself for sinners, which lay yet in the future, and was to be made plain only after it had happened. For the present the understanding of it must be by way of the Jewish ritual.

In verses 27-38 Jesus points out the soul-satisfying character of this personal evangelism, and also the rich rewards it brings even to harvesters who had nothing to do in the sowing of the seed.

QUESTIONS ON LESSON 9

Detail Questions.

1. On a map locate the region of Samaria and the city of Sychar.
2. From your Bible dictionary learn what you can of the Samaritans.
3. What needs of the woman did Jesus point out?
4. How did Jesus know of the past life of the woman?
5. On what occasion did Jesus claim to be the Messiah?
6. What are the basic requirements of true worship? Can such worship exist where the Bible is not known or believed?

Discussion Questions.

1. What lessons in personal evangelism can you learn from the third and fourth chapters of John?
2. What effect does social or racial prejudice have on the work of the Christian Church? Can you give local examples from your own experience?
3. In all the many religious denominations of our day, do you think the judgment can be made that some represent a true and others a false religion?

What is the basis for making this distinction?

4. Should questions of "theology" be avoided in trying to win persons for Christ and the church?
5. Since the disciples had gone into the city, how did John

learn of the conversation with the woman, so that he could report it?

6. Do you think Jesus received a drink from the woman? Do you think the woman received "living" water from Jesus?

Science and Evolution

Letters to a Boy Entering High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART SEVEN

DEAR TOM:

In the last two letters we have seen how difficult it is to determine precisely or even approximately the age of fossils. There is a further difficulty involved, namely, the fact that in some places the earliest layers of rock or strata are found on top of so-called later or more recent strata. This seems to be the case, for example, in the Glacier National Park region. Occurrences such as these would seem to upset the whole scheme of dating and classifying various strata. How do the evolutionists account for such phenomena?

The explanation, as I understand it, which is generally offered, is that originally the earlier strata were underneath. However, by means of what is called a "thrust-fault," the alleged earlier strata were pushed up and over the later. Consequently, we now find the earlier strata on top of the lower. Those who are competent to judge assert that this means that in the Glacier Park area an immense section would be pushed up perhaps more than 20,000 feet and then pushed over other rock for several miles. Now, of course, it is possible that this could have taken place, but how is it to be explained? What physical forces produced the thrust-fault? Unless I am greatly mistaken, satisfactory answers to these questions have not been produced.

You see, then, that the whole question of fossils is a very complex and difficult one. It may well be that, as the geologists claim, there are various strata which bear certain characteristics in common. It may also be that these strata reveal that some plants lived upon the earth before animals, but if this be so, it merely shows that the Bible is right in placing the cre-

ation of plants before the creation of animals. Upon the basis of fossil remains alone, however, it is impossible accurately to date the age of the earth.

As we have seen before, the Bible does not say how old the earth is. The fossils also, despite claims to the contrary, do not tell how old the earth is, nor do they declare how long man has existed upon the earth, nor do they show that the earth existed for millions of years before man appeared upon it. Such claims cannot be proved.

Since, therefore, history shows that civilization has existed for but a few thousand years, is it not wiser to conclude that, as far as we know, man has not been upon the earth for more than a few thousand years? How long the earth existed before man appeared upon it, we do not know. It may have existed for millions of years; it may not. The Bible does not say. The days which existed before the creation of man may very possibly represent long periods of time. In fact, I am inclined to think that they do represent such long periods. Is it not far more scientific to admit freely that we do not know how old the earth is than to talk loosely of millions and billions of years?

In concluding our brief discussion of the subject of fossil remains, there is one thing that we positively and assuredly declare. The fossil remains, whatever else they may show, do not serve as evidence for the truth of evolution. The missing link is still missing. All appeal, then, to fossil remains as evidence that present living things have developed from earlier, simpler forms of life is *beside the point*. Fossil remains are not evidence for the truth of evolution. Of this fact, Tom, you can be assured. Your text books in biology will not say much upon the subject, but most of them—at least

those I have examined—do say something. Later in life you will probably wish to read more upon the question. And you will come to discover, I believe, that some of the more penetrating thinkers among the evolutionists admit that the evidence is not at hand.

