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G U A R D I A N

The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

—Westminster Confession XIX.5

J. Gresham Machen
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Meditation

Stiff Necks

Lift not up your horn on high; speak not with a stiff neck.

—PSALM 75:5

We are all familiar with the language of the eyes and the message of the hands. And there is the speech of the shoulder. But the neck also can speak volumes. And the Bible pays a good deal of attention to its speech. Unfortunately the reason for the attention given to it seems to be not so much the virtue as the vice the neck can betray.

The Bible often talks about the stiff neck. We are all familiar with stiff necks. But let us not jump to hasty conclusions here. The Bible is not speaking of that stiffness we experience in the neck and shoulders as the result of a twist or wrench.

It is said of the "daughters of Zion" in the prophecy of Isaiah (3:16ff.) that they were haughty, given up to luxury, and sold to the indulgence of whim and fancy, intolerant of the restraints of honor and respectability. "I'll do as I please!" breathed out of their nostrils. It was embroidered in their garments, determined their looks, and controlled their very walk. Their every movement betrayed their insolence and contempt of the ways of restraint. They walked "with outstretched necks."

When Israel came out of Egypt the burden of God's message to them was that they should obey His voice and walk in all that He commanded. So would they be blessed. But they stubbornly followed their own ideas. God sent them His prophets to call them to the right way, but they met with closed ears, for—Israel "made their neck stiff" (Jer. 7:21-26). So did Israel put out of their minds the instruction of the Lord (Jer. 17:23). So determined were they in their own way that Isaiah (48:4) must say of them that their neck was "an iron sinew."

We might also point to Zedekiah, king of Judah (2 Chron. 36:13) for another example, for he refused to humble himself before Jeremiah the prophet when he spoke for God, and rebelled against Nebuchadnezzar whom he had sworn to serve. "He

stiffened his neck, and hardened his heart against turning unto the Lord, the God of Israel."

A stiff neck is clearly a symbol of insubordination to God and His will. That is why it is sometimes conjoined with the charge of rebellion, as in Deuteronomy 31:27, "I know thy rebellion, and thy stiff neck."

The picture is clear to anyone who has had to harness horses or mules—especially mules, likely—or has watched the yoking of oxen. These humble beasts of burden are not always so humble. Sometimes they develop a mind of their own, and their necks plainly reveal their obstinacy and determination not to be harnessed. Sometimes when harnessed they may run off out of control. With their heads held high, they are a picture of rebellion; a good illustration of a man in proud revolt, determined to break off the bonds of the Almighty and to cast away His cords from him.

This stiffness is not becoming. It is not beautiful in the mule or the ass. How could it be in man. He bears the image of God. Can he give himself to that blind determination, that persistence empty of reason, that insistence in face of the claims of right? When a man, his mind closed to the claims of holiness, right, and truth, determines to go his own way, he drags his glory in the dust, lowers himself beyond the dumb beasts, and becomes unworthy of the name *man*. Such a being can be respected only if there is no God in the heavens and no moral government in the universe! That is why king Nebuchadnezzar was driven from the company of men to play the beast for a time (Dan. 4:33). He had never learned "that the Most High ruleth in the kingdom of men."

A neck adorned with the fear of the Lord, kindness and truth, sound wisdom, discretion, and knowledge, is graceful. It is beautiful like an ivory tower (Song 7:4), the tower of David's armory, a symbol of strength and beauty (Song 4:4). But the man who adopts the bearing of an ass can but expect an ass's burial (Jer. 22:13-19) for "he that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

HENRY TAVARES

Grass Roots

By R. K. Churchill

It was a very important conference and so much was at stake, even the good of the church of Christ and the progress of the true faith. It was rather a secret affair though—just the minister and his wife attended. Others of the church should have been there, but it was such a delicate matter and people might misunderstand. What was decided? The same thing again. Our income is simply not sufficient.

Gentle reader, let me just for once talk about your minister's salary. I have talked it over with him—usually late at night when the burden can be unloaded. You see it is so unspiritual for a minister to mention his salary to his church; few can risk it. Besides, people think he is well-off: it would be a shock to them. But saddest of all, they could not really believe his words.

But, you say, how come? He gets as much as I do. No, your minister gets less than you do, because the expenses incident to his position are much greater. This fact no congregation ever adequately realizes. I won't say there is suffering, but there has been real extremity in your pastor's home, especially for the last few years, and it is getting worse.

Probably your minister borrowed money to get through his years of costly training. The first church was small. His savings, if he and his wife had any, gradually disappeared in supplementing the salary: it would be made up later somehow. Emergencies came, such as sickness, babies, a church had to be built, a home bought. Loans had to come from relatives or an insurance policy. Then there was the car which he perhaps had to buy at inflationary prices. A minister's car is used 75% for the congregation, yet the minister pays the car cost and all its expenses.

And what shall I say of his entertainment bills, and his library and magazine bill? God has set him over the nations. He must keep up on all subjects.

Dear Friend, unless your pastor's salary is at least equal to other professional men, such as your doctor or the high school principal, the work of the Kingdom must be curtailed.

THE PRESBYTERIAN GUARDIAN

OCTOBER 15, 1951

The Program of the Church

THE great commission, recorded in the closing verses of Matthew's gospel, is often considered as a directive concerning missionary work. This it certainly is. But we must recognize that the expression, "missionary work," applies not only to the activities of the church in promoting its cause in a foreign land. In all of its activities, at home and abroad, the church is engaged in a missionary program. And that missionary program for the church, wherever the church exists, is outlined for us by our risen Lord.

For convenience we may reduce that program outline to three chief elements. The first is worldwide evangelism. "Go," said the Lord, "into all the world and make disciples of all nations." Disciples are those who follow a teacher or leader. And in this connection, disciples were to be made as a result of the teaching of the church concerning the person and work of Christ. Jesus indicated this, according to the account in Acts, when He told the disciples that they should be "witnesses unto me." This is the first part of the church's program—to bear witness to the person and work of Jesus Christ, as that person and work are set forth on His own authority in Holy Scripture.

But the church may not be content with such evangelism. Not only must she proclaim the message and endeavor to win disciples to her Lord, but she must then go on to gather these disciples into the visible organization by which the church is manifested in the midst of the world. This we conceive to be the meaning of the instruction to baptize. Baptism is an ordinance associated with the visible manifestation of the church, and by it believers are brought into association with other believers, are made members of the Christian community, and publicly give testimony to their own faith. Baptism into the name of the Father and the Son and the Holy Spirit signifies at its center union with God, with the God of Scripture, the Christ of Scripture, the Spirit of Scripture. And union with God carries also union with the people of God, with the members of the body of Christ.

A definite part of the program of the church,

therefore, is the organization of churches, the formation of congregations, the extension of the visible manifestation of the company of the faithful.

But there is a purpose in this organization beyond a mere public manifestation of the faithful. So Jesus goes on to add the third element in the program—"teaching them to observe all things whatsoever I have commanded you."

Baptism and reception into the visible Christian community are conditioned, for adults, upon a credible profession of faith in the Lord as Saviour. But such a profession does not indicate maturity in Christian knowledge or Christian living. Further instruction is constantly needed. And this too is a part of the program of the church. The believers must be nourished by the meat as well as the milk of the Word, that they may grow thereby. The program of the church, with respect to those who have been received into her membership, is a program of instruction. That instruction covers the knowledge of the truth—instruction in doctrine, if you will—and knowledge of the application of the truth—instruction in the relation of faith and knowledge to life and conduct.

Too often the church loses sight of this total program, and is misled into concentrating on one aspect of it. Thus on the foreign field, it may occur that missionaries are concerned with preaching the simple gospel, and gathering disciples, but not with the organization of churches and the further instruction of believers. On the other hand it often happens that the home church feels it is doing its task through a teaching ministry among its own members, and fails to see that it, too, must seek to win disciples from those about.

Our Lord gave His church a comprehensive program. The church cannot neglect any aspect of that program. It must engage in evangelism. It must organize visible congregations. It must instruct the believers.

This is not advice. These are commands, the law of the King. On our obedience is conditioned the promise of His continuing presence. And in His presence is given the assurance of the program's success.

L. W. S.

An Important Choice

SUMMER visitors at Second Parish Orthodox Presbyterian Church in Portland, Maine, remember an elderly, bearded gentleman who moved slowly down the aisle, and who greeted them in a kindly, courteous manner. They may have learned that this was Mr. C. Archer Dunlap, one of the oldest members of the congregation, who was moderator of the parish for some twenty-five years. Closer acquaintance would have shown him to be a devout lover of the Word of God. In July of this year he and Mrs. Dunlap celebrated their sixtieth wedding anniversary, and as noted in the previous issue of the *GUARDIAN*, Mr. Dunlap entered into his rest on September 6.

It is well to remember the faithfulness of the Lord's people and to memorialize the obedience which they have rendered unto Him. It is not Mr. Dunlap's many acts of kindness, or his genuine Christian character, that we would recall now, but one act, one decision of his which has had far-reaching consequences for good. In God's providence it was Mr. Dunlap who, some twenty years ago, saw the way the issues were forming in the Presbyterian Church in the USA and who took the lead, with other members of the congregation, in making a stand for the faith.

He went as an elder delegate to a General Assembly, and his spirit was stirred within him as he saw the sweep of Modernism and the struggle against it carried on by such men as Dr. Machen. He corresponded with Westminster Seminary, and as a result a graduate of that Seminary preached at Second Parish Church, was called, and became its pastor. Such was the decision of Mr. Dunlap, to choose the Lord's side in a great controversy.

But what benefits to the cause of the gospel have developed because of that choice! The Second Parish Church, one of the largest city churches in Portland, and the only Presbyterian church in the state of Maine, soon became known for its gospel witness and fidelity to the Word of God. The church rallied around its pastor, and became a part of the Orthodox Presbyterian denomination. There was formed the Committee for the propagation of the Reformed Faith in New England, which carried on a missionary testimony in rural areas in Maine as well as else-

where in New England, and which led to the establishment of Orthodox Presbyterian mission centers, with five new stations in all now in the State of Maine. The cause of the Reformed Faith in Maine and its fruit to God's glory depend very largely upon the responsible decision made twenty years ago by Mr. Dunlap.

When a good man makes one faithful choice, how God may bless that choice in the events which flow from it.
A. W. K.

"Religion in American Life"

SHOULD Presbyterians join in efforts to advance "Religion?" Should they seek to increase "church membership" among Protestants, Jews and Catholics? Plainly the hierarchy of the Presbyterian Church in the U.S.A. thinks so. Officially sponsored and financially supported by that denomination is the organization known as "Religion in American Life," (RIAL for short) which seeks "to urge all Americans to attend and support the church or synagogue of their choice." "The three major faiths" are represented in RIAL, "RIAL is unique," says one of the folders circulated by the General Council of the U.S.A. Church; "never before has the total power of modern advertising been put at the service of religion." The "costs of the program are paid chiefly by the na-



Uomoto Family

The Rev. and Mrs. George Uomoto and family of Seattle, Washington, who leave about October 30th for missionary service in Japan under the Orthodox Presbyterian Church.

tional religious groups which support RIAL."

