

The Presbyterian GUARDIAN

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*“There is no argument against a
defence of Christianity which
would not be equally good against
preaching the Gospel.”*

—Francis Landey Patton



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“Remember now thy creator in the days of thy youth.”



HOW are the poets coming along? This is the last opportunity I shall have to encourage and inspire you to put on paper those ideas you have been mulling over during the last few weeks. By way of encouragement to those who might lack confidence in themselves, Edna St. Vincent Millay wrote "Renescence" before she was twenty, and William Cullen Bryant wrote "Thanatopsis" before he was twenty! Also by way of inspiration, these are the prizes that will be awarded: First Prize—Schilder's *Christ Crucified*; Second and Third Prizes—Abraham Kuyper's *His Decease at Jerusalem*. I had hoped to be able to find books that would combine the interests of poetry and religion, but books of that description which are satisfactory in all respects are just not available at the present time. However, these prizes do fit in well with the season of the year and the winners will find them helpful and valuable additions to their personal libraries. They are really something worth working for!

Remember, your poems must be post-marked not later than March 25, 1946, and the theme is "The Resurrection of Christ." Be sure to check with the December 25th issue of the *GUARDIAN* for the rest of the rules of the contest.

Still no pictures have arrived, so I am concluding that you would be just as content with Machen Leagues' Clinics as the Intimate Glimpses. How about it? The only way I can know is by your letters. By the way, do any of you suffer from the maladies described as Case 1 or Case 2 in the clinical records? If you try the suggested treatments I'd be pleased to know whether you notice any perceptible improvement in your condition! And if your society is suffering from any peculiar illness, be sure to tell me all about the symptoms. I'll do my best to prescribe a cure.

Norma R. Ellis
Director, the *GUARDIAN*
Youth Center

Machen Leagues' Clinic

CASE 2. SYMPTOMS: Everything is done by two or three people, with the others taking no active part and assuming no responsibility.

TREATMENT: This is a common ailment in all kinds of organizations. It is probably true that the two or three who are doing the whole job themselves are fairly capable people and quite reliable, or else they would not be taking the lead. One of them is probably the president. If this is so, the problem is not so difficult to solve. The president with a very small committee should sit down and make a list of all the jobs that are done or that might be done in connection with the society. This list should include jobs that require no particular skill as well as those that require definite talents. Here are a few that come to mind: speaking, leading the meeting, leading singing, reading the Scripture, playing the piano or other instruments, singing special numbers, taking up the offering, sending cards to the sick, greeting strangers, typing and mimeographing, decorating tables, directing games, preparing refreshments, soliciting *GUARDIAN* club subscriptions, distributing *Home Evangelists*, publicizing the society. These are just a few suggestions; no doubt you can think of many others.

After the president gives a sincere and forceful message, perhaps on the parable of the talents, he and the committee should speak to each member of the society and together they should find out in which of these jobs each would care to serve. Knowing this, the president should be able to work out a long-time program for the society in which each member will have an opportunity to take part in the way in which he is most at ease and best equipped. A society functioning like this will be a society in which all are members of one body, each with his own job, no one jealous of another, each contributing what he is best able to contribute, and each recognizing the value of the contribution of the others. Study I Corinthians 12.

"He Maketh a God"

ISAAIAH 44 gives a very striking description of a man who cuts down a tree; with part he builds a fire to warm himself; with part he builds a fire to roast meat and bake bread; with part he "maketh a god"! Then he falls down before the god which he has made and says, "Deliver me, for thou art my god."

When we read this very striking condemnation of the heathen, we may say, "How ridiculous! I don't see how anyone could be so stupid as to do a thing like that!" But let us be sure we are not doing the same thing ourselves. It is so easy for a girl to make a god of Popularity. It is so easy for a young man to make a god of his Career. It is so easy for a mother to make a god of her Family. You can think of dozens of things of which young people, and older ones too, make gods which they serve with all that is within them.

The first commandment is this: "Thou shalt have no other gods before me." Our God is the eternal, almighty Creator of all things. He alone is self-existent, depending on no one and no thing. We are required by Him to recognize that He is the one true God. We are required by Him to have no other gods before Him. This includes not only idols or gods of the heathen; it also includes anything which occupies in our lives that place that He alone should occupy. No thing, no person, no matter how fine or worthy that thing or person may be, should occupy the place of God in our lives.

THINK ON THESE THINGS

1. How would you answer the person who says that all men are striving for the same thing but there are different roads—the road of the Mohammedan, the road of the Buddhist, the road of the Christian?
2. How was it that Paul, brought up to believe so strongly that God alone should be worshiped, could worship Christ?
3. Can anyone but a Christian worship God?

Crisis for Liberty in Oregon

By the REV. LAWRENCE R. EYRES

Pastor of the First Orthodox Presbyterian Church, Portland, Oregon

THE First Orthodox Presbyterian Church of Portland, Oregon, has been in existence for about eighteen months. Before its organization it existed for about ten months as a missions project of the Committee on Home Missions. Beginning in September, 1943, with a pledged constituency of four people, organized in July, 1944, with eleven communicant members, it now has twenty communicant members and eighteen covenant children. The prospects for greater immediate growth are excellent. There is a promising Sunday school with an active enrollment of seventy-five.

The home of this enterprise was a strategically located store building at N. E. 82nd Avenue and Sandy Boulevard. This building made an adequate chapel for our earlier months but has long been too small for our rapidly expanding Sunday school. We had held it under lease from the owners till last summer, when they refused to renew the lease for another year, due to the expanding business prospects in that section of the city. So we continued on a month-to-month basis until late September when we received notice to vacate by December 1st.

It was apparent to us that a great future lay ahead of our church whose witness had been so effective in the community. Yet we had judged it unwise to enter on a building program with our small membership at such a time. But when we faced the necessity of moving with no prospects of available space to buy or rent within a mile and a half or more, it appeared that God had judged otherwise. We must build.

What were we to do? We quickly secured available lots at a reasonable price. For a building we decided to erect a partially prefabricated chapel, manufactured in Portland and used widely by the Missouri Synod Lutherans in the Northwest. On a full basement, this building and the property would have cost around \$4,000. The needed amount was promised on a private loan (which has since been withdrawn.)

On October 1st we filed application with the city for permission to build our church. The City Planning Commission approved. The Portland Council of Churches, whose advice is customarily asked by the Planning Commission, advanced a negative opinion. In a letter from the City Auditor's office, informing adjacent property owners of the public hearing before the City Council, the following opinion was advanced: "There are already enough churches of all denominations to serve the needs of that community, and it is therefore economically unsound to place additional churches there." This notice served to prejudice property owners against us at the outset. One woman was even referred to the Portland Council of Churches by a city employe, and was given to understand that ours is an "uncoöperative" church.

Immediately upon hearing of our intentions to build a church, two or three families in the next block began a day-and-night campaign for signatures on a petition to the City Council urging denial of our application. The efforts of this group were largely effective within a four-block area. One woman was induced to sign because the entrance of a church would close the area to business expansion; another signed because it would open the street to business. A. Y. M. C. A. clerk signed in order to keep peace with his neighbors; and so on. In all, about seventy-five per cent. of the property owners were opposed.

The first hearing before the City Council on November 8th ended in a draw. Due to the wide divergence in points of view, the matter was laid on the table for two weeks, but not before the Mayor had administered a sharp rebuke to the spokesman for the remonstrants because of his insistence that the question be decided then and there.

We were discouraged at the prospect, for if the Council of Churches and a majority of property owners could join hands and block the establishment of churches, the cause of the gospel in particular and religious liberty in general would suffer a stagger-

ing blow. Consequently we turned to other evangelical churches and pastors for counsel and advice—particularly to Dr. Albert G. Johnson, pastor of Portland's huge, conservative Hinson Memorial Baptist Church. To the many conservative pastors and to Dr. Johnson in particular, we owe thanks for moral backing and wise counsel. Through Dr. Johnson we were able to get the best legal advice available. This was, in effect, to do our best to win our case before the Council before ever thinking of appealing to the courts. In accordance with Mayor Earl Riley's recommendation, a meeting of representative committees of the two factions was arranged. The day of this meeting I interviewed Public Works Commissioner William Bowes and discovered that we were not likely to get council approval of our plan for a prefabricated chapel. Dr. Johnson wisely counseled us to consider the possibility of the erection of a more expensive, less objectionable building so that all justifiable objections might be overcome. So we went to the meeting with this compromise offer. It was flatly rejected by the remonstrants who desired nothing but the utter defeat of our application. All information given at this meeting was used—sometimes in distorted form—against us at the next hearing held November 23rd.