This is not an unimportant matter. In the text books which I examined, the question of fossil remains was set forth as an extremely important argument in favor of the evolution of life. In fact, I do not think it amiss to say that this seems to be the primary

and most important argument advanced in favor of anti-Biblical theories of evolution. However, this argument, despite its importance, fails. There are other arguments, but they are of lesser importance. Nevertheless, since they are still being employed, we must consider them. Consequently, in the next letter we shall discuss briefly some of the other arguments which have been adduced in favor of evolution.

Sincerely,

YOUR UNCLE JOE

The Only Hope for a Sin-Cursed World

A Review by the REV. WALTER J. MAGEE

Pastor of the Orthodox Presbyterian Churches
at Leith, Lark and Carson, N. D.

"CHRIST, SET THE WORLD ARIGHT!" by Dr. Walter A. Maier. Concordia Publishing House, St. Louis 18, Missouri. \$1.75.

IN VIEW of much of current religious literature, it is refreshing to pick up a volume like Dr. Maier's "Christ, Set the World Aright!" This book is composed of twenty-two sermons delivered by Dr. Maier on the Lutheran Hour during the first five months of 1944. The title of one of the sermons, based on Acts 17:6, becomes the title of the whole. The sermons are popular sermons with a strong evangelistic appeal. There are frequent references to current events and illustrations are numerous. Dr. Maier speaks in plain, direct language and relates what he has to say to the educational, social, political, economic and religious life of the day. He is fearless in denouncing the regnant sins of our time and in attacking strongholds of iniquity in both high places and low.

To Dr. Maier the Bible is a revelation of divine truth, "the indestructible Book," "holy, unbroken, errorless," and opposition to it can bring only "disaster, individual and national." He decries the efforts made to cut the Bible to pieces and sees in it the only foundation on which one may build his hope for eternity.

"All men are born spiritually blind . . . blind to their origin . . . , blind to their end . . . , blind to good,"

who, on account of their sins (and to Dr. Maier sin is no light thing), "are spiritually dead in God's sight, condemned by His righteous judgment to eternal death in hell," and no one "can do anything to exempt" his soul "from its doom." "Of themselves" men "are incapable of anything good in Heaven's sight."

Jesus Christ is the virgin-born Son of God and Son of Man, and "of all who ever lived on earth Jesus is the only One who was born without sin and who lived without sin." He is much more than a "martyr, a victim of injustice, an innocent sufferer." He is the eternal Son of the Almighty, together with the Father and the Spirit the triune and only God. His blood shed on Calvary's Cross "is not merely the crimson life-stream of a hero," but "the only cleansing which Heaven will ever recognize for the removal of our iniquities." Jesus is "your Substitute before the bar of divine justice, assuming the punishment you had deserved, fulfilling the Law you had broken, satisfying the demands of a just and holy God that you were unable to meet." "He has paid the whole price required for our salvation, made complete atonement, gone the whole way in bringing us back!"

To Dr. Maier the church's supreme task is to "preach the message of sin and grace." He recognizes that this, if done faithfully, means opposition, and

he finds the reason for the easy existence of many congregations today in the fact that "they have catered to the world, that they have preferred ease and outward peace to fighting 'the good fight of faith.'" "In this supercrisis," he goes on to say, "Scriptureless, creedless, crossless, bloodless, Christless churches have become as salt without savor." To Dr. Maier Christians must be a separated people and there can be no cooperation "with forces which attack the Almighty, ridicule His Son our Savior, and systematically seek to destroy His Church."

"Christ's is not a truth" that one "can take or leave" without its affecting his salvation. "His Gospel is not one of many creeds from which you can select those that please you. Outside His grace there is no hope of salvation." And Dr. Maier calls for men in our pulpits today "who refuse to weigh consequences, whom fear cannot restrain from fulfilling their duties, who are determined to preach the Crucified at all costs."

One is tempted to continue to quote from Dr. Maier's book, but it is hoped that what has been written will give the reader some idea of the faithfulness and zeal with which he seeks to proclaim the gospel of Christ. There are, of course, places where we do not completely agree with Dr. Maier, and we do not wish to create the impression that we endorse every statement that he makes.