Our Lord Jesus Christ said, "No man cometh unto the Father but by me." Can Modernists, Jews and Catholics be expected to advance the cause of the pure gospel of God's grace in Jesus Christ? We think that RIAL "Religion" is totally contrary to the gospel. There are many Christian people who through their membership in the Presbyterian Church in the U.S.A. are financially supporting RIAL. We ask them, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

A. W. K.

Missions Page

WE wish to thank Mrs. Richard B. Gaffin for providing material for our missions page, over a number of months. She has done the task faithfully, and we are sure that many persons have had their interest in missions quickened, and their understanding of the Biblical basis of missions deepened, through her labors.

With this issue Mrs. John P. Galbraith takes over the page, and will provide the material for it during the coming months. Being the wife of the General Secretary of the Orthodox Presbyterian denomination's committees on Home and Foreign missions, she should have close contact with the missions program of the church.

We thank her for undertaking this task and are sure our readers will profit from her efforts.

L. W. S.

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The Presbyterian Guardian

Six Months on Formosa

*Missionary reports much interest,
many inquiries concerning Gospel*

THE following is taken from a missionary news letter distributed by Mrs. R. B. Gaffin. Quoting from personal letters sent her and members of the family by Mr. Gaffin, now in missionary work on the island of Formosa, she shows the steady progress of the gospel in that land, and the interest of many in its message. We quote excerpts from the letters.

MR. GAFFIN arrived on the island of Formosa over six months ago, February 23. His first letter says, "There are so many Chinese here from Shantung (the province where we spent most of our first term on the mainland of China) it is not difficult for me to feel at home." On his first Sunday he preached in the largest church in Taipeh (Formosan) through an interpreter. On the way to this church he met a former Tsingtao neighbor on the street.

Since arrival Mr. Gaffin has lived in Taipeh, the capital, though he had intended that his stay there would be temporary. He made a rather thorough tour of the island in order to find the best field for permanent labours. His first stop was with the Rev. and Mrs. R. Heber McIlwaine, missionaries of The Orthodox Presbyterian Church in Hwalein. They were preparing to leave their work among the Formosan tribes and return to Japan where Mr. McIlwaine served before the Pacific war.

He continued the journey around the island by air. Back in Taipeh he began a series of visits to inland towns. . . . He writes: "On last Thursday, March 8, I took the train south to Taichung, visited the Presbyterian Church and saw the Christian Herald Orphanage. In the afternoon I went by bus to Homei, where Pastor Hsu, whom I met in Shanghai three years ago, lives. . . . He is anxious that I come down and work with him." Next he went to Tainan. "There I saw Professor Huang Chu Yi's wife and family. (The professor studied in Westminster and Union Seminaries, and has been a guest

in the Gaffin home.) . . . I saw the girls' high school where I have been invited to teach English, and where they will furnish me with a house if I come. I spent the night in the home of Mr. Yang Ching An's parents. (Mr. Yang is a student at Westminster. His father is Moderator of the Assembly of the Southern Presbyterian Church on Formosa, started by Canadians.) On Saturday I went on further to Psingtung where Mr. Ch'a Yi K'un, whom I knew as a student in Shanghai, is leading a Mandarin speaking church. . . .

"On the way back I had a wonderful time witnessing to people on the train. About two hours out of Taipeh a nice looking gentleman boarded the train and took a seat beside me. Mr. Hsiao was his name. He was from Shanghai and has a wife and seven children there. Most of his dairy business is gone. The Lord had prepared his heart. He fairly took every word out of my mouth. Yesterday morning he came to see me. He called upon the Lord to save him and his family. We went out and bought a Bible. Today we were together and studied it again. Please pray for this forty-eight year old man. I never saw a man more humble."

March 29. "Yesterday I took a little trip to Miaoli to preach for James Graham, who went to conduct a prayer meeting for Madame Chiang. . . . My experiences on the train seem to be much like Philip with the Ethiopian eunuch in Acts 8. . . . On the train were many High School students and elementary school children. They commute daily for half fare. There were soldiers and civilians in the train too. Going and coming I was talking to someone about the Lord Jesus almost all the time. Going down Chang Tsai Hsing sat across from me, listening for some time. Finally he spoke with me. I found that his heart had been prepared for the Gospel, and that the Lord had led me to him. Surely I can say with Abraham's servant, 'I being in the way the Lord led me.' I thought I would take a later train, and Mr. Chang had planned on an earlier one but

missed it. He, like Mr. Hsiao two weeks before, humbled himself and accepted Christ there in the train. Pride is what keeps men from accepting the Lord. . . .

"At the meeting last night the crowd was not so large because of rain, but a young Christian officer brought two of his men. After I had preached on Romans 1:16-18 these two raised their hands. After the meeting I instructed them further and commended them to the church there. It is wonderful to reach so many with the Word and see fruit so quickly. . . .

April 3. "On Good Friday I was down at Chu Nan and heard part of a special service over the radio in which Madame and General Chiang spoke. The General gave a simple extemporaneous message on Christ's majestic silence before Pilate. Today the local English newspaper carried a heading 'Chiang asks people to find truth in the Bible.' This is the report that followed—'President Chiang calls on all Chinese to find righteousness and salvation in reading the Bible.' In a handwritten statement to the Rev. Glenn W. Wagner, foreign secretary of the Pocket Testament League, the President says, 'I always have pleasure in having people read and study the Bible, since the Bible is the voice of the Holy Spirit. It reveals the righteousness of God and His love. Jesus Christ, our redeemer, gave His life and shed His blood to save those who believe in Him. His righteousness exhorts (?) the nation. Christ is the cornerstone of all freedom. His love covers all sins. All those who believe in Him shall have eternal life.' I think that is an unusually good statement. . . ."

April 9. "Saturday I went to a town about one and a half hours by bus, and taught a class of Bible in English and Mandarin. A doctor came to the class. Afterward I had a long talk with him. He could not see that he was a sinner. Pride is a terrible thing. . . .

"I was entertained in the home of Dr. Chen, an elder in the church and reputed to be the richest man in Formosa. He is building a new church. The old one is eighty years old and very small. Dr. Chen has a hospital and three of his sons are doctors."

The first of April Mr. Gaffin decided to remain in Taipeh, and accepted an invitation to help in an Interpreters school which the Chinese government

was setting up. His duties consisted in teaching English one hour a day five days a week, after he had corrected all the entrance exams and advised in selecting those best equipped to enter the school. Since he would be free to continue his visits in the churches over the weekends, and the position carried with it many fine opportunities for contacting people, he accepted it. Some of the privileges were living in the Officers Moral Endeavor Hostel with the students, and sharing the same food and lodging. He also conducted a chapel period for 20 minutes each day, and in the evening had the use of the premises for whatever Bible classes he desired to hold."

May 14. "I am having the time of my life in this school. I have only five hours a week in classes, but I now have a room to myself to which the fellows can come to talk with me. . . . Lt. Col. Tu was here this morning. A fine young fellow. I explained the gospel to him, as I am sure he never heard it."

July 9. "On Saturday the graduation exercises of the school were held. It was my first experience being in a meeting where everyone was supposed to bow to the picture of Sun Yat Sen. I did not bow, of course. I noticed that Col. Dougherty, who was the only American guest, did not bow either. I was embarrassed by a speech made in English by one of the students, in which he praised me and spoke of me as 'our most beloved teacher' who had helped them to know God also. . . .

"At five o'clock I was guest, along with fifty other missionaries, at a tea party given by the Chiangs. All who desired were free to go forward and talk with them. I had a copy, in Chinese, of Gen. Chiang's statement to the Pocket Testament League. I showed it to him and expressed my appreciation for such an outspoken and clear statement of the Gospel and the need to study and believe the Bible. I asked him if he still reads his Bible and prays every day. He said that he did, that he has a special prayer room where he goes and where he and the madame go each day, and sometimes more than once. I told him of my conviction that we could have no hope of being able to return to the mainland unless there was a turning to the Lord on Formosa and the mainland as well. I told him I pray for him and that I knew of many others who prayed also. He asked me several questions about

the school and the progress of the students. President Chiang is a very humble acting person. . . ."

July 13. "There are no classes in the school, so I have been making use of the free time in instructing ten of the fellows who have requested Baptism before they leave the school to go into the various branches of the armed services. . . . Abraham Lee, one of the students who have been greatly blessed of the Lord has just come in to tell me how he was able to talk with and answer the objections of an unbelieving friend. Abraham has been avidly reading the Bible."

Mrs. Gaffin's letter concludes: "Space does not permit us to tell of Franklin Shen, who came to Dick's room in the Hostel, found the Lord and has continued to come, as has Mr. Hsiao; of

Bob Wong, a fine Christian who is registrar of the school and has been greatly blessed by Dick's ministry; nor of Professor Fan, formerly a teacher in psychology at the University of Peking, who is in need of prayer. But we hope that what we have already told will help you to render unto the Lord not only the praise due unto His name, but will stir you up to go, give and pray as you are able that the gospel may be preached in every nation."

As we write this, plans are under way for a third Interpreter's school, at which students who attended the first and second schools but did not do too well in the language will receive further instruction. Mr. Gaffin expects to have good opportunity to contact many of these students in the cause of the gospel.

Christianity in the British Isles

The Down Grade in Scotland and Ireland

By W. JAMES GRIER

THIS concludes the series of three articles on the general status of Protestantism in the British Isles. Written by the Rev. W. J. Grier, minister of the Irish Evangelical Church and editor of that church's publication, THE IRISH EVANGELICAL, they have told a story of progressive departure from the historic Christian faith. But they have also raised the challenge for all Christians, by showing that what may seem at the beginning to be little matters, have large and tragic results. There are groups in the British Isles that are faithfully proclaiming the full and glorious gospel of God's redeeming and sanctifying grace. May they be blessed and prospered in that work. And may we in America likewise recognize the challenge, and be strengthened in our determination to proclaim and promote in all faithfulness the message God has given His people.

The Down Grade in Scotland

In Scotland the denominational situation is entirely different from that of England. In England the Established or State church is the Church of England, which is Anglican or Episcopalian, while the Presbyterian body is small in comparison. In Scotland the

Established or State Church is Presbyterian, the Church of Scotland. It claims the allegiance of over two-fifths of the entire population, with a communicant membership of over one and a quarter million. The next largest Scottish Protestant body is the Scottish Episcopal church, with a communicant membership of about 60,000.

Besides the large Presbyterian body, whose membership was increased in the union of 1929, there are five smaller Presbyterian denominations—the Free Church, the United Free, the Free Presbyterian, the Reformed Presbyterian and the United Original Secession. Of these five the Free Church is probably the largest community, though the United Free may claim a larger communicant membership. The main strength of the Free Church is in the Highlands and the Western Isles.

