

May 15, 1951

VOL. 20, NO. 5

The Presbyterian
G U A R D I A N

*The authority of the Holy Scripture,
for which it ought to be believed, and
obeyed, dependeth not upon the testi-
mony of any man, or Church; but wholly
upon God (who is truth itself) the author
thereof: and therefore it is to be received,
because it is the Word of God.*

—Westminster Confession I. iv.

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

Meditation

About Judging

"Judge not, that ye be not judged."
MATTHEW 7:1.

In a world of right and wrong, we must make choices. Judging is not only unavoidable, therefore, but a solemn duty. It is the only way by which we can choose the right and reject the wrong.

There seem to be people, indeed, who look with great disfavor upon this natural and normal human function. Whenever they hear someone criticized for his thoughts or actions, they are likely to quote this verse by way of reproof of the critic. Somehow, it does not occur to them that just then they themselves become critics or judges.

John the Baptist judged the religious dignitaries of his day to be a generation of vipers, and Jesus called them hypocrites. Stephen accused them of being stiff-necked and uncircumcised in heart and ears. Paul judged the offender in the Corinthian church and urged the church to do the same. And we are told explicitly to prove all things, and hold fast that which is good. There is so much in the Bible to support the propriety of judging that we can not but conclude that only certain kinds of judging are condemned by our Lord.

There are people that just revel in criticism and fault-finding. They take great delight in pointing the accusing finger at the sins of others, and exposing the minutia of human misbehavior. One would think that this would be a miserable world without faults to find. They would probably complain that it was incomplete. There is a severity and harshness about their criticisms that points to a cold stony heart lacking in the milk of human kindness. They may tear into offenders like a vulture into the carcass. They are especially proud of their ability to see into motives behind actions. They enjoy their occupation so much that they set about adding to the abundance of sins by inventing moral laws. Then the woods become full of game. But no matter how plentiful the creatures, each one is likely to be hunted down with much the same zeal and enthusiasm.

Something of this spirit shows up in Christians occasionally. They become caustic and severe, and fail to reflect the grace and mercy of the Lord to whom they are united. Strangely enough, they may be led to it by their zeal for holiness. Intolerance of sin, good in itself, may get away from the bounds of patience and the concern to help the sinner. Or the imperfections of the saints may so preoccupy a brother that he forgets their good points. He becomes bitterly critical, and perhaps cynical. The greens and reds and blues are gone, and he seems to see only grey and black. By this time he is ready to run off into the desert, unable to find a soul he can enjoy. And you may soon find him under some lonely juniper crying, "It is enough, Lord. Let me die! I am the last of the righteous. What have I to live for?"—hardly the picture of a noble soul. Quite a contribution to the very thing he so much laments. But he does not see it. If only he could see that his excessive and uncharitable criticism but served to harass and to stifle his brethren, and was the parent of unrest and resentment!

This judging is the child of self-righteousness. That is why pharisaism could be so rigorous and merciless and still pray, "I thank thee, Lord, that I am not as other men." Only the sins of others were plain and plentiful. Censoriousness does not go with a deep sense of sin, nor with an appreciation of pardon. That is why it is merciless. And when judging is empty of compassion, though it may profess to be trying to help—to take away a splinter—it is an offence. In the sight of God, it is far worse than many of the sins it labors to expose. They compare about like a beam and a splinter!

HENRY TAVARES

Grass Roots R. K. Churchill

My Prayer-List for the Angel Gabriel:

1. Oh Lord, energize us. To evangelize the world to the utmost in our generation. Give us the prophetic utterance to call our nation back to God. Make us the theological and

evangelical voice crying in the wilderness. Lord, that we may reach the perishing multitudes.

2. Lord, we pastors need to be set on fire, to be overwhelmed by the greatness of our message. Lord, remove any intellectual pride, break us down humble-like. Lord, could you let us experience Pentecost again? We need a greater filling than the apostles had.

3. May each church member wake up to the fact that this is not just another church. Open their eyes to: (1) The true condition of our world; and (2) The breath-taking magnitude and awful imperative of the Reformed Faith.

4. Lord, give a rare balance. Let our church be strong in catechism instruction and education, but, oh Lord, may there be a strong, vital prayer meeting in every church—a place where hallelujahs roll, and the arm of the Lord is laid bare. By study of Thy Word, and prayer, may we learn to give Thee no rest till Jerusalem be made a praise.

5. Lord, bless the *GUARDIAN*. Make it an organ of Christ's evangel. Lord, could you make it a weekly organ, the spear-head of a movement trading punches with the devil, in all the forms of his advance. Cause it also to be of down-to-earth interest, a 'must' for every home and church.