I am not quite able to escape a slight feeling of disappointment in the choice of title, for it does not seem to distinguish sharply enough, for those who may not know Dr. Maier, his message from that of those who have only a "social gospel" to preach. On the whole, however, I am pleased to recommend the book and feel that any one who reads it will have his faith strengthened, and will see more clearly the imperative need for the preaching of the gospel in this day of unbelief and apostasy.

"JESUS CHRIST OUR HOPE," by Dr. Walter A. Maier. Concordia Publishing House, St. Louis 18, Missouri. \$1.75.

Readers of the book reviewed by Mr. Magee will be interested in this other recent book by Dr. Maier. Many illustrations and allusions to contemporary events are woven into the body of these addresses.—ED.

Reid

(Concluded from Page 134)

istence the Presbyterian Church in Canada.

While Canada now had one Presbyterian church, it was a church of diverse origins and strains. There were the 18th century Secession groups, the Free Church element, the United Presbyterians, and last of all, the established Church. This meant that in many quarters there were differing opinions on the question of the new church's doctrines; and due largely to the varied doctrinal backgrounds of the united churches it was difficult to obtain a really close union in feeling and sentiment. There was the general "Moderatism" of the Establishment, the evangelicalism of the Free Church, and the strong Calvinism of the Secession. But the whole matter was really summed up in the question of the relation of church and state. Should there be an establishment or not? What was the proper relationship of church and state? The result was a compromise which accomplished very little. It was simply stated that nothing in the Confession "regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion." The interpretations of this clause have been many and varied. But as yet no one can say definitely what it means, for the church has never committed itself on the matter. Because of this difficulty, a number of men on both sides refused to enter the new church. They were, however, few in number. Most of the Presbyterians joined the new body.

Continental Growth

Following the Union of 1875 there began a general expansion of the church. As early as 1820 a Presbyterian mission had been set up amongst the Scots in the Red River settlement, around what is now Winnipeg. This mission had been continued and had grown. At the same time various churches were interesting themselves in the settlements on the British Columbia coast. Missionaries were also being sent to Trinidad, Samoa, Eremanga, Formosa, Korea, India, and China. Thus when in 1875 the churches united they already had in existence a large group of foreign missions.

The period from 1875-1914 was probably the greatest time of Presbyterian expansion which the country has seen. With the establishment of two trans-continental railways, great efforts were made to keep pace with the inflowing British, European, and American immigrants. Dr. James Robertson is the one who is most closely associated with this movement as he traveled tirelessly across the western provinces establishing mission fields and churches wherever settlements were appearing. Thus the Presbyterian Church in Canada became one of the really great pioneer churches in the Dominion. It seemed that Presbyterianism was prepared to take a large place in the development of the country. But trouble lay ahead.

"Church-Union"

As already pointed out, the church was comprised of a number of differing theological traditions. It is not surprising that, just as in the Scottish churches at this time, there came a growth of Modernism and unbelief. Probably as early as the union itself there had been this tendency, but by 1900 it was quite pronounced, particularly in certain of the seminaries. The result was that the doctrinal position of the church became, to many, of very little importance. Loyalty to Presbyterian doctrine, worship, and government was regarded as outmoded and unimportant. There was therefore on the part of some no real desire to maintain the Church's professedly Reformed position.

That such was the situation became clear in 1903 when the Dominion Methodist Conference, representing one of the most Modernistic ecclesiastical bodies in the Dominion, proposed consultations on church union. Despite the opposition of those who were loyal to Presbyterianism, this was agreed to, and although it was said that it was only to be for closer cooperation, that was not the case. Organic union was the objective. From 1903 onward the "church-union" fight grew in intensity. The Unionists, who found their leaders in the bureaucrats holding positions in the church offices at Toronto, did everything in their power to force through organic union. They succeeded in having the General Assembly and a majority of the Presbyteries vote in favor of a merger, but still they had no right to try to put the Presbyterian Church in Canada out of existence. If they no longer held to

Presbyterian doctrine and polity, they should have left the church, not wrecked it. As in the case of all Modernism, however, this group had few ethical scruples. They seemed to wish to smash all Reformed witness in Canada.