The union of the Church of Scotland and the United Free Church in 1929 brought the vast majority of Presbyterians in Scotland into one organization, a united church of Scotland, but the union was bought at a price—the heavy price of an indefinite basis (Cf. Macleod: *Scottish Theology*, p. 320).

In an article in the *Free Church Monthly Record* in May, 1950, the Rev.

Kenneth A. MacRae traces the far-reaching down grade changes in the religious life of Scotland in the past fifty years to two influences. These had already made considerable headway by 1900. They were Modernism and Arminianism. Referring to the former, he says, "This putrid stream was at its strongest in the colleges, but it soon spread abroad throughout the land, and wherever it came it brought death. The land became full of dead bones. Of this evil thing the State Church is now full; and its reaction, strangely enough, is ritualism." Mr. MacRae says of the second evil, "The result of the resurgence of Arminianism in Scottish evangelical circles had been a revolt against the theology of the Shorter Catechism, and the banishment of this peerless manual of doctrine not only from the Sabbath schools of the Established and United Free Churches, but in very many cases from the day schools of the nation. Today, therefore, the revivalist theories and methods of Charles Finney are decidedly more popular in evangelical Scotland than the sound, weighty and thoroughly Scriptural teachings of the Shorter Catechism. Save in the smaller Presbyterian bodies the Calvinistic system of our fathers, when the Gospel was a power in the land, has been almost completely abandoned. Today it would not be out of place to say, there is more Calvinism taught in the Low Church of England than there is in the Established Church of Scotland—very much more, for in the latter it is practically non-existent. How are the mighty fallen!"

If we go back a century or so to the great days of the Disruption of 1843, we can see something of the decline. In that year over four hundred ministers of the Church of Scotland took their stand for the crown rights of Jesus Christ, forfeited churches and manses, and in some cases suffered grievous hardship, for their loyalty to the truth. As Principal Macleod puts it, "even when the flower of the Evangelical ministry cast in their lot with the Free Church in 1843, they left behind them a considerable body of Orthodox and even Evangelical preachers in the State Church" (*Scottish Theology*, p. 226).

When J. H. Thornwell visited Scotland about a century ago, he took note of a tendency to drift from the old moorings. This began at that time

in the United Secession Church and its effects were manifest in the Independent churches—Congregationalist and Baptist—which grew rapidly in the last half of the nineteenth century till they came each to have about one hundred churches. The drift which set in a century ago has now, as the Rev. Kenneth MacRae bears witness, carried the greater part of Presbyterian Scotland far from the old moorings. The occupants of the pulpits of the Established church and of the chairs in the New College for the most part are either clinging to the older Modernism which harks back to Schleiermacher and Ritschl or to the newer variety of Karl Barth. Professor R. A. Finlayson states that the Congregationalist, Baptist and Scottish Episcopal churches are moving in the same direction (*Monthly Record*, February 1950).

Any evangelism which exists in the State Church is certainly not militant, and the most grievous departures from the old paths are tolerated. In 1932 an ex-Moderator, Dr. Norman Maclean, issued a book entitled, *Death Cannot Sever*. In it he refused to accept the doctrine that the souls of believers are, at death, made perfect in holiness and immediately pass into glory. He ad-

vocated prayers for the dead, and avowed himself a convert to Spiritism. Yet *Life and Word*, the organ of the Church of Scotland, in an editorial note commended Dr. MacLean as "one of our most distinguished ministers, whose devotion to the truth, and to the church of Jesus Christ as the only hope for the world, is beyond question."

Dr. J. K. Mozeley, in his recent book, *Some Tendencies in British Theology*, wrote (p. 103) that the minor Scottish Presbyterian bodies are "of no large size, and tenaciously conservative of their beliefs and in their attitude to Biblical Criticism." This is not quite correct. There are tendencies in some of these "minor bodies" to follow in the same direction as the "big kirk." It may be noted that the United Free Church (called for five years after the Union of 1929 the United Free Continuing Church, but in 1934 the word "Continuing" was dropped) was the first Presbyterian Church in Europe to throw open all offices and positions, including the ministry itself, to women (Barr: *United Free Church of Scotland*, p. 269). Its General Assembly in 1934 adopted a pacifist pronouncement, a deliverance which stated, "The (See "Grier," p. 197)

Westminster Seminary Begins Twenty-third Year

Twenty-one in entering class

THE twenty-third Annual Opening Exercises of Westminster Theological Seminary, Philadelphia, Pennsylvania, were held on Wednesday afternoon, September 19, at 3 p. m. at the Seminary. An audience which completely filled the Seminary auditorium heard the students welcomed to the study of the Word of God and the Reformed Faith by Professor R. B. Kuiper, and listened to an address by the Rev. David W. Kerr of Rodney, Ontario, on the subject, "Strength through Knowledge."

There are 73 students enrolled for the current semester. These include 21 Juniors, 29 Middlers, 15 Seniors, six graduate students and two partial time students. Students in the Junior Class represent thirteen different colleges as follows: Wheaton 3, Houghton 3, Calvin 2, Gordon 2, Hope 2, and one

each from Davidson, Sterling, San Jose, University of Denver, University of Toronto, University of Pennsylvania, Temple, and Elizabethtown. Of the graduate students two come from the Free University of Amsterdam.

In his message of welcome, Professor Kuiper noted that the study of the Bible and the study of the Reformed Faith were not two separate studies, but one and the same thing. He also reminded his hearers that the Reformed Faith was not to be identified with certain common misunderstandings of it. For example, the Reformed Faith is not to be identified with the "five points" of Calvinism, or the doctrine of (double) predestination. These are included, but the Reformed Faith is much larger. Some would represent the Reformed Faith as an unbalanced and extreme view, or as dead orthodoxy, or as rati-

alism. Some would even characterize the Reformed Faith as provincial—Dutch, or Scotch.

All such misunderstandings, said Mr. Kuiper, are rooted in one error, the failure to see that the Reformed Faith is based on the Word of God, on the whole Word of God, and only on the Word of God. And so, said the speaker, as the students grow in their knowledge of the Word of God, they will at the same time grow in their knowledge of the Reformed Faith. And that is the desire and aim of Westminster Seminary.

Mr. Kerr took as his starting point the words of Daniel 11:32—"But the people that do know their God shall be strong." He described the modern tendency to promote strength through joy, which often characterizes our handling of juvenile delinquency, as both inadequate and wrong. It is only they who know God, who are founded upon the solid rock, who will be strong in times of crisis and peril.

The knowledge of which he spoke, said Mr. Kerr, was a knowledge of the God of Scripture, a knowledge that was not limited to bits of information, but in which information was combined

with love and trust. Such knowledge will be systematic in character, will recognize the absolute sovereignty of God, and will rejoice in the grace of God.

The strength which comes from such a knowledge of such a God will enable the whole man to live totally for the glory of God. For truth is in order goodness, and a man's life is based in his convictions which in turn depend on his knowledge.

Others who took part in the exercises were the Rev. Henry Tavares, the Rev. Lawrence N. Manross and the Rev. Lester R. Bachman.

Following the service, the guests gathered in Machen Hall for the tea traditional to such occasions. Those who chanced in the student lounge discovered that it had been redecorated, and refurnished with attractive colorful easy chairs.

Following the meeting of the Board of Trustees, it was learned that Professor R. B. Kuiper will officially retire as professor of homiletics and pastoral theology at the end of the academic year. Professor Kuiper has been at the Seminary, with one brief intermission, since it was founded in 1929.

In 1939 Calvary purchased a lot at the corner of Stenton and Mt. Pleasant Avenues, a location that seemed desirable as the center of an expanding church work. Funds were not then available for erecting a building, but hopes were high.

Early in 1940, after about two and a half years as pastor, Mr. Weisiger resigned in order to accept a call from a church in the Southern Presbyterian denomination. It was about a year before a successor was called. He was the Rev. Theodore J. Jansma, then pastor of St. Andrews Church in Baltimore. Mr. Jansma took up the work at Calvary early in the summer of 1941.

Meanwhile the congregation had been making tentative plans for erecting a church building on their lot. The architects completed their work, and drawings of the proposed structure encouraged the congregation to believe they would soon have their own building. But then, just when the building committee was ready to have the work started, war-time building restrictions were imposed, the building permit was denied, and all hopes of having a building, so long as the war continued, were dashed.

In the summer of 1943 Mr. Jansma was asked to accept the position of teacher of Bible at Eastern Academy in Paterson. Regrettably the congregation concurred in the request that the pastoral relationship be dissolved, and on September 1 the church was again vacant. Services continued to be held at the YWCA, and with the war continuing there seemed no possibility of a building being erected. Total membership at this period was about 70, including children.

The third pastor of Calvary was the Rev. Eugene Bradford, like his two predecessors a graduate of Westminster Theological Seminary. He was installed on March 15, 1944.

An interesting development took place at the end of this year when members of the Livingstone Memorial Church, a colored congregation, were received into Calvary, and Livingstone was dissolved by Presbytery. Calvary church thus came to be one of the few congregations of the Orthodox Presbyterian denomination to include members of the Negro race. Also Mr. William Gaillard, a member of the session of Livingstone Memorial, became a member of the session of Cal-

Glenside Church Erects Building

New Brick Structure Expected to be in use by end of year

By LESLIE W. SLOAT

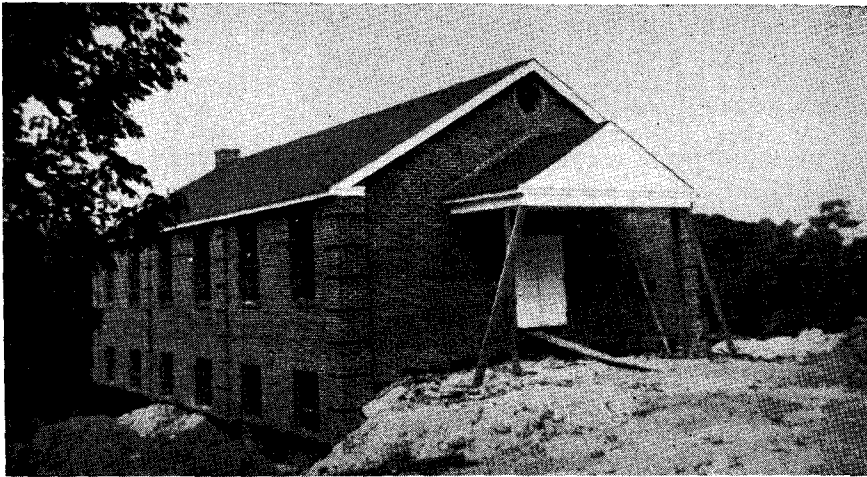
PERSONS travelling along Route 73 just north of Philadelphia have recently noticed, on the corner of the intersection where 73 crosses Willow Grove Avenue in Laverock township, a new red brick building. The structure is obviously a church building. Members of the congregation of Calvary Orthodox Presbyterian Church of Glenside will gladly inform you that it is the building they are erecting, for the glory of God, to be their house of prayer.