The opposition attended the hearing in good force. The arguments were, as before, against our type of proposed building, the alleged competition of the nearest church (a Presbyterian U. S. A. church one half mile distant), and the fact that they welcomed no church in their neighborhood. It seems that property values are supposed to drop when churches are introduced into a community.

I based my plea on two points: (1) Objections to the type of building originally planned might be valid; but since we had decided to alter our building plans in favor of a church to which no objection could be raised, these arguments were of no force. (2) Any attempt to restrict churches from being allowed in their community (See "Eyres," Page 62)

The Fruitful Life

By the REV. EDWARD L. KELLOGG

Pastor of Calvary Orthodox Presbyterian Church, Middletown, Pa.

ONE afternoon some years ago I turned my car into the drive of a farm in Lancaster County. I was selling Bibles at the time. It was during my college days. I had been told the man who lived there was an earnest Christian and soon discovered that the information was true. The warm greeting extended persuaded me to come often for Christian fellowship. One day we went out into a field together. "Help yourself to those peaches," he said, pointing across the fence. So I climbed through and soon found myself in the most fruitful peach orchard I have ever known. Never have I seen so many large peaches so perfectly formed. All about there were thousands on the trees, which were bent down with rosy fruit.

In our back yard there is also a peach tree. There is, however, a decided difference between the fruit of our tree and that which grew on the fertile Lancaster farm. There is also a reason for the difference. The orchard where those peaches grew was cultivated, fertilized, sprayed, and pruned. The owner of that orchard knew how peaches should be raised. As for my tree, well, for years it struggled in the midst of weeds and tall grass on a vacant lot, and even since coming under my care it has received far from scientifically correct attention. So there is a reason for the dwarfed sizes, twisted shapes, the wormholes and defects of nearly every peach on the tree. In my own back yard I would like a tree such as those in the Lancaster County orchard but then I would have to pay the price of attention and care. Nevertheless, peach trees like that are good trees. That is the way peach trees ought to be.

Jesus spoke about trees while here on earth. He spoke about good fruit trees and bad ones. Once He came to a tree which looked well outwardly but it didn't have any fruit, so He cursed it. He also likened people to trees and taught that their fruit indicated the kind of tree they were, whether good or bad. God wants His people to be fruitful. If they fail, He will cast them from Him as a fruit

grower cuts down and burns the unfruitful trees.

There are three kinds of spiritual fruit that people may bring forth to the glory of God. There is fruit in the character, fruit of good works, and fruit in the lives of others resulting from our activity. Each kind of fruit is important in God's sight.

Fruit in the Character

Paul draws a sharp contrast between the Christian and the natural man. The fruit in the character of the latter is evil. It is the fruit of envy, jealousy, bitterness, hatred, impurity, and covetousness. In the Christian the fruit is quite different. It is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

This good fruit in the character of the Christian is described as the fruit of the Spirit. No man can produce these fruits in genuine form until the Spirit comes into his heart. Only as the Holy Spirit engages in His regenerating and sanctifying work do these fruits appear. Nevertheless, they do appear in the character of the man himself. The love belongs to the man, the joy and the peace also. Thus the fruit may rightfully be said to be offered by the man to God. Furthermore, you and I can do something to perfect and increase such good fruit in our characters. We receive it by the grace of God but there are means of grace.

I know a man who in college days illustrated the sharp contrast between the old man and the new. When first he entered school, his language was profane, his temper was bad, his face bore a frown. Athletic contests found him cheating and fighting. But then the Spirit of God began to work in his heart. One day he stood to acknowledge repentance toward God and faith toward Jesus Christ. The change was sudden and remarkable. The profane words and evil temper seemed to disappear. A radiant smile continuously lighted his face. The good fruit was there: love, joy, peace, longsuffering, gentleness, meekness, goodness, faith and temperance. It

was thrilling to behold. It was good fruit in the character.

Fruit of Good Works

In writing to the Philippians the apostle Paul spoke of a prayer, a prayer in which he pled that they might be filled with the fruits of righteousness. Such fruit is somewhat different from what we have considered. That was in the character, this is also in the outward life. From the character of love, faith and temperance there proceed the works of obedience to God. Paul earnestly desired that Christians should produce such fruit. He prayed for the Colossians that they might walk worthy of the Lord, being fruitful in every good work.

This fruit of good works, like the fruit in good character, can only be produced by the presence and work of the Divine Spirit. Thus Paul writes to the Ephesians, "For the fruit of the Spirit is in all goodness and righteousness and truth." A portion of his prayer for the Philippians was, "Being filled with the fruits of righteousness, which are by Jesus Christ. . . ." Without the Spirit in the life, without Christ working in us through the Spirit, we cannot render fruits of righteousness to God.

Now it is important to note that the fruit is the righteousness itself. We often speak of doing a righteous deed and then looking for fruit as a result of it. But here it is evident that the righteous act itself is fruit unto God. Tomorrow you may witness to someone about Christ. You may urge that one to believe and he may seem to turn a deaf ear. You may see no results and feel there is no fruit. But there is fruit. Your witness itself was a righteous act which God accepts as fruit. It was such fruit that the religious leaders of Israel were to render to the Lord but, like the wicked husbandmen, they failed. Thus they robbed God of the fruits of righteousness He should have received.

How wonderfully Paul himself rendered this fruit to God! With de-
(See "Kellogg," Page 58)

The Presbyterian Church in the U. S.

Its Origin and History

By the REV. HUGH E. BRADSHAW, D.D.

Pastor of the First Presbyterian Church, Duncan, Oklahoma

IN A brief sketch of the history of the Presbyterian Church in the United States, popularly called the Southern Presbyterian Church, it is proper to mention something of the sources from which it sprang as related to American Presbyterianism.

All was not well in Europe in the seventeenth century. Peoples of almost every country of Europe were still being oppressed, in spite of the fact that instruments like the Edict of Nantes had been written in the sixteenth century, defending the rights of persecuted religious minorities. While the fury of the persecutor's hand was made impotent in some measure, there was nevertheless widespread intolerance and friction in the Roman Catholic-controlled countries of Europe about this time. The preaching of the Reformation doctrines awakened in the hearts of the masses a passionate love for liberty, justice and equality. This only intensified the struggle. The Edict of Nantes was revoked in 1685, unleashing unprecedented persecution. While this was going on in France, similar measures of persecution were in progress in other countries.

America was a haven for hosts of peoples from all over Europe who were seeking religious liberty. The Atlantic seaboard from Maryland south received its share of these persecuted peoples from Europe—some of the very best in all Europe. In the seventeenth and eighteenth centuries, that section of our country from Maryland southward received English Puritans with Presbyterian leanings, Huguenots from France, Scotch from Ulster and Scotch from Scotland, German Calvinists, Hollanders with Presbyterian inclinations and Swiss Presbyterians. The Rev. Francis Makemie in the seventeenth century, and the Rev. Samuel Davies in the eighteenth, did much to lead these peoples in the establishment of a vigorous Presbyterian church in the

THIS article is the first in a series which will deal with many of the Presbyterian churches in the United States. The editors of the *Guardian* have asked representatives of a number of these churches to contribute two brief articles concerning their communions. The first article will generally deal with the history and background of the church, the second with its problems and opportunities. We expect to publish Dr. Bradshaw's second article in the next issue.

southern part of America. The Synod of Virginia and the Synod of the Carolinas were organized in 1788 and became a part of the U.S.A. Assembly when it was organized in Philadelphia in 1789.

As the new land of America was settled, the Southern synods grew and carried their load of evangelization along with the synods in the North. The brethren of the South were, in general, characterized by a strict interpretation of the Confession of Faith and the Catechisms, known as the Westminster Standards. They were conservative in theology. Because of this, the synods in the South were not too much affected by the New Side schism in 1741 and the more serious New School schism in 1837, but were loyal component parts of the general assembly until the year 1861, when most of the presbyteries of the South withdrew from the assembly. It is interesting to note, in this connection, that the Presbyterian assembly remained a unit for a longer period than the Methodist or Baptist Churches.