The Union Bill

The real battle began in 1921 when every effort was made to force union through no matter what happened. Prior to this date the church had held two general votes. One in 1911 had recorded 113,000 for union and 50,000 against; while one held four years later showed that 113,600 were favorable and 73,735 were opposed. Yet despite the rising tide against union, the union leaders were determined to carry on the campaign to victory. They packed the General Assemblies in favor of the merger, intimidated men who were on mission fields, threatening them with trouble if they did not vote for union. Then finally in 1924 they went to parliament where they forced through a union bill, which in its original form would have obliged all Presbyterians to enter the United Church whether they wanted to go or not. Within six months after the consummation of union the Presbyterians could then vote themselves out. This, however, was changed by parliament, which permitted the voting out to take place before the actual consummation of the union. But the important fact is that the Union Bill is a standing disgrace to Canada for an infringement of religious liberty, and it is no credit to the prime minister, a professing Presbyterian, who tamely let the bill go through his cabinet.

Division

The result was a division of the Presbyterian Church, about forty per cent of the ministers remaining out of union. The only trouble with this was that the division did not take place upon clear doctrinal lines. Personal feelings were aroused amongst the ministers: fear of losing one's church, animosity toward the "unionists" for the tricks in which they indulged, and many other motives had their influence. Consequently even those who remained Presbyterian were not all Reformed in their point of view. Likewise among the laity, although out of a total membership of 335,000 about forty-five per cent stayed out, many of those who re-

mained Presbyterians did not do so from conviction but for other reasons. That has not added to the strength of the church in the post-union days.

There is one point, however, to which we must refer in connection with this church-union movement. It is that it taught the unionists what tactics to employ when working for the merger of various denominations. As in the case of the Presbyterian Church in Canada the leadership for these movements has usually come from the church officials, from the leaders of Assembly Boards. Well equipped with information on the church, these men start up a pietistic cry for union with our fellow Christians. They lull to sleep those who are loyal to the church's standards, and before long a move toward organic union is laid on the table, and approval of it is sought. It was tricks such as these which led to so much grief and sorrow for the Presbyterian Church in Canada in 1925.



Your FAMILY ALTAR

Missionary Gleanings

MAY 20. ACTS 1:1-11 (8)*

AS SPRING advances let us think of the advancement of Christ's work at home and abroad. It is Christ's work only when two things are true: first, the workers must be empowered by the Holy Spirit sent from God, and then they must labor in obedience to His great commission—in their own communities; in the county, state, and country; and, finally, in every nation of the world. Is your prayer interest international? Seek to pray intelligently for the furtherance of the gospel "unto the uttermost part of the earth."

MAY 21. ACTS 2:14-36 (21)

There is a babel of voices from the pulpits of the land and even from those who are laboring among the natives of far-away lands. But there is only one true message. Only as missionaries take that one message to the heathen is there hope of salvation. Each voice must sound clearly and constantly with the central message of the gospel as Peter declared it. Christ, come from the Father, both crucified

* Verses to be memorized.

and risen again, is the very heart of the Christian testimony and faith. [Pray for the Thirteenth General Assembly of the Orthodox Presbyterian Church as it convenes today to conduct the business of this portion of the church of Jesus Christ.]

MAY 22. ACTS 2:37-47 (47b)

Another prominent feature of the Christian message is that it brings conviction. These early missionaries in their home mission field courageously and consciously preached a message that convicted their hearers. It exposed their sin and therefore aroused them to their need. Neither on the mission field nor at home may we water the Word so that it will be only pleasing to the hearers. The message which declared the supreme guilt of Christ's crucifixion was received gladly by thousands who were brought under conviction of sin and unto faith in Christ.

MAY 23. ACTS 3:1-11 (6)

Everyone may be a missionary, if he will buy up the opportunities! Few go through this life without at some time being asked to help someone in need. The Christian, like Peter and John, will look deeper than the mere physical need. While ministering to that need (these things should not be left undone) he will also seek to get at the deeper spiritual need and present the way of eternal life to that lost soul.

MAY 24. ACTS 4:1-12 (12)

When we hear the glowing stories of adventure from the mission field we sometimes forget the untold tales of adversity and affliction, persecution and perplexity. Seeing the strait into which the apostles were thrust for the sake of the gospel, remember to pray for those today who are ministering in difficult places and under unfavorable circumstances. Our own missionaries have not had it easy as the policies of the temporary government under which they are laboring have often changed. Pray for the furtherance of the gospel in spite of the disappointments.