They will tell you this gladly. For fifteen years some of these people have looked forward to the day when they would have a building of their own. The congregation came into existence early in the history of the Orthodox Presbyterian Church. On the evening of July 13, 1936 a number of members

from various Presbyterian U.S.A. congregations in the Germantown area met in a private home in Germantown and organized as the Calvary (Orthodox) Presbyterian Church of Germantown. (The new denomination, just one month old, had not yet taken the name Orthodox Presbyterian Church).

For a time the services were held in a private home at 66 W. Cheltenham Avenue. Then the way was opened for the congregation to use the auditorium in the Y.W.C.A. on Germantown Avenue, and here for a number of years the regular services were held.

The first pastor of the church was Cary N. Weisiger III, who graduated from Westminster Seminary in the spring of 1937, and was installed as pastor of Calvary Church on October 1 of that year.



New Building of Calvary Orthodox Presbyterian Church of Glenside, Pa.

vary Church. He has continued in that office until the present time, though recently, because of ill health, he has been unable to serve.

Shortly after Mr. Bradford came as pastor, though not because of him, the YWCA decided it could no longer permit the congregation to use its premises for worship purposes. Various factors also made it now both undesirable and seemingly impossible to proceed with a building on the Stenton Avenue lot. Finally arrangements were made for services to be held in the Orangemen's Hall, on Harvey Street in Germantown. The location was poor, and the premises were often ill cared for, but for over three years the congregation gathered there each Sunday, and were instructed through regular Sunday school and preaching services.

Thoughts about disposing of the lot on Stenton Avenue, and securing property elsewhere, were given attention. A survey in the neighborhood of Elkins Park, a suburban community, seemed hopeful, but its distance from Germantown, and the problem of finding a suitable lot, raised difficulties.

An effort was made at one time to conduct an extension work in Oreland, not far from the present location. Finally a survey convinced most of the congregation that the thing to do was to purchase a lot in the neighborhood of Westminster Seminary, and to ask permission to use the Seminary auditorium for services temporarily, in the hope that a building would be erected in a short time.

Though some of the congregation disapproved, this step seemed the best that could be decided on. Members

of the congregation lived in a scattered area in and north of Philadelphia, and the location seemed about as central as possible. Many new homes of both less and more expensive type were being erected in the area. A lot was found, on the corner of Willow Grove and Church Roads, across from the Seminary. Services began to be held in the Seminary auditorium in 1950.

And now, on the nearby lot, the building so long hoped for is taking shape. Total cost is estimated at about \$34,000. Much of this is on hand in the form of purchase money for bonds issued by the church. Contracts already signed provide for completing the basic structure, and installing heat and plumbing and electricity. If funds become available soon, work will proceed on actually finishing the interior. In any case, it is expected the building

will be in condition to use by the year's end.

It is the desire of Calvary to have a suitable location for the meetings of its congregation, and for the preaching of the Reformed faith in this area. The congregation also hopes that its nearness to the Seminary, and the Seminary's nearness to it, will work for mutual benefit.

Just as the building was being started, the Rev. Eugene Bradford, who had labored so hard promoting the cause of a building, received and decided to accept a call to a Christian Reformed Church of Flint, Michigan. And so in May the congregation, with its building at last actually in process, was again without a pastor. Professor VanTil was appointed Moderator of the Session, and with the building committee has been providing congregational oversight of the work.

Although a number of the Seminary faculty with their families attend Calvary, the church does not want to be known as a Seminary Church. It realizes that its growth and future well-being must be sought in the people of the neighborhood, and that its missionary task lies there. It does however rejoice in the fellowship it has with the Seminary, and the blessings it receives from that fellowship.

The membership of the church is between eighty and ninety now, including children. The people are determined to do their best to finance their building, but if any friends wish to help through contributions, the treasurer is Mr. Howard D. Silbert, 729 Harrison Street, Ardsley, Pennsylvania.

Westminster Theological Seminary

Its Inception and its History

By **ROBERT S. MARSDEN**

THIS is the second of three articles on Westminster Theological Seminary, Philadelphia, Pennsylvania. Mr. Marsden is Executive Secretary of the institution. The third article will appear in the November issue.

THE spring and summer of the year 1929 were replete with stirring events that were to issue in the opening of Westminster Theological Seminary

that September. For five years it had been apparent to those who were able to discern the times that every effort would be made by the forces of modernism in the Presbyterian Church in the U.S.A. to destroy the great citadel of historic Presbyterianism — the Theological Seminary of the Presbyterian Church, at Princeton, New Jersey. In this effort the liberals had the assistance (See "Westminster," p. 194)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLIX GOD'S FRIENDS

The church consists of God's covenant people. This is a way of saying that it consists of God's friends. For the covenant of grace spells friendship between God and His own.

In essence the covenant of grace was established when, immediately after the fall of man, God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Enmity with Satan implies friendship with God.

More explicitly God established His covenant with Abraham when He said: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee" (Gen. 17:7). Thus Abraham became God's friend. Repeatedly Scripture calls him by that name. When many strong enemies came against King Jehoshaphat, he called upon God for help and pleaded: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel and gavest it to the seed of Abraham thy friend for ever?" (2 Chron. 20:7). God Himself declared: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" (Isa. 41:8). And James says: "The Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God" (Jas. 2:23).

The psalmist equates the covenant of grace with friendship between God and His people, in the words: "The friendship of the Lord is with them that fear him; and he will show them his covenant" (Ps. 25:14).

Inasmuch as the believers of all ages are Abraham's seed (Gal. 3:7, 29) they are God's covenant people, God's friends.

Sovereign Friendship

Let no one think that our first parents, when they had fallen into sin, sought God. Quite to the contrary,

they fled from His presence. But God in His sovereign grace sought them. Nor did God merely suggest to them that they become enemies of the prince of darkness and invite them to become friends of the Father of lights. He did incomparably more. He *put* enmity between the woman and the serpent and between the seed of the two and, by so doing, *established* friendship between Himself and His people. No sooner had God spoken than that enmity and that friendship were realities.

Likewise it must not be supposed that Abraham sought God's friendship. Contrariwise, God sovereignly offered him His friendship. Nor did God make this offer contingent on Abraham's acceptance. Without consulting Abraham He made him His friend. Said God: "I will establish my covenant between me and thee," and established it was. By a divine fiat the covenant of grace was brought into being.

What is true of Abraham holds also of his seed. God did not inform Abraham that the covenant which He was establishing with him would be continued with his seed in case his seed should care to have it continued. From its very inception God included in the covenant Abraham's seed as well as Abraham.

At this point election and the covenant of grace converge, and the latter complements the former. In election God was absolutely sovereign. "According to the good pleasure of his will" He foreordained individuals unto salvation (Eph. 1:5). He loved Jacob and hated his twin-brother Esau (Rom. 9:13). But that is not the whole truth. Without being bound in His choice by family relationships, He nevertheless chose to take them into account. By and large He elected unto eternal life certain persons together with their seed. And in doing that He was again completely sovereign.

The sovereign character of the divine friendship comes to forceful expression in the word employed in the Greek New Testament to designate the covenant of grace. It is not the word which is commonly used for a covenant

or agreement made by men with equal rights. On the contrary, it specifically denotes a disposition made by one person in behalf of another. In some contexts it is properly translated *testament*. As one in his last will of his own free choice bequeathes his possessions to another, so God in the covenant of grace sovereignly bestows His friendship upon the elect.

Never may it be forgotten that in the very nature of things a covenant has two parties. The covenant of grace is no exception. God alone established it, but in its operation God's people may not sit idly by. Friendship must needs be mutual. The covenant of grace places God's people under the obligations of faith and obedience. Therefore Scripture says: "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God" (Jas. 2:23) and Jesus told His disciples: "Ye are my friends if ye do whatsoever I command you" (John 15:14). And yet, let no one think that this responsibility of God's people detracts aught from the sovereignty of the divine friendship. Rather, it stresses that sovereignty all the more. For it is of the sovereign grace of God that His own comply with the demands of the covenant. Both faith and obedience are gifts sovereignly imparted by the Holy Spirit to the elect. They work out their own salvation because God once worked, and ever keeps working, in them both to will and to do of His good pleasure (Phil. 2:12, 13).

Intimate Friendship

How the Creator can regard mere creatures as His friends defies human understanding. How the holy God can bestow His friendship on sinful men is utterly incomprehensible. Suffice it to say that here we witness a supreme manifestation of divine condescension. And the intimacy of that friendship renders the divine condescension all the more marvelous.

The derivation of the Hebrew word employed in the Old Testament to designate the covenant of grace is uncertain. Perhaps it was derived from

a root meaning *to bind*. That God should willingly be bound to man is indeed condescension. It is also possible that the word under consideration was derived from a root meaning to cut. In making a covenant it was customary in the Orient to cut certain animals in two and to place the pieces at a short distance over against each other. Then the parties to the covenant would walk between the pieces, signifying that, if they broke the covenant, they would be willing to be cut in pieces as the animals had been. When God established His covenant with Abraham, He actually condescended to do that very thing. At God's command Abraham arranged the pieces of various animals, and, when the sun had set, "behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abraham" (Gen. 15:8-18). That too was extreme condescension. Again, it has been suggested by some scholars that the Hebrew word for covenant may mean *eating together*. When making a covenant, Orientals would often banquet with each other. Whether or not that is the meaning of the word, as a matter of fact the Lord condescended to visit Abraham in his tent and to eat the fare that His friend had prepared (Gen. 18:1-8).

The intimacy of God's friendship with Abraham is revealed strikingly in a rhetorical question asked by the Lord on the latter occasion. On leaving Abraham's tent He and the angels accompanying Him walked toward the doomed city of Sodom. Abraham accompanied them. Said the Lord: "Shall I hide from Abraham the thing which I do?" (Gen. 18:17). Because Abraham was His friend God disclosed to him secrets that He would tell no other. God deals likewise with all His covenant people. It makes little difference whether in Psalm 25:14 we follow the King James version or the American Revised. The former speaks of "the secret of the Lord," the other of "the friendship of the Lord." Friendship comes to expression in the revealing of secrets. One tells a friend everything. To be sure, it may not be inferred that today God gives the members of His church special revelations in addition to Holy Writ. Special revelation is complete in the Bible. But God does impart to His friends, in distinction from others, the inward illumination of His Spirit for the proper

understanding of divine revelation, so that it may be said to them: "Ye have an unction from the Holy One, and ye know all things" (1 John 2:20).

The climactic revelation of the intimacy of God's friendship for His own is found in the incarnation of His Son and the outpouring of His Spirit. The Word that was in the beginning, that was not only with God but was very God, was made flesh and dwelt among us (John 1:1, 14). His own saw Him with their eyes and handled Him with their hands (1 John 1:1). And when He was about to return to the Father He spoke to His friends: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth, whom the world cannot receive because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you and shall be in you (John 14:16, 17). God *with* His people; nay, God *in* them—that is at once unfathomable mystery and supreme intimacy.