When the assembly met in Philadelphia in May, 1861, the passions kindled by the Civil War and its causes were running rampant in both the South and the North. In this assembly, the "Gardner Spring Resolution" was adopted by a majority vote. Dr. Charles Hodge and forty-five other members of this assembly

made a strong protest against its adoption, but to no avail. The Southern members withdrew from the assembly. During the summer months one presbytery of the South after another renounced the authority of the Presbyterian Church in the United States of America until they were forty-seven in number. In December of that year, commissioners from forty-seven presbyteries met in Augusta, Georgia, and organized the Presbyterian Church in the Confederate States. At the close of the Civil War the name was changed to the Presbyterian Church in the United States. Thus the Southern Church has had its continuous existence down to the present day.

"The Gardner Spring Resolution" was objectionable in that it placed the assembly in the position of settling a question which should have been left to the conscience of believers, and virtually made membership in the Presbyterian Church conditional upon political loyalty to one particular government. The question of slavery was only incidental, and probably would not have caused a split in the assembly. This resolution made it impossible for Presbyterians to live in the states which had seceded from the Union, and may be regarded as the immediate cause of withdrawal. But there were other mediate causes which were discoverable in the "Address to All the Churches of Jesus Christ Throughout the World," prepared by a committee of which Dr. James H. Thornwell of South Carolina was chairman. This document revealed the desire on the part of the committee to put the principles of Presbyterianism to work as never before in the evangelization of the world. These principles involved the Lordship of Christ, the parity of believers, and the universal enlistment of Presbyterians as agents and not superintendents in doing the work of the Lord. Accordingly the new church,

through its assembly, appointed executive committees to carry on its missions and educational work, committees which were elected by the assembly and answerable to it.

A little better than eight decades have passed since our assembly was organized with about 70,000 communicants. It now numbers about 600,000 communicants. Some of this growth was accelerated in the beginning of our separate history by unions with other Presbyterian bodies. In 1864 the United Synod of the Presbyterian Church, comprising the New School Presbyterians in the South, united with our assembly; union was effected the same year with the Independent Presbyterian Church; in 1866, the Associate Reformed Church of Alabama, or a part of it at least, united with our assembly; the Presbytery of Patapsco in the state of Maryland was received by our assembly in 1867. But the largest number of communicants came, in those early days, by the admission into our assembly of the Synod of Kentucky in 1867, and of the Synod of Missouri in 1874.

The idea of Dr. Thornwell of enlisting every member of the Presbyterian family in the evangelization of the home and foreign fields has been worked out in the life of our church in a remarkable way. In announcing the platform of the new church, it was stated that to be a member of the Presbyterian Church was equivalent to being a member of a missionary society. Accordingly, our church has flourishing mission work in Mexico, Brazil, Africa, China, Korea and Japan, in the conduct of which more missionaries are maintained per capita than by almost any other group of Presbyterians. It is said that Southern Presbyterians know their missionaries in a personal way, suggestive of the close ties binding families together. This may account, in part, for the healthful missionary interest of Southern Presbyterians. In the field of home missions, work is carried on by the assembly aiding presbyteries in their task of strengthening weak churches and in ministering to neglected and under-privileged groups in the South. Through the Home Mission Emergency Fund, our assembly is applying a new strategy to the task of missions in that all the resources of the whole church are pooled in the interest of establishing churches in

areas of need where, at the same time, there is promise of future productivity.

The idea of our educational work, as it pertains to Sunday schools and church-supported colleges, is that it is the task of every Presbyterian. In this program the unit is the synod, and not the assembly, as is the case with foreign missions and, to some extent, home missions. This accounts for the numerous colleges and seminaries in our assembly.

In the work of our women and men and young people, the idea of the universal responsibility of every Presbyterian is carried out in the organizational set-up in this way: every member of the church is automatically regarded as a member of the Auxiliary, Brotherhood, or Youth Fellowship, as the case may be—that is, where the individual church has one or all these group organizations. And the group organization is our church program of evangelism, education and service interpreted for each group and designed to enlist each group in the propagation of the gospel of His love.

Dr. Macleod Aids Westminster Library

BOOKS from the private libraries of Robert Dick Wilson, J. Gresham Machen, Caspar Wistar Hodge and Geerhardus Vos have aided in building up the library of Westminster Theological Seminary. Now a new and splendid gift has come, in the shipment from Scotland of 857 books and forty pamphlets from the personal collection of the Rev. John Macleod, D.D., who is Principal Emeritus of the Free Church College in Edinburgh, as well as Professor Emeritus of Apologetics and Pastoral Theology.

Dr. Macleod is a minister of the Free Church of Scotland, and as an historian and theologian of distinction he has maintained a staunch testimony to the Reformed Faith. In the spring of 1939 he came to Philadelphia at the invitation of Westminster Theological Seminary, to celebrate the Seminary's tenth anniversary by delivering the commencement address and a series of special lectures. These lectures were published in Edinburgh in 1943 under the title, *Scottish Theology in Relation to Church History since the Reformation*.

Over the course of the last fifty years Dr. Macleod has made it his

hobby to collect theological books, particularly books of great doctrinal importance and rarity. Thus among the books that have just been received there are about a hundred which date from the sixteenth and seventeenth centuries. These include writings of great British and Continental Reformed divines such as Owen, Baxter, Ball, Gillespie, Rutherford, Ames, Ursinus, Rivetus, Witsius, Turretin, and Wollebius. As a whole, however, the new collection concerns both Systematic Theology and Church History, and is especially rich in Scottish Church History. There are also many valuable Puritan commentaries.

It is a great encouragement to enjoy the friendship, and benefit from the generosity, of Dr. Macleod, a Scottish leader who represents the best stream of British theology.

Grace Church, Los Angeles, to Build Church

AT A recent congregational meeting of the Grace Orthodox Presbyterian Church, Los Angeles, it was definitely decided to build a church on a lot slightly south of the present location, at the corner of 94th Street and Western Ave.

This happy decision was reached after weeks of uncertainty and heartaches. As previously reported, it seemed advisable to dispose of the lots that had been purchased previously. For a time it appeared that the church would locate in nearby Inglewood, just across from the Los Angeles city line. The zoning commission of Inglewood, after a public hearing at which real estate interests opposed the change of zoning, approved the petition of the church. But the opponents of the project marshaled their forces with the result that the City Commission held a public hearing. The Rev. Robert H. Graham, pastor of Grace Church, pleaded earnestly, on the basis of the Bill of Rights, for the right of the church to erect a church at the proposed site or any other site. The matter had not yet been decided, although the outcome looked dark, when an opportunity presented itself to buy the lot at 94th Street, where the church could immediately proceed with its plans without any danger of zoning complications. The church is grateful for the overcoming of many obstacles.

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EDITORIAL

A Result of War

WAR has always had one effect at least upon the churches. It tends to make them want to sink their differences and to unite, without much regard for the message with which they are entrusted and which it is their golden opportunity to proclaim. We are in the midst today of the usual phenomenon. In the February issue of *The Ladies' Home Journal*, Dr. Harry Emerson Fosdick presents this proposal: "What I want most of all is that Roman Catholics, Jews and Protestants should prepare together some book or books by means of which the best elements in the spiritual heritage of our race can be presented in our schools, objectively and without offense, as a matter of information."

The National Conference of Christians and Jews is particularly active at the present time. In a leaflet issued in connection with the celebration of Brotherhood Week there is a page headed, "How Church and Synagogue Groups Can Observe Brotherhood Week." On that page occur the following statements:

"Secure a trio of Protestant, Catholic and Jewish speakers in some neutral place on the theme 'Teamwork in a Democracy.'"

"Invite a rabbi, priest or minister to address your group, to explain his faith, symbols and worship."

"The rights of man rest upon the concepts of the dignity of man, which in turn rests upon the conviction that all men are the sons of God."

There are many things wrong with these statements and appeals, but the basic error is the notion that there is

some sort of central spiritual teaching that is common to all, or at least most, American religion. Nothing could be more harmful to the advancement of truth. Christianity is utterly exclusive. It is based squarely upon the Bible. It takes the Bible as an infallible standard. The Bible sets truth off sharply from error. It says, "Choose ye this day whom ye will serve." The Old Testament set God's people utterly apart from the rest. "Therefore be ye very courageous . . . that ye come not among these nations, these that remain among you; neither make mention of the name of their gods . . . neither serve them . . . but cleave unto the Lord your God." Our Lord called some of the religious leaders of His time "hypocrites, for ye are like unto whitened sepulchres." He told Nicodemus, a member of the Sanhedrin, that he must be born again. Paul quotes, from the prophet Malachi, Jehovah's statement, "Jacob I loved, but Esau I hated." The sharp line of cleavage between true religion and false runs all through the Bible. There is no common spiritual truth. To foster the notion that there is, is fatal.