MAY 25. ACTS 4:13-31 (19)

Three things will be found both in local pulpits and native huts, persecution, perseverance, and prayer. Wherever the Truth is proclaimed persecution will arise to oppose it. The bearers of the Light must persevere faithfully and boldly in the face of it. Power to do this comes only through believing prayer. Note well, it is the prayer of the company of Christians "holding the stakes" that enabled the

missionaries to persevere and the gospel to prosper. Be faithful intercessors!

MAY 26. ACTS 5:1-16 (14)

In the accepted sense of the word it is not healthy for the church of Jesus Christ to be "popular." However there are two ways in which this may be prevented. The wrong way is for the minister and the people to be proud, highly critical, and lacking in consideration and love. The right way to avoid undesired "popularity" is by maintaining the discipline of the church. The proper exercise of discipline maintains Christian decorum in the church family and wholesome respect from the rest.

MAY 27. ACTS 5:17-32 (29)

New, strange, and trying experiences may be expected by those who go forth with the purpose to proclaim the gospel of Christ. Fear need never arise in such hearts, however, for God gives grace and wisdom for each such hour. In another place we find Christ's gracious forewarning: "When they bring you . . . unto magistrates, take no thought what thing ye shall answer, for the Holy Ghost shall teach you in the same hour what ye ought to say" (Lk. 12:11, 12).

MAY 28. ACTS 5:33-42 (42)

Here is Gamaliel's poor counsel and the apostles' good conduct. This attitude of "wait and see" on the part of the doctor of the law was both contrary to the law by which he should have stood and the evidence which should have swayed even the most bitter enemy of Christ. The zeal and steadfastness of the disciples, even in the midst of almost overwhelming opposition, is well worthy of emulation in our day.

MAY 29. ACTS 6 (8)

There are certain duties in every church which must be laid upon other than the minister or missionary. So it was found from the very earliest times. For this reason deacons were elected to undertake this side of the ministry of the church. How zealous we should be to do everything we can to enable the spiritual leader to apply himself to spiritual things! Take note that the deacons were men of deep spiritual life and work.

MAY 30. ACTS 10:1-23 (20)

In past days many missionary organizations applied themselves almost exclusively to work among the highest classes of people. Recently, the pendulum has swung and now the greater emphasis is upon the lowest, most ignorant, and degraded. There is need

to come to the proper attitude and minister to all alike. As God prepared Peter for a special work so He will prepare you as His witness unto all classes of men.

MAY 31. ACTS 10:24-48 (34)

After God had prepared His servant to minister He prepared the hearts of those to whom he was to minister. What a privilege Peter had, to witness in the house of the centurion. Many Gentiles (strangers to the covenant promises of God) had been gathered by this pious man. Unto them God gave faith to believe and the Holy Ghost to sanctify.

JUNE 1. ACTS 11:19-30 (21)

It is well for anyone laboring in the vineyard to remember by whom the good fruit is brought forth. Because we may be zealous for the Word of God we may not presume that the hand of the Lord is with us—it was not with the Pharisees. Therefore, we must needs seek His hand to be upon us, to own our labors. As Spurgeon has said, we must labor with expectant faith.

JUNE 2. ACTS 12:1-19 (24)

Perhaps you have been passing through persecution which seems to have no basis, was not provoked. Take consolation from the fact that the disciples suffered like things. Satan the great adversary is busy. As God delivered some and allowed others to feel the cruel fate meted out by the hand of men, so will be your experience. Remember that He doeth all things well and pray in faith, rejoicing that you are counted worthy to suffer for Christ's sake.

JUNE 3. ACTS 15:13-35 (18)

Because of diversity of gifts and the sinful natures from which we are never perfectly free in this life differences will arise among brethren. But with the authority of the Word, the blessing of the Holy Spirit and a conscious effort at concord on the part of the believers such differences may be made to turn out to the futherance of the gospel. May we always honestly seek God's glory and not merely our own way.