Devoted Friendship

Genuine friendship is more than a feeling of good will. Again, it is more than an expression of good will in words. It manifests itself in deeds of love, in acts of devotion.

The friendship of God toward His covenant people is so devoted as to defy appraisal. All we can do is to repeat a few Scriptural statements on that exalted theme. But the import of those statements no mortal can fully comprehend.

When God made His covenant with Abraham and his seed, He not merely promised them Canaan, a land flowing with milk and honey, but, marvelous to say, He gave Himself to them. He established His covenant with them to be a God unto them (Gen. 17:7). Henceforth they were not merely His people, but He was their God. That is the all-embracing blessing of the covenant of grace. And of that blessing God repeatedly assured His church of both dispensations (Lev. 26:12; Jer. 31:33, Heb. 8:10).

The God who gave Himself to His people gave His only begotten Son for them. And the Son of God willingly gave His life a ransom for the elect. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Bound up with the gift of God's

Son is the gift of life everlasting. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Again, the Spirit of truth and holiness, who operated already in the church of the old dispensation but was poured out in far fuller measure upon the church of the new, is a gift of God to His people (Rom. 5:5); and that Spirit imparts to the church "all spiritual blessings in heavenly places" (Eph. 1:3).

If God spared not His own Son but delivered Him up for us all, "how shall he not also with him freely give us all things?" (Rom. 8:32) Says God to His friends: "All mine is thine." And Paul wrote to the church at Corinth: "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. And ye are Christ's, and Christ is God's" (1 Cor. 3:21-23).

Friendship is always mutual. There may be unreciprocated affection or unrequited love, but never unreciprocated or unrequited friendship. It follows that the members of Christ's church are not only in duty bound to manifest friendship for God in their lives, but they are certain to do this. If any who are listed as church members fail to do this, they prove themselves not to be members of the body of Christ. And while the best members of that body fall far short of that fulness of devotion which they owe their heavenly Friend, yet every true member does serve Him devotedly. He can honestly say: "I delight in the law of God after the inward man" (Rom. 7:22). In the words of a certain catechism, he has "the beginning of perfect obedience." Albeit only in principle, he loves the Lord his God with all his heart, soul, strength and mind. In that love he walks (Eph. 5:2). And his devotion is all the stronger because he knows that it is through the grace of God that he is what he is (1 Cor. 15:10).

Everlasting Friendship

The friendship of God for His people is from everlasting to everlasting. Because it is from eternity it will be unto eternity.

No aspect of the covenant of grace looms larger in Scripture than its everlastingness. When God established His covenant with Abraham He at once described it as "an everlasting

(See "Kuiper," p. 196)

MISSIONS

By MRS. JOHN P. GALBRAITH

About the Program

The ladies of our churches will, no doubt, agree with the writer that there is usually a dearth of ideas and material when it comes time to plan missionary programs. The purpose of this page, therefore, will be to endeavor from time to time to exchange the program ideas of the various societies, to have something written by a home missionary's wife, and something from a foreign missionary, seeking to keep us up to date on the activities of our missionaries. We intend, also, to list specific prayer requests which can be used in the prayer circle at each meeting.

Before going on we must say a few words about the prayer circle. The prayer circle must be a very important part of each meeting. Everyone should be encouraged to participate, if only using sentence prayers. It is the custom in some societies to have one person read a portion of Scripture and lead in prayer. This, then, constitutes the prayer session. There may be reasons for this. Women often times hesitate to pray publicly believing they are not able to express their thoughts in theological terms or beautiful speech. Bashfulness, too, enters in. However, we must remember that our prayers are made not for the praise of men but for the glory of God. And God looks upon the intents and purposes of the heart, not upon the brilliance or glamour of the language. There is nothing in a meeting that creates a more consecrated and concentrated attitude toward spiritual things than a prayer circle in which everyone, or almost everyone, has a part in expressing petitions to our prayer-hearing and prayer-answering God. Then, too, by such public praying we both grow in grace ourselves and strengthen the faith of others. A missionary meeting should give every possible opportunity for as many as possible to pray as much as possible.

It is our intention that the material included each month shall be of practical use for missionary societies. We would like, therefore, to enlist your support by requesting that you correspond with the writer if you have

anything in particular to share with the readers of this page, or if you have any questions to ask regarding program planning.

About the Mission Fields Japan

This month we are privileged to introduce to you Mrs. R. Heber McIlwaine, who with her husband has recently begun missionary work in Japan under the auspices of the Orthodox Presbyterian Church. The following, by Mrs. McIlwaine, tells us about the work she and her husband are doing.

"In Japan, the doors are open to missionary work as never before, particularly within the last few decades. However, missionaries who came back just after the war, as well as Japanese Christians, tell us that it is much harder to reach the unsaved now than it was two or three years ago. Though there has never been any mass turning to Christianity, the gospel is not as popular and attractive now and the response is not nearly so great. This should make us realize the tremendous responsibility that is upon us and stir us to be about our Father's business.

"After some discussion following prayer meeting last night, it was brought home in a frightening way how urgent it is to proclaim the gospel NOW while it is day, for it seemed that shades of night could almost be seen. None can tell the extent to which Communism has permeated Japan but no one denies its presence nor that it is only SCAP that is the restraining element. Once the peace treaty goes into effect no one knows what forces will come forth but Communism is sure to make itself felt in more realistic ways. The alarming fact is that so many school teachers and students are already in line. They are easy prey to the Utopian ideologies of Communism,

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for the vacuum created by the removal of their former objects and ideals of loyalty with no substitute save an incomprehensible, intangible ideology called 'De-mo-kurashi' has left them frustrated. In this defeated, disillusioned, bewildered state Communism has appeared very attractive. Christian Japanese, too, have said that if they did not believe in and trust God they would choose Communism to any other philosophy or way of life. That just sent shivers down my spine.

"In our area there are limitless opportunities for it is an almost untouched field. Few evangelical missionaries or Japanese workers venture to the rural sections of the Tohoku (northeast) for they are off the beaten path and living conditions are hard with long bitter winters. But we believe that thousands in small towns and villages here should have an opportunity to hear of the Saviour, too.

"Watari, the place where we live, is a small country town about seventeen miles south of Sendai, the educational and cultural center of the Tohoku. In Sendai the German Reformed Church and the Northern Baptists have had mission schools and colleges for years. Missionaries have been there just as long but apparently they do not get out to surrounding areas much. The Conservative Baptist Foreign Missionary Society, a fine, wide-awake evangelical mission, has a young couple who have recently located there. The Reformed Church of Japan is represented by the Aramachi Church of which the Rev. Kohei Watanabe, a graduate of Westminster Seminary, is the pastor.

"About twenty-five miles southeast of Watari is Shiroishi where there is a small group of Reformed Church believers. The Rev. Sensuke Kawashima is the pastor there. In Iwate Ken, the province just north of Miyagi, Mr. Kawashima has started some meetings in a couple of small towns. Invitations have come from other places, too. The Tohoku is a ripe field. ('Ken' means 'province.')

"Our present program includes work at the church here in Watari, an English Bible Club and teaching and

visitation at a big tuberculosis sanatorium in a nearby town. The church here has been in existence about sixty years and there are only ten resident members. It is true that some have moved away and there have been other losses but even so out of a population of about seven thousand there should be more if the Christians were keen and on the job. This church became a charter member of the Reformed Church in Japan when it was founded after the war. Due to the shortage of pastors they have not been able to have a Sunday morning service. Mr. Watanabe has been coming down every other Sunday evening and there has been a mid-week prayer service twice a month. Mr. McIlwaine was asked to conduct morning worship beginning last Sunday. There were about twenty present, some for the first time. Mr. McIlwaine is teaching Genesis and we are trying to encourage further study of the Old Testament, for one weakness of the church throughout Japan is lack of Old Testament instruction.

"The Bible Club is for Senior High School students. Because of lack of space we are having boys and girls together and Mr. McIlwaine does the teaching, using a good bit of Japanese as the students do not yet have a working knowledge of English. Soon we hope to divide the class and I shall take the girls. Every contact with students is a real opportunity and a great challenge, so pray that we may be able to lead many of them to the Lord.

"About a thirty minute drive from here is a tuberculosis sanatorium with one thousand patients and about five hundred staff members. We go there every Thursday, hold a service for patients who are able to be up, and then visit as many bed patients as possible. They seem very appreciative and we trust that through the messages and tracts a great number there may find the Saviour. Just recently the head nurse asked if we would teach hymns to the twenty student nurses. Though I am no musician in any sense of the word save that I genuinely enjoy and find much help in music, I am happy to have this opening. There is ample opportunity through this method with the explanation of the hymns and related portions of Scripture to teach them the way of salvation. Pray that some, yea all, of the twenty may come to know the Lord Jesus.

"As I mentioned before, this is an

almost untouched field, so most of the towns and villages are without a Christian witness. We hope to be able to open meetings in some of them. It should be no trouble to get children's meetings going. I am hoping to have two or three children's groups here in Watari too. At present I am helping with the Sunday School and once a week at the Church Kindergarten. I expect to get into more of the girls' and women's work."

Each society would do well to obtain a map of Japan. A very excellent one, published in 1945, is obtainable from the National Geographic Society, Washington, D. C.

Fort Lauderdale, Florida

During the winter, many people go south. From our home mission church in Florida, Mrs. John C. Hills, the pastor's wife, writes:

"Since our manse is next door to the church building, this home missionary's wife is afforded many unusual oppor-

tunities to meet strangers and to witness to them concerning the gospel. During the tourist season, which is rapidly expanding to include the whole year, my household chores are frequently interrupted by a knock on the front door. There may be someone who wants to know the name of the architect who designed the church building, or someone asking the whereabouts of his old friends, the Appelstrudels, from Sauk Center, or 'Just what is the Orthodox Presbyterian Church?' Naturally, if the pastor is at home, I refer them to him posthaste, but if he is not, I must attempt a reply. At such times I am thankful for our denominational tracts which explain our tenets more ably than I.

"The tourists, particularly those from the Christian Reformed Church, have been a great blessing to this church in many ways, and though they come from widely divergent walks of life, they are one in the fellowship of the Saviour through the Reformed Faith. I remember particularly a couple who stopped in one Sunday afternoon to inquire about our evening service. They were traveling in a truck that had been converted into a trailer, and had been sojourning in trailer camps along the way, having a delightful vacation. Enjoying a pleasant chat with them over the teacups, we found in them a deep love for, and mature understanding of, our Reformation heritage. That very evening, after the church service, another couple visited us. They had come from the North by airplane and were planning an extended cruise of the Caribbean in their private yacht. They also had traveled far to attend this church because they desired to hear the Reformed doctrine and to receive the blessings of a Reformed service of worship. Still others come who do not know, and yet others who have never really heard, the gospel.