Much of the error which is propagated today by the Presbyterian Church in the U.S.A. is the fruit of the reunion in 1870 of the Old and New School branches of that Church as a result of the theologically demoralizing effect of the Civil War. We are entering another period of spiritual demoralization. There is nothing to be gained by deluding ourselves into thinking that there can be unity about spiritual truth. He that is not for the Bible is against it, and we cannot pick out what we think will be acceptable to Jews, Catholics and Protestants alike and let the rest go. "Therefore be ye very courageous to keep and to do all that is written. . . ."

"Living of the Gospel"

LIVING of the Gospel, translated into today's terms, means adequate ministerial salaries. In dealing with this theme, the apostle Paul declared that the Lord ordained "that they that proclaim the gospel should live of the gospel." This subject is obviously of interest to ministers. But we are taking it up here because we believe that it should be of deep concern

to the membership of the churches.

Human nature being what it is, we suppose that people do not particularly enjoy having this topic brought to their attention. But there are at least two reasons why we feel compelled to do so. One reason is that ministers, and especially pastors of small churches, have in the past been notoriously underpaid. They have been very far indeed from being "free from worldly cares and avocations." One who is called to proclaim the gospel cannot do so with all his might if he is constantly beset with worries as to how the bare necessities of his family are to be provided. Still less will he be able to prove himself faithful to his calling if he is compelled to supplement his meager income by undertaking part-time secular employment.

The second reason that constrains us to speak on this subject is that we are passing through a time of staggering increases in the cost of living. The air is filled with evidences of this fact. No doubt most families are burdened with pressing problems of their own. But the pastor is deserving of a special advocate in such times as these. When wages are being increased, he is likely to be remembered last of all. He will not plead his own cause, lest people will suppose that his devotion to the work of the Lord can be measured in such terms. Nevertheless, it should not be overlooked that he may be experiencing severe anxiety and actual distress.

It is without apology that we present this plea that churches give new consideration to their pastor's salary. It is the Lord's command that they that proclaim the gospel should live of the gospel. This requires nothing less than a maintenance sufficient to supply the worldly needs of the minister and his family. It is the Lord who said that the laborer is worthy of his hire. A fair compensation, therefore, may not be regarded as an evidence of the generosity of the people. In this regard, as well as all others, our service must be unto the Lord.

Moreover, we believe that it is right from time to time to recall the vows that we have taken and the promises that we have made. Our obligations vary as circumstances change. This applies to the minister and his solemn vows; when his people are passing through fiery trials, his responsibilities will increase. It applies also to the

people. At the installation of the minister, the people promised to provide "competent worldly maintenance." Perhaps the salary established at the time of the call fulfilled this promise. But it may very well fail to do so now. Under the present circumstances, therefore, it is fitting that congregations should review the subject of the pastor's salary. The question should be squarely faced whether the salary still leaves the pastor "free from worldly care and avocation."

There are other reasons, besides regard for the Lord's command and a conscientious concern to be true to our promises under all circumstances, which should move us to face this issue frankly and sacrificially. Our own

soul's destiny is at stake. The money paid the pastor, assuming that he is a faithful servant of the Lord Jesus Christ, is not to be compared with the ordinary payment of wages. It is a gift, first of all, to the Lord. It is an investment in His work. It should be considered as a spiritual exercise which expresses the faith that is in us. True spirituality may have many tests. But one such test is our concern to sacrifice of our substance for the sake of the furtherance of the kingdom of God. One of the most practical ways of living our Christianity, therefore, is to be zealous that the Lord's servants may be enabled to perform their labors unhindered by worldly care.

would that destroy our Christian faith? There is one test to which all theories must be brought, and that is the test of the Bible. If the Bible speaks upon a certain subject, what the Bible says is true and to be believed. Does the Bible then say anything about the age of the earth?

If you will open your Bible to the first chapter of Genesis, you will notice that in the margin—at least of many Bibles—there is a date given—4004 B. C. This is supposed to be the date of creation. Now this date is not a part of God's Word; it is the date at which a certain Christian—Archbishop Ussher—thought the world began. James Ussher was a teacher of theology in Dublin. He wrote many books, but his most widely known work was a system of Biblical dates. Ussher died in 1656, and some unknown person inserted his dates in the margin of certain Bibles. Hence, when you see opposite the first verse of Genesis the date, 4004 B. C., remember that this was Ussher's date, and is not a part of the Bible.

If you will read the Bible carefully, you will discover that it does not tell how old the earth is. Even if it could be shown beyond a shadow of doubt that the days mentioned in Genesis one were merely days of twenty-four hours each—and it is questionable whether the Bible intends to teach this—still we would not know from the Bible how old the earth was.

In the fifth chapter of Genesis there is a list of ten men, and the number of years which each of these lived is also given. Some people have tried to add all these numbers together and thus to arrive at the age of the earth. However, when one reads the Bible more carefully, he discovers that its purpose in mentioning these ten men is not to make it possible for us to figure out how old the world is. Its purpose is quite different. Its purpose is to show us how death—that black monarch which appeared because of sin—reigned with undisputed sway even over those who believed the promise of God. Against the dark background of death's reign, one ray of promise stands out. One man, and one alone, does not die. "And Enoch walked with God, and he was not, for God took him" (Genesis 5:24). God is yet on the throne. He is more powerful than death. That is one of the principal lessons of these verses. Ten represen-

Science and Evolution

Letters to a Boy Entering High School

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

Assistant Professor of Old Testament in Westminster Theological Seminary

PART THREE

DEAR TOM: When you have begun your studies in high school, you will discover that new ideas are constantly being presented to you. This is as it should be. Do not fear new ideas. Do not fear to examine them carefully. Some people easily fall into a rut and refuse even to consider an idea which is new to them. That attitude, of course, is wrong. As a Christian, you should be willing ever to learn.

One idea which you will meet and which will probably seem quite new to you has to do with the age of the earth. You will probably be told in high school that the earth is very old. It may even be asserted that the earth is at least a billion and possibly more than two billions years old. That is a statement which I found in the biology textbook which is used in the high school which you plan to attend. Furthermore, this same book declares that the earth was in existence for hundreds of millions of years before any kind of life appeared upon it.

Have you ever considered the question of the age of the earth? If not, let's talk the matter over together. When you read the figures presented in your textbook, you may very well feel like staggering. One or two billion

years! How do men arrive at such figures? When you and I think back even ten years, it seems quite long, and the four hundred odd years which take us back to the Reformation seem almost unbelievably long. One or two billion years! How can we possibly know that the earth has been in existence for such a length of time?

It is perfectly natural and reasonable to ask such a question. When anyone tells us how old the earth is, we have every right to ask him how he knows. Let us then put the biology textbook on the spot and ask what the evidence is for saying that the earth is one or two billion years in age.

In answer we shall be told that the presence of remains from ancient times gives a clue to the age of the earth. Such remains of plants and animals, which have been deposited in layers of rock, are called fossils, and by a study of these fossil remains, it is said, man can tell approximately how old the earth is. Furthermore, we shall be told that the surface of the earth is constantly changing, and the study of some of these changes enables one to discern how long the earth has been in existence.

What shall we, as Christians, say about the question of the age of the earth? Suppose that it could be proved that the earth was a billion years old,

tative men are mentioned, as also the fact that they lived long lives. But despite the fact that they lived long lives, with one exception they died. These verses do not tell us how old the earth is.

It is time to conclude this letter. Even if it could be proved that the earth was billions of years old, the Bible would not be contradicted, since the Bible does not say how old the earth is. Nevertheless, there is good

reason for believing that the earth is not so old, and about this subject we shall speak in another letter.

Sincerely,

UNCLE JOE.

The Infallible Word

A Review by the REV. JOHN P. CLELLAND

Pastor of Eastlake Orthodox Presbyterian Church, Wilmington, Del.

Faculty of Westminster Theological Seminary: *THE INFALLIBLE WORD*. Philadelphia: PRESBYTERIAN GUARDIAN, 1946. \$2.50.

THE Faculty of Westminster Theological Seminary has contributed a defense of the Bible as the inerrant Word of God, entitled *The Infallible Word*. The work is in the form of a symposium with each of the seven members of the faculty writing a chapter on some aspect of the question.