JUNE 4. ACTS 16:1-13 (5)

The conservative missionary movement is going forward. But let it proceed as did the first group under the guidance of the Holy Spirit. A contributing factor to the blessed revival now going on in Ethiopia stemmed from the institution of the work by the Sudan Interior Mission when the leader of that field, Dr. Lambie,

sought the blessing of the Holy Spirit as the first and basic need. Do nothing in the strength of the arm of flesh!

—HENRY D. PHILLIPS

Install Ellis at Cincinnati

THE Rev. Charles H. Ellis was installed as pastor of the First Orthodox Presbyterian Church of Cincinnati, Ohio, on April 24, at a special meeting of the Presbytery of Ohio. The Rev. Edwin H. Rian delivered the sermon, "The Church's Commission." The charge to the new pastor was delivered by the Rev. Martin J. Bohn. Dr. Gordon H. Clark gave the charge to the congregation, and the pastor of the Dayton Street Reformed Presbyterian Church, the Rev. W. O. Ferguson, read the Scripture and offered prayer. Following the service, a reception was given by the people of the congregation to the pastor and his wife.

Mr. Ellis reports that his wife visited him for the occasion. Acute housing shortage has prevented Mr. Ellis' family from joining him, and the new pastor is combining house-hunting with his ministerial duties.

COMMUNICATIONS to the Clerk of the Twelfth General Assembly, the Rev. Eugene Bradford, should be addressed to his new place of residence at 125 Jefferson Avenue, Cheltenham, Pa. Letters sent to the old address are delayed as much as five days.

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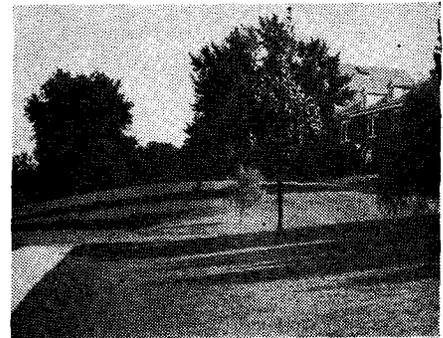
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Wisconsin Women Confer on Missions

APPROXIMATELY 200 women gathered at the Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, last month to attend the annual regional missionary conference sponsored by the Women's Missionary Society of that church.

Delegates attended from Bethel Church, Oostburg, Grace Church, Milwaukee, and the Old Stockbridge Church of Morgan Siding. Mrs. Alyda Kappers, president of the society, was in charge of the sessions.

Mrs. R. B. Gaffin of Milwaukee discussed "The Necessity of Missions," emphasizing the need for missionary work faithful to the Word of God.

The Rev. John Davies spoke of the missionary work among the Indians, reviewing the history of his field since its establishment some ten years ago, and appealing for continued prayer and financial support as the church building progresses. Following a fellowship luncheon and social hour Mrs. Gaffin again spoke, basing her remarks on Matthew 9:36-38.

The Rev. R. B. Gaffin brought the concluding message in which he pointed out three essentials for true missionary work. These were reaching the people, preaching the gospel, and instructing believers.

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White Horse

(Concluded from Page 132)

section of American life, the congregation assembles for worship, crowding the remodeled living room. The vision of the early Grace Church has not been lost. The trustees, under chairman J. C. Hills, Sr., are discussing plans for building a new church edifice. The present building is now almost completely paid for, and a modest start has been made on the building fund. Should the church be built on the lot behind the house? Should the house be moved back, so that the church building may be placed on the corner? Or should another site be purchased? Questions such as these must be settled, and great faith is still required for the future.

But the people of Grace Church have been taught faith, and trust a Covenant God. While the eyes of the Lord run to and fro through the whole earth to rejoice in those whose

trust is in Him, and to show Himself strong on their behalf, those whose witness is to His name may still challenge, "Who hath despised the day of small things?" "This is the word of the LORD . . . Not by might, nor by power, but by my spirit, saith the LORD of hosts." Some have planted, others are watering, but it is God who gives the increase.

Harmony Rebuilding

CALVARY Community Church of Harmony, N. J., announces progress in its plans to rebuild the church edifice demolished by fire last March. On Easter Sunday offerings to the building fund were \$5500, bringing the total contributed to the fund to \$8353.81. Priorities have been obtained and some materials have already been delivered, including a carload of sheathing left unclaimed at a nearby railroad station. The men of the church have begun work clearing away the debris.

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