"In addition to the tourists, we have a field among the local residents, for our community is comparatively young and is growing amazingly. One of the most promising doors of opportunity is the Sunday School.

"As I look across at the beautiful little church building, of which all the members are so justly proud, and remember the store and the various halls in which we worshipped in earlier days, I give thanks to God for the way in which He has blessed His work here."

PRAYER REQUESTS

We suggest the following prayer requests:

1. For the work of the McIlwaines—that many of the students may come to know the Lord as Saviour; for the salvation of the nurses in the tuberculosis sanatorium; that the Lord will provide new openings for Bible classes and preaching services.

2. For the Fort Lauderdale, Florida, church—that visiting saints may be built up in the faith and the unsaved converted; that additional Sunday School space may be provided.

3. That the Lord will put a real zeal in the women of the churches to be present and take an active part in the meetings of the missionary societies.

4. The November Thank Offering for the spreading of the gospel to all the world.

5. Remember each missionary, home and foreign, praying that the Lord will abundantly bless the efforts which are put forth by them to spread the gospel. (See September Messenger.)

6. For additional prayer requests, use the current issue of the Messenger at each meeting.

Westminster

(Continued from p. 189)

of large numbers of those who called themselves evangelicals, many of whom, undoubtedly, were misled by the soft words of those whose real professions were contrary to the gospel of Christ and to the Standards of the Presbyterian Church.

Every effort was made to have the reorganization of Princeton Seminary appear as an administrative matter. The new Board of control told the alumni, in a letter dated August 28, 1929, that the purpose of the reorganization was "to unify the administration of the Seminary, prevent misunderstanding, and better promote the Seminary's original design." Yet it became clear that representatives of the new Princeton were more accurate when they described the reorganization as making Princeton the seminary of the whole church, rather than of any "party" in the church. Undoubtedly, it did become the seminary of the whole church—the believing and the unbelieving parts alike!

No one has ever contended that sometime during the spring and summer of 1929 the professors, directors, and trustees who remained at Princeton had become modernists. They had simply revealed themselves to have an unhistoric conception of what orthodox Presbyterianism is. Every member of the governing Board of the new Princeton signed the strongest of doctrinal formulae and the accompanying pledge faithfully to endeavor "to carry into effect all the articles and provisions" of the ancient Plan of the Seminary. Certainly the sincerity of each member of this group cannot be impugned. But his understanding of the implications of such a formula can surely be challenged!

Historic Calvinism does not consist alone in the affirmation of certain nice theological formulae, however true. It consists, rather, in a statement of these truths in the historic context of the moment. These truths must ever be set over against the errors of the day and must be stated and defended so that such errors may be destroyed. It is, indeed, relevant to ask — "What errors, contrary to the gospel, have openly been opposed in the church by the representatives of the new Princeton?" The new Board of control of Princeton had in its midst some who

had openly opposed the historic Presbyterian faith by signing the famed Auburn *Affirmation*. No attempt was made to excise them from the Board. Rather, their theological position which was stated clearly in the Auburn *Affirmation* was equated with the theological position to which they were giving affirmation in their pledge on assuming membership on the Board! When truth and error are placed on a par, then truth is effectively denied. Truth is defined only as it is set in opposition to the error. White is not black, and if white and black are but two different designations for the same phenomenon then that phenomenon is entirely without definition by these words. The doctrine of the Auburn *Affirmation* is not historic Christianity, and when it is equated with historic Christianity then historic Christianity has been made a meaningless nonentity! If one claims to believe both these antithetical ideas to be true then one actually is not professing historic Christianity at all but merely some empty perversion of it.

It was an understanding of this self-evident truth that led the founders of Westminster to the conclusion that Princeton had materially departed from its historic Presbyterian position.

For at least a year before the reorganization of Princeton Seminary, conversations had been held among some of the members of the Faculty looking to the organization of a new seminary if the projected reorganization should be completed by the General Assembly of 1929, as then seemed inevitable. Professors Robert Dick Wilson, Caspar Wistar Hodge, J. Gresham Machen and Oswald T. Allis, and Dr. Cornelius Van Til (who had newly joined the faculty as an instructor and who was nominated for the chair of Apologetics) and some other friends, had attended the discussions. These were held, in some instances, in the home of Dr. and Mrs. Frank H. Stevenson in Princeton. During the winter Dr. Wilson was seriously ill, but he recovered in remarkable manner to be the conservative candidate for moderator of the 1929 General Assembly. Dr. Hodge never committed himself to joining the faculty of any new seminary, although he showed his sympathy by contributions to Westminster until the time of his death, and by leaving to it much of his library. The movement for the organization of Westminster was not launched, however, until the reorganization of Prince-

ton had become a reality in the spring of 1929.

Actually, it was not until less than two months from the opening date that the new Seminary became assured. The problems of a location, a faculty, and adequate financing fully occupied the time and energies of the responsible leaders of the movement. These leaders were ably assisted by a number of ministers and laymen, including Paul Woolley, who has since served in so remarkable a fashion as Registrar, and Secretary of the Faculty. In the good providence of God, several promising young men of recent Princeton classes had completed graduate work and were available for the new institution. Besides Mr. Woolley, these included Ned B. Stonehouse and Allan Alex. MacRae, and the former two are now professors in the Seminary. These joined Professors Wilson, Machen, Allis, Van Til, and R. B. Kuiper, who was at that time a pastor in the Christian Reformed Church, on the original faculty.

There were fifty in the first student body, 27 of whom had been students at Princeton the previous year. This was but a small percentage of the approximately 150 students who would normally have been in the senior and middle classes at Princeton. A large majority of these had expressed their sympathy with the position taken by Dr. Machen and his associates in the controversy. The decision to leave Princeton and to join the student body at the new institution was made very difficult by vigorous protestations of orthodoxy on the part of those on the Princeton Boards and Faculty who remained at Princeton. It was a large step for immature students to take to cast their lot with a new and untried institution which did not yet have the power to grant degrees, and which lacked all the prestige and traditions of Princeton, not to mention its wealth of scholarships and fellowships, and its beautiful campus and surroundings. The "campus" of the new institution consisted of a partially remodeled private residence at 1528 Pine Street, Philadelphia, which was loaned, rent free, by Dr. Allis. The "dormitories" consisted of rented rooms and suites in a third-rate hotel five blocks distant. But the joy of true Christian fellowship among faculty and students began with the opening of the Seminary on Tuesday, September 24th and the opening

address the following day in Wither-
spoon Hall.

The second year of the Seminary saw a slightly enlarged student body, and the addition of John Murray to the Faculty. Mr. Murray had been selected by Dr. Hodge as the instructor in the department of Systematic Theology in Princeton in 1929. But Mr. Murray refused reappointment in order to join the Westminster Faculty in 1930. R. B. Kuiper left Westminster in 1930 to become President of Calvin College, but returned in 1933. In the fall of 1930, also, the Seminary suffered the loss of its senior professor, Dr. Wilson, who died after a very brief illness. The student body continued to increase in numbers during the next few years, reaching a peak of 92 during the 1934-35 academic year. In the meantime, modernism and, even more pernicious, indifference to modernism made great progress in the Presbyterian Church in the U.S.A. The formation of the Independent Board for Presbyterian Foreign Missions, with Dr. Machen as the president, made it seem probable that a final break with the Presbyterian Church was immanent, and this led to the resignation from Westminster of Dr. Allis and a large percentage of the Board of Trustees, in 1936. The separation of those members of the Faculty and of the Board of Trustees who were members of the Presbyterian Church in the U.S.A. from that denomination occurred in 1936, and Dr. Machen's sudden death on January 1, 1937 followed by only a few weeks his virtual break with the Independent Board, because of its un-Reformed policies. The resignation of Dr. MacRae from the Faculty, and the resignation of those who sympathized with the new policies of the Independent Board from the Board of Trustees, in the spring of 1937 completed the series of successive blows to the young institution.

These events, followed in a few years by the Second World War and then by troubles within the Board of Trustees centering in the leadership of Dr. Edwin H. Rian had an adverse effect on the student body of the Seminary which diminished to a low of 30 for the academic years 1945-47. In the meantime, however, the faculty remained constant, and Professors Edward J. Young and John H. Skilton were added to it. It is most noteworthy that during the 22 years of its existence

there have been but two resignations from professorships in the Seminary.

From the beginning, the problem of financing a Seminary not under the control of any denomination was a very great one. The conclusion must be drawn that the early trustees never made adequate provision for the publicizing of the Seminary among the constituency of the Presbyterian Church, for during the 1934-35 fiscal year, when the influence of the Seminary was at its height in that communion, there were only 701 sources of income, while the Presbyterian Church had nearly 2,000,000 communicant members! The events sketched above further diminished the support of the Seminary until both in fiscal years 1942-43 and 1947-48 there were only 235 donors! In recent years these trends, happily, have been sharply reversed. From thirty students five years ago, the student body now has grown to about 75, and the list of donors has been expanded to over 1,400.

The Seminary, throughout its history, must be characterized as faithful to its adopted Standards, and to the God

whose revelation to sinful man the Seminary was founded to make known. The exceedingly able instruction given by the Westminster Faculty, based upon a thorough knowledge of the Word of God and of its implications for the present day has gained recognition for the Seminary in many quarters. Scholarly publications breathing the spirit of true Christian piety have contributed greatly to this recognition. Among contemporary scholars, even when they differ greatly with the presuppositions of historic Calvinism, Westminster has won a place in the ranks of those institutions which uphold the traditions of sound scholarship. Among Reformed (or Presbyterian) scholars both in this country and abroad there is no more respected institution of theological learning. And among humble Christians everywhere there is a thankfulness to God that He has, by His grace, kept Westminster faithful to His Word and made the Seminary an important center of Biblical learning and an important source of preachers and teachers of the unsearchable riches of Christ.

Second French Creek Conference Spurs Missionary Interest

*Young People from many churches
enjoy week of instruction, recreation*

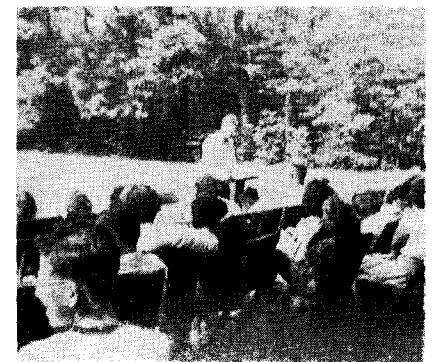
THE following account of the French Creek Bible Conference is taken from information supplied by the Rev. Robert L. Atwell, pastor of Calvary Orthodox Presbyterian Church, Middletown, Pennsylvania, and president of the Conference Association.

ONE hundred and fifteen wild young Indians, of the Sioux, Blackfoot, Apache and Comanche tribes, were on the warpath in Eastern Pennsylvania the last week in August. The Comanches were victorious, but the Apaches came close to taking their scalps.