In many respects the theological climate has improved in recent years. In the first decades of this century, the evangelical with his views of God, Christ, sin, judgment and grace was rather contemptuously dismissed as "medieval" and obscurantist. The current liberalism with its optimistic views of man and his progress was blithely confident that a non-theological social gospel could bring in the kingdom of God upon earth. The barometer of Modernism fell considerably with the appearance of the storm-cloud known as Karl Barth, and the change in atmosphere has been accentuated by the tragic events of the past six years. Men have been sobered and disillusioned and have come to a healthier realization of the need for theology and for a more realistic grasp of the great doctrines of sin and grace. It is safe to say that there is more appreciation of the great creeds of Christendom now than there was ten years ago.

As orthodox Christians we rejoice in the passing of the old liberal climate and the appearance of a better one, but for us the skies are not sunny yet. In fact we do not like the new climate either, and this for a very fundamental reason: Men may talk more about God but they will not accept His Word without question, men may exalt Christ but they still

will not humbly submit themselves to what He has spoken. Throughout modern theological discussion there still runs the assumption that the old dogma of Biblical infallibility is absurd. It is scarcely discussed. It is simply taken for granted. Therefore we believe the faculty of Westminster Seminary has addressed itself to a crucial question in this book. The theological climate will never be good until men accept the Scriptures as the infallible lamp unto their feet and the inerrant light unto their path.

In the symposium each member of the faculty has dealt with the question of the infallibility of the Word from the vantage point of his own department. In many theological seminaries this would lead to diverse conclusions but we are happy that in Westminster this is not so. From its beginning, Westminster has stood for the Bible as the very Word of God and it has so been taught in all departments. There is therefore an integration in the school that is too often lacking today, and though each writer makes his individual contribution, he writes as a member of a team. The result is a scholarly yet modern defense of the Bible as the infallible book.

Professor Murray, Professor of Systematic Theology, deals with the attestation of Scripture. He shows that to say the Bible must be fallible because it comes through the instrumentality of fallible men is to strip it of all authority. We cannot hold that they were fallible in matters of fact but infallible in teaching, "spiritual" truth. He points to the overwhelming evidence that the Bible claims to be the Word of God and insists that this claim must be faced. If this claim be rejected the Bible is a religious book of dubious ethical value. We accept the claim as being God's witness to

Himself. To do otherwise is to place man in judgment upon God. Professor Murray also treats briefly of the witness of the Holy Spirit, not as something contrary to, or aside from, the objective witness of Scripture, but as enabling sinful man "to perceive that testimony and cause the Word of God to be borne home to the mind of man with ruling power and conviction."

Professor Young, head of the Old Testament department, discusses the authority of the Old Testament. He shows that Christ accepted the Old Testament as authoritative not merely in details but as being an authoritative collection of books. He devotes most of his chapter to the subject of the canon of the Old Testament or the question of how and when the various books were collected into one volume of sacred scripture. The critics regard the collection as purely a man-made affair. Dr. Young maintains that the Spirit of the Lord led men naturally to accept what He had inspired.

Dr. Stonehouse, Professor of New Testament, takes up the authority of the New Testament. He shows that Christianity's conception of itself as the fulfillment of the Old Testament thereby points to a New Testament; he cites the New Testament's claim to authority both in the teaching of our Lord and in the writing of the epistles; and finally he discusses the canon of the New Testament. Harnack and many other scholars say that the church determined the canonicity of the books of the New Testament. Dr. Stonehouse holds with Dr. Young that the church in recognizing the canon was only obeying the voice of the Lord speaking through the New Testament itself.

Professor Skilton, also of the New Testament department, discusses the important question of the transmission of the Scriptures. We do not have

the original manuscripts of Scripture. It is then of vital importance that we have accurate copies of those originals. Mr. Skilton surveys the great achievements of textual criticism in determining the best text of Scripture and shows, truly we believe, that because we do believe the Bible to be the very Word of God we must engage in this so-called Lower Criticism in order that we may remove errors that have crept into the sacred text in the process of transmission.

Professor Woolley of the Church History department devotes his part in the symposium to a discussion of the proper interpretation of the Bible. This is the layman's chapter of the book. Any layman can understand and profit by the simple rules of interpretation laid down in this brief chapter.

Professor Kuiper, Professor of Practical Theology, in his chapter on Scriptural Preaching pounds home the necessity of preaching only the Bible and all the Bible. He analyzes various types of preaching, and pleads for textual or exegetical preaching to the end that the preacher may set forth, not his own ideas, but accurately and fully what God has said. The true preacher will be both analytic and synthetic, that, in detail and in relation to the whole, his preaching may be Scriptural.

The faculty's philosopher, Dr. Van Til, Professor of Apologetics, concludes with a chapter on Nature and Scripture. God's special revelation does not come to us in a vacuum. It comes with general revelation—in other words, nature—as its background. The God of the Bible is also the God of nature. It is essential, therefore, that we have a natural theology that is in accord with our theology of redemption. In all things we must see and acknowledge God as Lord and Creator. In a rapid review of philosophical thought from Socrates to modern times, Dr. Van Til points out that unbelieving man has held a natural theology which bars God and ultimately destroys reason itself. Only the self-contained God of the Bible can give order to nature, and to man a reason with which to "think God's thoughts after Him."

The Infallible Word is a scholarly book and an orthodox one. We sadly need this combination in our days. It is not exhaustive, for the subject is too large for that. We think a little more might have been said in answer

to the conclusions of the Higher Critics. But it is a good book, one which maintains the highest traditions of Westminster as a school set for the defense of the faith. We recommend it to ministers, theological students and intelligent laymen as one well worth reading.

Kellogg

(Concluded from Page 52)

votion he labored day and night. Beatings and imprisonment did not make him barren. The fruit of obedience continued to come forth abundantly.

How wonderfully Dr. Machen produced such fruit for God! He presented his life a living sacrifice as he devoted his remarkable talents to the service of the Lord. In the classroom, on the public platform, through the magazine, and over the radio, he endeavored continually to exalt Christ. Such works of righteousness are in themselves fruits unto God, whether many respond or few.

Fruit in the Lives of Others

There is, however, a third kind of fruit. It has more to do with the response. The Psalmist writes, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In Daniel we read, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Jesus spoke about such fruit when He said, "The harvest truly is plenteous but the laborers are few," and He sent His disciples out to bring in the harvest of souls. Paul said that certain Thessalonian believers would be his crown of rejoicing in Heaven. He had witnessed to them and they had responded by the grace of God. They were the fruit of Paul's labors. How wonderful when Paul entered heaven and found such a crown!

Charles Spurgeon with the blessing of God's Spirit brought forth much of this fruit. Preaching to thousands he was blessed as he observed hundreds turning to Christ under his ministry. Dwight L. Moody also found hundreds in his crown of rejoicing because, by the grace of God, he had won many souls for Jesus. There is

fruit in the character, fruit of good works and fruit in the lives of others.

The Importance of the Fruit

Each person is inclined to think his own character and work very important; in fact, often indispensable. Thus there is a tendency to consider highly that fruit which we may produce and to discount the importance of other kinds. But the importance of each is clear from the Word of God. Let God be judge and let us rather strive to produce.

Although we should be slow to compare the relative value of the fruits to God, yet we should immediately see a certain order of importance for ourselves, an order of concern about the fruit in our lives. It is the order in which we have considered the fruit. If I do not have good fruit in my character then I cannot produce the fruit of good works in my life, and if I do not have fruit in the character, though I may seem to influence many for good, yet in God's sight my efforts will deserve no reward, nor will they be pleasing to Him. It is, therefore, of the greatest importance that I have the fruits of the Spirit in my life. Without them I am an evil tree which can only bring forth evil fruit and am therefore good for nothing but to be cut down. Without good fruit in the character I will have no fruit at all for His glory.

In the second place, I must be concerned about the fruit of good works. It is natural for everyone to desire to see fruit in others. This desire often influences us to use means of persuasion which are not good. Perhaps a story is so enhanced as to make it no longer true. Perhaps an element is introduced into the worship service which is contrary to the will of God. These methods may seem to work, but God is displeased. It is the old question of whether a man may engage in sin that good may come, whether he may do wrong if a good end is in view. The answer God gives is always an emphatic, "No!"

Although there is an order of concern, I must not lack zeal for the production of any kind. I must do my utmost to offer to God a life that abounds with good fruit. If my life is fruitless the worst tragedy will befall. John the Baptist warned of it when he said, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth

not forth good fruit is hewn down and cast into the fire." The writer to the Hebrews said, ". . . that which beareth thorns and briers is rejected and is nigh unto cursing, whose end is to be burned." Jesus declared in the parable of the wicked husbandmen that, because they did not pre-

sent fruit to the Lord of the vineyard, they would be destroyed. The greatest tragedy befalls fruitless people. They are lost forever.

Not only must we be fruitful to escape eternal punishment but also to realize our chief end in life. When Paul prayed for fruitfulness in the

lives of the Philippians he said, "Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." Let us therefore do our utmost to be more fruitful in our characters, in our righteous conduct, and in the lives of others, that God may be glorified.

The Open-Air Meeting

A Report of the COMMITTEE ON LOCAL EVANGELISM
Of The Orthodox Presbyterian Church

PART ONE

Biblical Basis and History

PREACHING and teaching under the canopy of heaven is a very ancient practice. On Mount Carmel Elijah dramatically challenged the worshippers of Baal. In the streets of Nineveh Jonah called upon men to repent. In God's great out-of-doors John the Baptist heralded his great message "Behold the Lamb of God."

Our Lord Himself stood second to none in employing the background of nature as a setting for the proclamation of His saving truth. By the seashore, on "the mount," and in busy thoroughfares our Lord preached and taught. The New Testament Church was probably born in an open-air meeting on the day of Pentecost. By a river-bank at Philippi, on Mars Hill in Athens, and in the market-places, the Apostle Paul heralded the unsearchable riches of Jesus Christ.

During the Dark Ages the little gospel light that was preserved was due to the fact that the mendicant friars and others like them went into the highways and by-ways in the service of Christ. In pre-Reformation days the Lollards of Wyclif, the disciples of Huss, and the followers of Gerard Groot went forth with the Bible to the people. During the Reformation, since many of the established churches were closed to the true messengers of the gospel the only pulpit that some of them could use was an improvised one under the canopy of heaven.

In the eighteenth century the established church in England had become decadent and the nation was on the verge of moral ruin and economic revolution. Even secular historians, such as Lecky, attribute England's escape from ruin and revolution and

its subsequent national prosperity to the Wesleyan revival. Much of the preaching of this revival was done in the out-of-doors. Denied the privilege of preaching within the consecrated walls of the church, Whitefield and Wesley were driven to the fields where people came by the thousands to hear the preaching of the gospel. During the Great Awakening here in America, it was again the method of open-air preaching that was so abundantly blessed of the Lord to the reviving of His people and to the extension of His kingdom.

The Great Problem

There is an acute problem that confronts the open-air preacher in our day and age. The great problem is to get and to hold a sizeable audience. In Whitefield's day the masses thronged to hear his message. This is not true today; the multitudes pass us by. What is the cause? What can be done to assist in the solution of the problem?

Various factors may be said to contribute to the listlessness of those whom we seek to reach with the gospel. There are the many attractive forms of pleasure. No age of ministers has had to compete with as many enticing modes of pleasure as has the minister of the twentieth century. It is reported of Moody that he looked with apprehension on the popularity of the bicycle, fearing its effect upon evangelistic meetings in America. The automobile, the radio, and the moving picture show have done much to make the average open-air meeting appear unattractive. Another factor that has engendered a spirit of indifference to the open-air preacher is the attitude of the average educated person. He considers such a method as beneath his

intellectual level and personal dignity. Even Wesley at first recoiled before the thought of open-air preaching for this reason. He knew that immediately he would be branded by many as an "ignorant and unlearned" man. But perhaps the most basic reason for the average American's antipathy toward open-air preaching is that he has been educated, however unwittingly, into a prejudice against the Christian gospel. America's antitheistic public school system and the deadening influence of Modernism within the visible church have had their deadly effect upon the souls of men.

These difficulties, however, are not to be taken as valid reasons for not engaging in open-air preaching. God is sovereign and has enabled His servants to devise methods whereby the problem of drawing a crowd has to a degree at least been overcome. We present at this point the recommendations that have come to us from ministers who have had some degree of success in obtaining a good hearing in open-air preaching. They are as follows:

1. Go where the people are, not where we hope they will come. In most places where we have Orthodox Presbyterian churches, the Spring and Summer are the only times that weather will permit the holding of outdoor services. During these seasons the people will be found in public parks and squares, at seashore and mountain resorts, by places of public amusement, and outside of factories during lunch hours. Recently provision has been made in England to have chaplains for defense industries. In at least one large industrial plant in America permission has been granted for the preaching of the gospel to the men during their lunch hour. These

examples may be straws in the wind indicating a tendency to recognize the need and the worth of bringing the Word of God to the working men of our nation. Here may be an opportunity to reach the heads of families whose very souls are being crushed out of them by long hours and Sunday work. In every city and town there are areas where large numbers of underprivileged and spiritually neglected people can be found. These areas should be sought out and surveyed with a view to securing a commodious meeting place. Most important of all, pray for an open door.

2. Go in absolute confidence in the truth and power of the gospel and in complete reliance upon the Holy Spirit to bless. Only as the love of God is shed abroad in our hearts by the Holy Spirit can we proclaim boldly, convincingly, and winsomely the everlasting gospel. To this end, we need to pray that we might be filled with the Spirit. Nothing can draw and hold so well and so surely in an open-air serv-

ice as the preaching of the Word in the power of the Spirit.

3. There are successful ways of gathering a good audience. One way is to have a nucleus of Christians to go with the minister. A crowd draws a crowd. When the passers-by observe that a goodly number are listening they will stop to satisfy at least their curiosity. From that point on you may depend upon the Word to elicit and maintain their interest. A method that has been used by some Roman Catholics with real success in drawing a crowd is the question and answer method. The minister seeks out a passer-by and requests him to ask questions from a specified distance. The minister then proceeds to answer the man's questions. As others gather they, too, are requested to ask questions. When a sizeable group has been attracted by this method the minister may discourse on a subject of his choice.

(To be concluded)

Orthodox Presbyterian Church News

Presbytery of California

COVENANT Church, Berkeley: The building in which services have been held for the past three years has been sold and the congregation must move. Negotiations are under way to purchase a dwelling for temporary use. . . . A moving picture, "The Creation of God," will be shown in the church on Wednesday, January 26th. . . . The following Sunday, Dr. Mark Fakkema will speak on the value of the Christian day school.

First Church, Long Beach: On January 13th a ground-breaking service was held on the lots where the new church will be erected. Work on the building is expected to start in February.

Westminster Church, Los Angeles: At the communion service on February 3rd, one member was received on reaffirmation of faith and two children were baptized. . . . The officers have set a goal of \$250 for the quarterly Building Fund offering. . . . At the "All Eagle Rock Sing" there were 186 high school young people present in Westminster Church, and one of the

young people presided.

First Church, San Francisco: Five members were received into communicant membership, four at the regular communion service and one the week before. . . . Another faithful member has passed on to be with the Lord—Mrs. Margaret Mowat, mother of the clerk of the session. Mrs. Mowat was a remarkable Christian woman—almost 89 years of age, the mother of thirteen children, with twenty-three grandchildren, and sixteen great-grandchildren. She was alert until the last, attending the morning worship the Sunday before her death. She had a great love for the Scriptures.

Beverly Church, Los Angeles: Guest preacher at both services on December 23rd was Chaplain James E. Moore. The pastor, Dwight H. Poundstone, who has been recovering from polio, resumed his preaching activities on the first Sunday of the new year, after being absent from the pulpit for almost four months. . . . A men's Bible class has been organized. On January 6th, the third Sunday of its operation, thirteen men

were present, most of whom had not attended Sunday school for years. A new high of 138 was reached in the Sunday school on January 6th. . . . After-church sings in the homes of members have almost doubled the attendance at the evening church services.

Presbytery of the Dakotas

FIRST Church, Denver, Colo.: Proof of the ardent and fervent preaching by the pastor, the Rev. W. Benson Male, was given by the arrival of the fire department just as he concluded his morning message on January 20th. The firemen entered the church as the congregation filed out. The pastor and congregation give humble thanks to almighty God for graciously protecting the building from serious damage or destruction. An overheated flue was charring the timber beneath the flooring in front of the pulpit platform and filling the auditorium with smoke and, but for the prompt measures taken, would soon have burst into flame.

Faith Church, Lincoln, Nebr.: The Rev. R. H. McIlwaine, who is serving as stated supply at Aurora, Nebr., recently gave an interesting message on missionary work in Japan before the Women's Missionary Society.

First Church and Logan-Fontenelle Chapel, Omaha, Nebr.: The average attendance for the morning service during the calendar year 1945 was fifty-one. A goal of sixty-one has been set for this year. Though the goal was not reached in January, the attendance averaged fifty-four, or nine above January a year ago. The financial goal for the year has been set at an average of sixty-five cents each week for each member. . . . A Junior Machen League, which meets at the pastor's home, has recently been organized. Miss Mary Roberts has enlarged the group attending the Children's Bible Hour at the chapel, and also the young people's group.