All of which means that the second successful French Creek Bible Conference was held for a week, closing on Labor Day. For purposes of competition the delegates were divided into groups named after Indian tribes. Thirty-five additional persons helped direct the program, teach the classes,

arrange the recreation and, most important of all, feed the crowd.

It is small wonder, therefore, that on Labor Day two types of remark were heard. One group, the delegates, were telling each other that they certainly were going to put in reservations for the camp next year (already being planned for August 26-September 2).



Bruce Hunt teaching class at
French Creek

The other group, the managers, were telling one another that they certainly were glad they would have fifty-one weeks in which to recuperate before the next camp.

A most interesting aspect of the Conference this year was the increased interest in the missionary enterprise which it produced. The Rev. Bruce Hunt taught one of the morning classes, on the subject of Christian Missions. Mrs. R. B. Gaffin was one of the counsellors for the girls. On the last day fourteen of the young people met with these missionaries for an early morning prayer meeting, indicating their interest in home and foreign missionary work.

In addition to the missions course, two other classes were held in the mornings. The first was taught by the Rev. Edward L. Kellogg, and was a presentation of the Covenant of Grace, as that covenant was progressively revealed through the Old and New Testaments. The second course was taught by the Rev. John P. Clelland, and was an exposition of the "Beatitudes." This was for the younger among the delegates, and stressed the "blessed" aspects of the Christian religion. For the older delegates the Rev. Arthur Kuschke gave a thorough critique of the evolutionary hypothesis.

Besides these regular classes, there were Bible quizzes supervised by Miss Dorothy Partington, a series of studies in hymns given by Mrs. Arthur W. Kuschke, Jr., and the doctrinal sermons were preached by the Rev. Robley Johnston. Mr. Kellogg presided at the

campfire service or the missionary pictures which brought each day to a close.

To care for those who became sick, or thought they might, Mrs. Ralph Shank, R.N. was on duty to provide gracious but firm treatment. Mrs. Robert Atwell directed activities in the kitchen, with numerous assistants, and Mr. and Mrs. John Hoffman handled administrative details and supervised the dining room.

At the annual meeting of the Conference Association John Galbraith, Ralph Clough, Theodore Georgian and Robert Koppenhaver were elected to the directorate in the class of 1954. An informal treasurer's report showed the purchase during the year of over \$600 worth of permanent equipment, and a favorable balance at the end of the conference period.

Though directors must be ordained members of the Orthodox Presbyterian Church, membership in the Conference Association is open to any member of an evangelical denomination who contributes \$2 or more annually to the work of the Association. Such contributions are being sought by the Association, and anyone interested in becoming a member of the Association should forward his contribution to Mr. John Hoffman, 230 Race Street, Middletown, Pennsylvania.

It is the conviction of those directing the Conference, that the blessing of God has definitely been on their endeavors. Since the Conference, reports indicate that those who attended have shown an increased interest in the

work of their local congregations. This is a very definite aim of the program, which is directed toward bringing souls to the knowledge of the Lord, strengthening their faith, and encouraging lives more consistently grounded in the Word of God.

There has been some discussion of having a conference for younger children, and also of having a general conference which adults may attend. The Directors are considering these matters, but indicate that nothing along this line is planned for 1952. The Conference for next year will be similar to the one this year, and will be held at the same time, the last week in August, running through Labor Day.

Kuiper

(Continued from p. 191)

covenant" (Gen. 17:7). Jehovah comforted His people: "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Isa. 54:10). Time and again Holy Writ reiterates that assurance.

In consequence, God, who founded His church, has sustained it in ages past and will sustain it to the end of time. The gates of hell never have prevailed against it and never will. Often the foe within the city of God is more dangerous and more destructive than the enemy without. Who can deny that such is the case in many instances today? Nothing is laying waste the church of Christ as effectively as the unbelief of its leaders. But God will keep His promise: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54:17). No matter how unfaithful the church becomes, God in His faithfulness will see to it that there is "a remnant according to the election of grace" (Rom. 11:5). Yea, when God's people break His covenant, He still remembers it and renews it and—wonder of grace—in renewing it greatly enriches it. That is the meaning of the glorious promise of the new covenant given by Jeremiah to God's people of the old dispensation and appropriated by the author of Hebrews for the church of the new: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of



Dinner Hour at French Creek

Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and I will be their God, and they shall be my people" (Jer. 31:31-33; Heb. 8:8-10). They will be His people, not merely to the end of time, but throughout the endless ages of eternity.

Not only to the church as a body, but to each of its members who by God's grace is a living member, the everlastingness of the covenant offers unspeakable comfort. He goes through life singing:

"I've found a Friend, oh, such a Friend!

He loved me e'er I knew Him;
And drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His and He is mine
Forever and forever."

When earthly friends and kindred forsake him, he knows that the Lord will take him up (Ps. 27:10). When indwelling sin compels him to sigh: "O wretched man that I am, who shall deliver me from the body of this death?" he quickly replies: "I thank God through Jesus Christ my Lord" (Rom. 7:24, 25). When Satan assails him, he calmly affirms: "The prince of darkness grim, I tremble not for him." When the world leads him as a sheep to the slaughter, he glories: "Nay, in all these things I am more than conqueror through Him that loved me" (Rom. 8:37). And when at last he stands on the brink of the dread river of death which he must needs pass over, his divine Friend takes him by the hand, and he whispers: "I will fear no evil, for thou art with me" (Ps. 23:4). Presently he has crossed. Now he enters the house of the Lord, where he beholds his Friend face to face. That is his dwelling forever.

Grier

(Continued from p. 187)

General Assembly . . . cannot give approval of any war" (Barr, p. 291). The United Original Secession Church

seems to have within its ranks a considerable section which veers toward union with the State Church.

The other three Presbyterian bodies, the Free Church, the Free Presbyterian Church, and the Reformed Presbyterian Church, have a great opportunity in Scotland, if they would arise to let their light shine, strong in and for the truth.

The Down Grade in Ireland

In Ireland the situation again is different from that of Great Britain, both religiously and politically — and politically because religiously. We have a "border" and the northeast part of the island, Northern Ireland, is under the British flag while the major portion, the South and West, is an independent republic. In the Republic of Ireland the vast majority of the population, well over ninety per cent, is Roman Catholic. The Roman hierarchy hold the main political parties in leading strings. Prime Minister Costello, who was displaced a few months ago by Mr. de Valera, declared before the Dail (Parliament), "As a Catholic I obey my Church authorities and will continue to do so in spite of anyone." Mr. de Valera and his party tacitly acquiesced in this attitude of submission to the Roman Church.

The Protestant population in the Republic of Ireland has dwindled since Home Rule was given thirty years ago. The *Irish Times* (Dublin) stated recently that if present trends were to continue, the Protestant population of the Irish Republic would almost vanish within the next fifty years. Even in the census of 1936 there were less than 200,000 Protestants out of a total population of some three million. About three-fourths of the Protestants are connected with the Church of Ireland (Episcopal), and a little more than one eighth with the Presbyterian church. The most aggressive effort to reach the Roman Catholics with the gospel is probably that made in Dublin by the Irish Church Missions, which is connected with the Church of Ireland. Sad to say, much of the Protestantism in the Republic is of the dumb variety — a converted Roman Catholic once said, "The ideal Protestant in the South of Ireland is one who would not speak a word for Jesus once in a thousand years."

* * *

Northern Ireland has a Parliament of its own, and some measure of free-

dom to determine its own affairs, though in most things it "keeps step" with Westminster where it has also its elected representatives.

The 1951 census showed the population of Northern Ireland to be 1,369,579. The details of the census are not yet available, so that up-to-date figures for the religious denominations can not be given. It is generally estimated that almost two thirds of the population is Protestant. Of the Protestants the Presbyterian Church is numerically the strongest, with the Church of Ireland a close second and the Methodist church some distance behind.

The Church of Ireland has wide variety within her bounds — High Church, Broad Church and Evangelical. At her General Synod in May, 1950, a motion was proposed by the Bishop of Down and carried (only one minister and 22 lay members voted against it) that the Church of Ireland accept intercommunion of Catholic churches which do not recognize the Pope as head of the Church. These include the Jansenist and the Old Catholic churches. Dr. James Orr said of the Jansenist Church that "its general doctrine and practice is thoroughly Roman." This acceptance of intercommunion is a retrograde step which shows High Churchmen and Modernists combining to outvote the evangelical minority.

Leaders of the Irish Methodist Church, like Dr. Northridge, who is principal of her theological college, accept the findings of the unbelieving higher criticism, and these influences are largely in control of the denomination.

The state of the Irish Presbyterian church was clearly revealed by the heresy trial of 1927. The Rev. James Hunter, M.A., a retired minister, filed charges of heresy against Professor J. E. Davey of the Irish Presbyterian College in Belfast. These charges were based on two books written by Mr. Davey, and on quotations from his class lectures. In one of his books he stated, "The centre of its (Protestantism's) orthodox system is a doctrine of atonement resting upon a theory of imputation which is only another form of transubstantiation." In another book he declared of Christ's revelation of God that "Only dogmatism can take the last step and declare that God could not give a higher revelation; and to that dogmatism I do not feel called to

aspire, nor do I think that for practical purposes it can have any but an injurious outcome."

Before the Belfast Presbytery when on trial he repudiated any "doctrine of external infallibility and inerrancy" of the Scriptures, and affirmed "I do not think His (Christ's) opinions which reflect the standpoint and education of His day regarding the stars, or evil spirits, or Old Testament critical questions are final for us." Yet he was acquitted by large majorities on each of five charges in the Presbytery, in a trial lasting some six weeks, and when Mr. Hunter appealed to the General Assembly, that body supported the professor by a vote of 707 to 82. Following upon the decision of the Assembly, the Rev. Mr. Hunter and the present writer, together with a number of elders, seceded from the Irish Presbyterian Church to form the Irish Evangelical Church.

In June 1942 the Assembly unanimously appointed Professor Davey to be Principal of her theological college. Modernism is now in firm control in the Church. Last year a journal of Barthian outlook was started to popularize the "New Modernism" within her borders.

Within the past twenty years the Irish Presbyterian Church has followed the "church union" policy dear to most Modernists. Some years ago she joined with the Methodist Church in issuing a short statement of Christian doctrine on which they had agreed. Needless to say, the statement was of an evasive and indefinite nature. There was also a Joint Committee formed in conjunction with the Church of Ireland. This committee, by majority, recommended recognition of each other's ordination and sacraments, but the High Church party in the Church of Ireland would have none of this. So the wooing of the Church of Ireland came to an abrupt end—to the grief and indignation of Irish Presbyterian leaders.

Of the smaller denominations in Ireland, the Irish Baptist Church is much more orthodox than its sister churches in England and Scotland, but it includes Arminian and Calvinist elements in its ranks. The Reformed Presbyterian Church remains loyal to her standards. The Irish Evangelical Church is wholeheartedly devoted to the Reformed faith, and though very small has made her existence felt in a number of important issues.