Presbytery of New Jersey

COVENANT Church, East Orange: On Wednesday evening, January 9th, Dr. Alexander K. Davison was installed as pastor by a committee of presbytery. The Rev. Robert L. Atwell of Westfield, presided as moderator, the Rev. Edwin H. Rian of Philadelphia delivered the evening message, and charges to the pastor and congregation were given by the Rev.

James W. Price of Morristown and the Rev. Bruce A. Coie of Warren Point. . . . Three communicant members and three baptized children were welcomed into the membership of the church during the past month. . . . A ministry of intercession has been started on Sabbath mornings during the half-hour preceding the beginning of the day's activities.

Grace Church, Trenton: At the communion service in January, four young people were received into communicant membership upon profession of faith. . . . The Rev. Marion Currie, assistant pastor of the First Presbyterian Church (U.S.), of Kingsport, Tenn., was guest preacher at the morning service on January 13th. . . . The Senior Machen League has begun holding its meetings on Friday evenings. After a social hour, a period of Bible study is devoted to a series of lessons in which one book of the New Testament is surveyed each evening. . . . A number of the young people enjoyed the Quarryville Rally at Willow Grove on January 4th.

Calvary Church, Ringoes: The Quarterly Fellowship Supper was held on January 22nd, with the men of the church in charge. . . . One new communicant member was added to the roll on February 3rd.

Faith Church, Pittsgrove: The Rev. Edward B. Cooper is dean of the Weekday Bible Hour held at the Monroeville Public School for ninety-five pupils from grades three to eight. He is also teaching in the Bible Hour at Daretown Public School, reaching about ninety pupils. Both schools meet on Thursday, and will continue until May.

Presbytery of New York and New England

MEMORIAL Church, Rochester, N. Y.: In January of this year a young married men's society was organized for prayer and Bible study. Mr. John Schumacher, who has had several years of experience in young people's work, is the leader of this group. Several of the young men who have returned from the service have joined this group. The society meets each Thursday evening. . . . The young married ladies meet on Wednesday evening under the leadership of Miss Jacobson.

Calvary Church, Schenectady, N. Y.: Following refreshments in the basement, the congregation joined in

a watch-night praise and prayer service on December 31st. . . . Miss Charlotte Van Deusen is now GUARDIAN Club Secretary for the congregation and a number of members are placing orders for subscriptions. . . . On Sunday evening, January 13th, the pastor, the Rev. Raymond M. Meiners, addressed a young people's vesper service sponsored by the Reformed Presbyterian Church of Duanesburg, whose pastor is the Rev. Alfred E. Parsons (Westminster Seminary, '39). The pulpit of the Schenectady church was filled by the pastor's brother, Mr. Harry H. Meiners, Jr., recently discharged from

the army and now at Hope College preparing for the ministry. . . . Miss Ruth McDowell, superintendent of the young people's department of the Sunday school, is now recovering from an almost fatal attack of pneumonia. . . . On January 30th, a covered dish fellowship supper was held in the church basement, at which the guests of honor were eight returned service men. The supper was preceded by a half-hour song service. A service men's quartet sang, and each veteran was called upon for a few words as to his length of service, theaters in which he served, and his future plans. Two

Just off the Press!

The Infallible Word

*A Symposium by the Members of the Faculty of
Westminster Theological Seminary*

The point of view of this volume is the historic doctrine that the Bible is the infallible Word of God. It has been written with the aim of clarifying and affirming that doctrine in the face of modern attacks upon it.

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The Transmission of the Scriptures, by John H. Skilton

The Relevancy of Scripture, by Paul Woolley

Scriptural Preaching, by R. B. Kuiper

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veterans and one man still in service are planning to study for the ministry of the gospel. The speaker of the evening was the Rev. Herman T. Petersen, pastor of Covenant Church, Albany. In spite of several cases of illness and a four-inch snowfall in the afternoon, over sixty people attended.

Presbytery of Ohio

COVENANT Church, Indianapolis: On Friday evening, January 25th, a special missionary meeting was held at which time the Rev. Richard B. Gaffin of Milwaukee showed motion pictures of his work in China. The meeting was well attended and after the service the ladies of the church served light refreshments. The following Sunday, Mr. Gaffin preached at both services, while the pastor, the Rev. Martin J. Bohn, supplied the pulpit in Milwaukee. . . . The church is being greatly improved by interior decorating.

Presbytery of Philadelphia

CALVARY Church, Middletown, Pa.: The Calvary Fellowship, a young people's organization of the church, recently sponsored a Welcome Home Banquet for returned servicemen. The banquet was held in the home of the Rev. and Mrs. Robert S. Marsden, and sixty persons attended. . . . Three persons were received into communicant church membership on January 20th. Communicant classes are now being held in preparation for receiving several at the time of the spring communion service.

Covenant Church, Pittsburgh, Pa.: Two communicant members were recently received, one by confession of faith, the other by reaffirmation of faith. . . . The interior of the church is being prepared for plastering. . . . A "Talent Day" in Sunday school was most successful in unearthing hidden talent among the children and young people that can be used in the Lord's service. . . . The pastor is making his annual pastoral visits among the congregation.

Eastlake Church, Wilmington, Del.: The redecorating of the church auditorium, stairs and hallways has been completed and the painting of the Sunday school rooms is now under consideration. . . . The Junior Machen League Basket Ball Team is having a very successful season meeting teams

of other churches and schools in the city.

Knox Church, Silver Spring, Md.: Five new members were received at the January communion service, bringing the communicant membership to forty. Despite a low of eighty on the last Sunday in January, after an eight-inch snowfall the preceding night, attendance at Sunday school during January averaged 103, a gain over a year ago (the first month in our new building) of forty-one per cent. A record attendance of 165 was reached at the Christmas program. The Philologus Class (young married couples) at its recent monthly evening social sent \$10 toward the car for the missionaries in Eritrea. Since last September, \$1025 has been given toward the \$2000 set as a goal before construction can be begun on a much-needed gable wing addition to provide more Sunday school classroom space. An attractive directional sign, large enough to be read easily by motorists, has been placed a block from the church on Colesville Pike, "U. S. 29." A delegation of six young people and the pastor attended the Quarryville rally at Willow Grove, Pa., on January 4th. Elder Julius Andrae and the pastor took eight young people to the January Machen League rally at Kirkwood, Pa.

Bethany Church, Nottingham, Pa.: The young people are undertaking a study in the book of Romans with a work book purchased from the Moody Press. At the introductory lesson, there were many more present than for the last few months. . . . A combined meeting of the Kirkwood Guild and the Bethany Young People's Fellowship is planned for March 1st. This will be the first of many such joint gatherings.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: The Rev. John Verhage, pastor of Bethel Church, Oostburg, was guest preacher on Sunday evening, January 20th. He spoke on the theme "Procrastination," based upon the text of Acts 24:24-26. Mr. Verhage is a graduate of Wisconsin Memorial Academy, Cedar Grove. . . . An offering of about \$180 for Holland relief was received the same day. . . . At the annual corporation meeting on January 28th, Lester DuMez and Harvey Hilbelink were elected trustees. . . . There are about 107 of the

church's non-communicant members enrolled in catechetical classes . . . Those who are in the first six grades in the public schools are studying Bible history under Delores Voskuil, Mrs. John Schreurs and Mrs. Clarence TenPas. The pastor has about fifty-six in Bible doctrine classes.

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(Concluded from Page 51)

nity, for whatever reason, was an attempt to restrict religious liberty which the Constitution of the United States guarantees to all. The attitude of the Council seemed better from that point on. The Mayor thereafter pointedly asked each remonstrant these two questions: "Do you object to the type of building which has been proposed?" and, "Do you object to having any church at all?" To both of these questions each objector answered in the affirmative. It then remained for the Council to deny our application on the strength of their objections or to grant us additional time to bring up new plans and a new statement of financial ability adequate to the completion of such plans. A unanimous decision was given in favor of the latter. It is too early to say that we have won our battle, but all indications point to a victory for us provided the stiff requirement is met that we have money on hand to complete building before permission to begin building will be granted.