Conclusion

This brief review of religious life in the British Isles shows how the big denominations have fallen away. There is much truth in Dean Inge's statement—though he himself did not see the truth aright—that "history shows us that the powers of evil have won their greatest triumphs by capturing the organizations which were formed to defeat them, and that when the devil has changed the contents of the bottles, he never alters the labels" (quoted by Knox: *Tractarian Movement*, p. 378).

Some of these denominations were founded on a sound, Scriptural basis, but they failed to observe the Apostle's injunction, "Guard the deposit." They grew careless as to doctrine and discipline, and the enemy came in like a flood. Even good men were misled by the plausible shibboleths of unbelief. Dr. Joseph Parker, for example, though he had eccentricities and even aberrations, could write a volume upholding the authority of the Bible. Yet in his autobiographical volume *A Preacher's Life* he gives the following revealing episode. At one of the meetings of the Congregational Union a proposal was made that some more definite statement of doctrinal belief should be drawn up, and a supporter of this proposal urged that a few signposts were of great assistance when a fog was about. Dr. Baldwin Brown, opposing the proposal, asked, "What need had they of signposts when they enjoyed the presence of the Living Guide." Dr. Parker regarded this reply as the finest and most convincing that any man could have made!

Thus these denominations forsook the signposts and followed a will o' the wisp. What wonder if, to use the expressive figure of Mr. E. K. Simpson, they have been "engulfed in a morass!"

The situation seems dark indeed, but our hope is not in "the big battalions" but in the exceeding great and precious promises of God.

THE END

Missionary Conference at West Collingswood

THE Eleventh Annual Missionary Conference of Immanuel Orthodox Presbyterian Church, West Collingswood, was held October 12-14. Visiting speakers were Mrs. Richard B.

Gaffin, the Rev. and Mrs. Bruce F. Hunt, the Rev. and Mrs. Frank Fiol, Mr. Thomas G. Kay and Mr. and Mrs. C. Fred Stone. Mr. Kay is a former businessman of Middletown, Pennsylvania, who has felt the call to become a preacher, and is at present preparing for that work. He is an elder of Calvary Orthodox Presbyterian Church, in Middletown. Mr. Stone is a senior at Westminster Seminary, who has applied for missionary service under the Orthodox Presbyterian Church. Mr. Fiol is a graduate of Westminster Seminary and is serving as a missionary in India with the Independent Board.

As in previous years, a special "Christmas party" was held on the Saturday evening of the conference, at which time gifts of clothing, medical supplies and toys for missionary families on the field, are brought.

Machen League Rally in Wilmington

THE Young Peoples Committee of the Presbytery of Philadelphia has announced that the Fall Rally of the Machen League will be held in Eastlake Orthodox Presbyterian Church, Wilmington, Delaware, on Saturday, October 27, from 3 to 7:30 p. m.

The afternoon program will include brief discussion periods covering these topics: "What good is the Catechism to you?", "How can we get young people out to Machen League?", and "How can I live a Christian life in this present evil world?" There will also be the showing of moving pictures of the 1951 French Creek Bible Conference.

The speaker for the evening will be Chaplain John W. Betzold, recently returned to this country after a year with the armed forces in Korea.

Coie Installed At Volga

THE Rev. Bruce A. Coie was installed as pastor of Calvary Orthodox Presbyterian Church, Volga, S. D., on September 27. The sermon for the special service was preached by the Rev. W. Benson Male of Denver. Others who participated in the service were Orthodox Presbyterian ministers Reginald Voorhees, Edward Wybenga,

Melvin Nonhof and Russell Piper. The Rev. Richard Wezeman of the Volga Christian Reformed Church also took part.

Mr. Coie arrived in Volga on September 22. He was received into the Presbytery of the Dakotas at a meeting of that body September 25. The previous pastor of Calvary Church, the Rev. Arthur O. Olson, concluded his labors there on August 19, and on September 16 was welcomed as pastor of the 52nd St. Evangelical Free Church in Brooklyn.

Kenneth Meilahn Ordained, Installed at Mediator

MR. Kenneth Meilahn, a graduate of Westminster Theological Seminary in the class of 1950, was ordained to the gospel ministry, and installed as pastor of Mediator Chapel, Philadelphia, on Friday evening, October 12th. Professor R. B. Kuiper was appointed to preach the sermon, and the Rev. John P. Galbraith and the Rev. Arthur W. Kuschke to give the charges to congregation and pastor.

Church News Items

Franklin Square, N. Y.: The Women's Missionary Society is planning a covered dish supper for members and friends of Franklin Square Orthodox Presbyterian Church on October 19. At this time Christmas gifts for foreign missionaries will be received for packing and mailing. Members of the church spent two Sunday afternoons recently canvassing the neighborhood.

Los Angeles, Calif.: Twenty young people from Beverly church attended the Y. P. conference at Acorn Lodge the last week of August. On September 6 a conference reunion was held at Beverly, with the Rev. Henry Coray as guest speaker in the evening. On September 16 the Rev. George Uomoto, soon to go as missionary to Japan, preached at the morning service.

Oostburg, Wis.: A girls' missionary society is under way at Bethel church, with twelve charter members. Enrollment at the Christian day school this year is 127. A new class room has been added to the school building. On September 11 the Church marked its fifteenth anniversary, with special services and a social hour.

Foreign Missions Committee Meets

THE Committee on Foreign Missions of the Orthodox Presbyterian Church held its fall meeting on Monday, September 26. A number of significant actions were taken at the meeting.

It was decided that the Rev. and Mrs. Bruce Hunt and family would be sent to Japan, as a way-station on the road to Korea. Mrs. Hunt had been asked to teach in a school in Japan. It appears that air travel between Japan and Korea might be arranged for Mr. Hunt, so that he could make an occasional trip to Korea, though maintaining his home in Japan until the whole family can go to Korea. Mr. and Mrs. Hunt expect to go to Japan before the end of the year. It is understood they will take three children with them, leaving the two oldest in this country to attend school.

Mr. and Mrs. George Y. Uomoto and family will go to Japan as missionaries, leaving from Seattle, according to present arrangements, about October 30th. Mr. Uomoto was ordained to the ministry by the Presbytery of California at its meeting in September.

The Rev. Richard B. Gaffin, now in Formosa, has indicated that due to the unsettled conditions of that island, and the high costs there, he does not think his family should come at this time. The Committee expressed as its first choice that Mrs. Gaffin should go out, but agreed that if this was not feasible, it would grant her request for permission to accept a position as teacher in the Christian day school of Germantown. Mrs. Gaffin has now moved from Wildwood, and is living in Wyncote, Pa. She has decided to accept the teaching position for the time being.

The Committee appointed the Rev. and Mrs. Herbert Bird as missionaries under the committee, but has not reached a conclusion as to the proper field to which they should be sent.

Part of the meeting was occupied with a discussion of the purpose and methods of mission work. At this part of the meeting, the Rev. and Mrs. Bruce Hunt and Mrs. Gaffin were present, and participated. No specific decisions were formulated, though it seemed to be agreed that one aspect of mission work should be the extension of the organized church, either through

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the establishment of new congregations, or through association with a branch of the organized church on the field.

The Committee was informed that the Rev. and Mrs. Clarence W. Duff and family arrived safely in Eritrea on September 14th. Apparently the bandit activity in that country has greatly lessened, and the Duff and Mahaffy families are again living at the mission station.

In this connection, at the suggestion of Mr. Mahaffy, the Committee passed a resolution which declared that at no time would the funds of the committee be used to ransom a missionary or a member of a missionary family, in case of kidnapping by bandits. This is a set policy of all missionary organizations.

It was also agreed that the Rev. and Mrs. McIlwaine, now in Japan, will be granted a furlough beginning in August, 1952.

Auburn Affirmation Becomes Issue in South

THE Auburn Affirmation, a document denying essential elements of the historic Christian faith, has become an issue of importance in connection with reunion negotiations between the Northern and Southern Presbyterian Churches.

The General Assembly of the Southern Presbyterian Church last June received a letter from the General Assembly of the Northern Church. This letter politely apologized for words spoken, "articles written, charges made, and resolutions adopted, which have not been worthy of our Lord Jesus Christ or His servants," and asked forgiveness. This apology, however, was related to the actions of 1861 which brought about the separation between North and South in the church.

This letter brought an official reply from the Southern Church Assembly, which was relatively non-committal. However, it also brought two replies from individuals in the Southern Church, which were much to the point. The first was by L. Nelson Bell, Associate Editor of the Southern Presbyterian *Journal*. He declared that the issues and bitterness of 1861 were long since forgotten. Instead, he wrote, "The problem which confronts us, the importance of which dwarfs all others,

is simply this: Your Church is an inclusive Church, an inclusiveness which has been open and unopposed since the writing and signing of the Auburn Affirmation in 1924. . . . It is because your Church chose the road of inclusiveness rather than make an issue of these essential doctrines that many of us are unwilling to unite with you. . . ."

This letter was distributed to all the officers of the Northern Presbyterian church, and evoked a number of interesting replies.

The July 18 issue of the Southern *Journal* carried a second reply to the letter from the North, this one signed by Chalmers Alexander, a Southern Presbyterian layman. Mr. Alexander made the issue even more specific. He challenged the statement that the two churches hold the same confession. The Northern Church, he writes, "has now as its doctrinal basis the Westminster Confession of Faith—as modified or qualified by the heretical Auburn Affirmation."

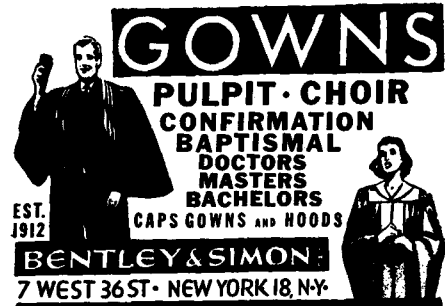
Mr. Alexander further asked the Northern Church Moderator to explain how it happened that Dr. J. Gresham Machen, who stood for the historic Christian faith, was "kicked out of the ministry of the Northern Presbyterian Church," while Dr. Henry Sloan Coffin, a signer of the Auburn Affirmation, and a man who had denied the atoning work of Christ, was elevated to the Moderatorship of the Northern Church.

Mr. Alexander also noted that Dr. H. R. Anderson, who as 1951 Moderator signed the letter from the North, was the man who had seconded the nomination of Dr. Coffin for the Moderatorship in 1943.

Now, concluded Mr. Alexander, "we

will appreciate it very much indeed if Dr. Anderson will kindly explain to us why the Northern Presbyterian 'machine' sacrificed Dr. Machen, who valiantly defended the historic Christian Faith, while at the same time it honored and rewarded Dr. Coffin, the Auburn Affirmationist, who has consistently rejected it."

Following the publication of these letters, a Southern Presbyterian minister wrote the *Journal*, defending the Auburn Affirmation, and challenging whoever would bring heresy charges against him. This has, in turn, brought forth at least three replies, showing the heretical nature of the Affirmation, and the historic position of the Southern Presbyterian Church.



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