The real issues seem to us to be these:

A civil body such as the Portland City Council has a right to require some assurance of financial solvency from any organization which contemplates building. It also has the right to require that community building and architectural standards be complied with. It can make and enforce rules for public safety and against public nuisance. Beyond this it may not legitimately go in restricting churches from building. Thus it seems obvious that asking advice from a religious body such as the Portland Council of Churches as to the disposition of a purely civil question is a violation of the principle of the separation of church and state. It is equally wrong for a religious body to presume to influence a civil body in the disposition of its lawful duties. Were the Portland Council of Churches the acme of orthodoxy, such

collaboration would still be unchristian and un-American. It was further unjust that the Portland Council of Churches' opinion was allowed to enter into the case and prejudice it from the very beginning. Involved in the whole affair is a violation of the principle of religious liberty, for central planning for the religious needs of a community is one thing and the right of any religious group to propagate its doctrines and to provide needed material aids to that end is quite another.

May a majority of property owners, for whatever reasons they choose, combine to keep a church from being built in any given community? We believe that they may only if they are prepared to pay the price—buy all available real estate and then sell it to those of whom they approve. If it were clear, as it is argued, that churches devalue surrounding property, we might ask if the civil powers are entrusted with the superhuman task of insuring the dollar-value of any citizen's material holdings! Surely not when such activity comes into conflict with one of our inalienable rights. As matters have boiled down, this is the issue that must be determined by the Portland City Council some time prior to February 23, 1946. (We have been granted ninety days from the last hearing to appear with our revised plans.)

Our church is in need of the prayers of God's people that we may meet the stipulated requirements for sound financial backing—for our congregation an overwhelming task; that the true issue be unobscured and that a victory, not for ourselves alone but for all the forces of evangelical Christianity, be won in Portland; and that a pattern be set for similar victories in other cities where Modernism and Indifferentism have hitherto held sway.



Your FAMILY ALTAR

Children—Good or Evil?

MAR. 5TH. GEN. 4:1-15

AMONG the children of Adam and Eve, Cain and Abel were the oldest. The wilful offering of Cain brought upon him God's disfavor. The wilful slaying of his more obedi-

ent brother brought upon him God's curse. Jealousy within a household almost always brings grief. How carefully should we train our children to have regard for one another, always admiring the other's success!

6TH. GEN. 9:20-29

A shameful picture is presented in this incident in the life of Noah and his sons. Noah so far forgot himself as to be drunken, thus placing a temptation before his sons. Shamelessly Ham gazed upon his father's nakedness, thus bringing upon himself his father's curse. Shem and Japheth in their modesty received their father's blessing. It is needful both to instruct and to set an example of modesty before our children, being mindful of the sinful nature with which we are born.

7TH. GEN. 11:1-9

The sons of Noah and their descendants, self-willed and full of worldly ambition, presumed to enter heaven when and as they wished. But the very thing which they designed to keep them in one place became the very cause of their being scattered. The pyramids of the pharaohs, like the tower of Babel, are symbols of man's pride and ambition. "Train up a child in the way he should go, and when he is old, he will not depart from it."

8TH. GEN. 19:12-22

What a sad picture opens before us in the words of this passage: "But he seemed as one that mocked unto his sons in law!" Apparently this was true of his sons likewise. What a sad commentary on Lot's faithlessness as a father! So hesitant had Lot been to reprove, so hasty to choose the well watered places, so ambitious for his family that he had neglected to teach them of God and His righteousness. Thus with the warning upon his lips now, he seemed as one that mocked. Evidently, he had not restrained his daughters from marrying unbelievers.

9TH. GEN. 21:9-11; 22:5-14

In these passages you have a contrast in the attitude of the sons of Abraham. Ishmael, the elder, mocked at the time of Isaac's birth. Isaac, on the other hand, meekly became the sacrifice for his father on Mount Moriah. The son of self-will and man's conniving became the father of one of Christianity's greatest foes—Islam. The son of promise and patience received the covenant promises and was

an outstanding type of his Seed who should die a substitutionary sacrifice on that same Mount Moriah.

10TH. GEN. 25:27-34

Twin sons were born to Isaac. The elder, Esau, a man of the forests and fields, was loved by his father. Jacob, a quieter keeper of the herds, was his mother's boy. Paternal favoritism laid the groundwork for a lifetime of misunderstanding between these brothers. Thought only for present, personal comfort on the part of Esau and a better evaluation of higher things on the part of Jacob was the structure built on this foundation which made these brothers unbrotherly. May you who read this have a different experience, as have I, whose impartial parents and kind, wise and generous brother sealed a bond of love between us brothers that has endured.

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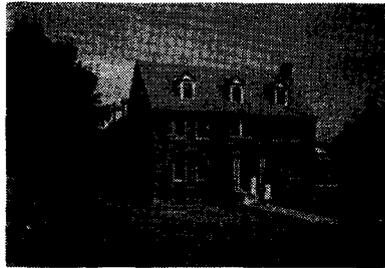
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11TH. GEN. 37

Poor Jacob, who was so shrewd in some ways, never seemed to learn in others. He did not hide his partiality to Joseph. Envy drove his ten brothers to sell Joseph into bondage and misrepresent his fate before their father. Favoritism on the part of the parent was but father to the conspiracy on the part of the brothers. What an unwholesome atmosphere these rugged men lived in! What about your home? Quickly heal the misunderstandings, calling upon the Lord for His grace and help.

12TH. GEN. 44:18-34

During the long years of Joseph's sojourn in Egypt, there was an apparent change in the heart of Judah, one of his older brothers. Judah had made a half-hearted plea for Joseph (37:27) which probably saved his life, but it did not effect the restoration of Joseph. Now, however, Judah intercedes for his father and for his youngest brother Benjamin. This may somewhat explain the final blessing bestowed upon Judah by Jacob (the outcome of which was the birth of Christ in the tribe of Judah).

13TH. GEN. 45:1-15

In striking contrast to the manner and deserts of his brothers, Joseph's forgiving spirit shines as a bright star in the family of Jacob. Looking back over his experiences from the first, in the pit, in Potiphar's, in prison and in the palace, we note a godliness and integrity which should be instilled in each of our children, by prayer, precept and personal example.

14TH. NUM. 12

A man of the tribe of Levi had three children. The youngest was chosen by God to fulfill the greatest office of his time. Moses was to lead Israel out of bondage, deliver to them the Law of God, bring them to the land of promise. Closely associated with him were Aaron and Miriam. It is a pity that they should have so far forgotten that Moses was chosen of God as to rebel against their younger brother's leadership. Age and relationship are of no consequence in the spiritual kingdom, as over against God's call.

15TH. JUDGES 6:1-21

Gideon the son of Joash stands out among the judges of Israel. Threatened on every side by the Midianite enemy, he yet dared to thresh his wheat. Surrounded on every side by the idolatrous worship of his own

people, he yet dared to hew down the sacred grove and offer a sacrifice unto the Lord. Encamped against an overwhelming host, he yet dared to believe God and go against them with but three hundred men, unarmed. Faith and fearlessness were keynotes in Gideon's life. Joash had wisdom to back his son in all that God called on him to do.

16TH. JUDGES 9:1-21

"Like father, like son" is an old proverb which has exceptions. Abimelech the son of Gideon is a notable exception. Ambitious, crafty and blood-thirsty, he slew his seventy brothers in order that he might reign over Israel. He was not called of God to the throne as was his father; rather he usurped the position. Having come to power by disgraceful means, he died in a disgraceful way. "Follow after peace with all men!"

17TH. RUTH 1

One of the sweetest relationships in life can be that of a mother and her daughter-in-law. Who can gainsay this after looking at the life of Ruth and Naomi? The gracious loyalty and devotion of Ruth, the wise counsel and foresight of Naomi, are as two musical notes that blend into a harmonious sound. May each household be such a symphony of harmonious music! Christ, abiding in the heart of each, provides the unifying melody.

18TH. I SAM. 2:12-34

The miserably wicked lives of the sons of Eli reflect the outcome of paternal indulgence. In our days there are parents who think their child can do no wrong; who fear the consequences of punishing and correcting him. Out of such homes comes a lawless generation. Upon such homes rests the displeasure of God. In such communities there is no fear of God. Where there is no fear of God there are fearful consequences.

19TH. I SAM. 2:35-3:10

In refreshing contrast to the lasciviousness, sacrilege and avarice of Eli's sons is the piety, humility and devotion of Samuel the son of Elkanah and Hannah. They had not only prayed for him but had him constantly in their thoughts. They placed him in the spiritual environment of the house of God, where they themselves worshiped. No wonder he grew in favor both with the Lord and also with men! Under what influence are your children?

—HENRY D. PHILLIPS