6. Lord, bless the Seminary. Could it be in a more central location? in the middle instead of on the edge? Provide a place for noon day gospel meetings and prayer. Could you give a radio outlet—a large one? Then Lord, could you give the professors time and strength to write to papers and magazines? Thou hast given them the plumb line—may it often be seen on the crooked walls of our culture.

7. Lord, keep us from the disease of big-time-itus, and set a match to our jellied gasoline of orthodoxy.

8. Now, Lord, along with the above, give us hundreds of thousands of souls, and hundreds of thousands of dollars to build missions, and church buildings, etc.

And now, Lord, I remember (Luke 10:20): when you saved me, you did something very hard and wonderful. The things I have requested are easy in comparison.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.00 per year; \$1.00 for five months; 20c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

THE PRESBYTERIAN GUARDIAN

MAY 15, 1951

I d o l a t r y

LITTLE children, keep yourselves from idols."

So the aging apostle John writes to the Christian community of his day, and of every age. Keep yourselves from idols.

But are we in danger of idolatry today? Is not idolatry something that pertains to pagan communities in uncivilized countries? Perhaps in Africa, or India, or China, perhaps in Buddhism, or Shintoism, or even Romanism, but surely not in enlightened Protestant America.

We have seen within the last month or two some of the most exaggerated instances of idolatry this country has ever witnessed. We refer to the celebrations which attended the home-coming and reception of General MacArthur. We are not talking here about the General, his good qualities or his not-so-good qualities. We are talking about the attitude of the people.

No hero-worship of ancient Rome could compare with the adulation of the crowds in San Francisco, Washington, New York or Chicago, directed toward the Pacific General. Reporters on the spot admitted it was something the like of which they had never seen. Commentators from all areas of life agreed that this was some sort of mass hysteria, people utterly beside themselves. Allow for the political aspect of the situation, for the television and radio publicity, for the sentimental character of the occasion, for MacArthur's own intriguing capacity to present himself as one who might well be idolized, you have not yet explained what happened to the people. The people were caught up in a frenzy. Their life's ambition became for a time just to see, even at a distance and through a mass of tickertape and telephone book pages, one man. Some sort of glory attended their existence if they could but say, "I saw MacArthur." Something that he supposedly has or was became theirs through the channel of their having seen him, though at great distance.

This is idolatry. It is the worship of a human being.

We are not prepared to laugh at the silly crowds. The situation is dangerous. It is alarming. It indicates that people lost their senses. We doubt that more than a handful of those who yelled a MacArthur

welcome had even the slightest idea of his views, or opinions. All they remembered of his Washington speech was probably that old soldiers never die. In a measure their adulation of MacArthur was part of a "hate Truman" attitude. But whatever the cause, we have seen evidence in recent months that the people of our great American nation are capable of being led by a single individual, without knowing or caring where or how.

The same truth applies in the work of the church. An unthinking crowd that can be stirred up to love one day, can be stirred up to hate the next. So it was with the crowd which shouted for the crucifixion of Jesus, less than a week after they had hailed Him as their King.

In our own circles we are not free of this tendency to idolize men, even religious leaders. We have no doubt but that there were many to whom Dr. J. Gresham Machen was more a personal idol, than the representative of a particular attitude toward the Christian religion. Consequently there were those who followed Machen the man, but who failed in one way or another to understand or follow his attitude toward the faith. Such persons, when either their regard for Machen the man evaporated, or when he himself was removed from their midst, had no zeal for continuing to maintain the positions he had espoused, and they wavered or fell by the wayside or went off at a tangent in the battle to defend and proclaim the pure gospel of redeeming grace.

There is not as much glamor in standing for principle, be it in politics or religion, as there is in parading behind persons who have managed to attract the public eye. But in the end there is more safety, and more of lasting value.

There is only One to whom we may render worship, the triune God revealed to us in Holy Scripture. One is your Master, and all ye who believe are brothers. Following in Christ's train, where alone we belong, will mean sorrow and sacrifice and labor here. But He alone gives eternal life and with Him there are blessings forever more.

Little children, keep yourselves from idols.

L. W. S.

Let the Church Sing

ONE of the great blessings of the Protestant Reformation is that it set the church singing. The Psalms were rhymed and set to music, and new hymns by the thousands flowed from the pens of godly writers. At first the tunes were few, and one tune served for great numbers of hymns, but gradually acceptable tunes were composed and classical musical compositions were adapted as tunes. Now, if one desired such an exercise, it would be possible to arrange an entire church hymnal without duplicating tunes.

With the wealth of good hymnody in the church, there are few things more distressing than attending a worship service where the hymns are cheap and doctrinally unsound. The Word of God is solemnly read, the prayers breathe the very words of Scripture, the sermon is true to the Bible and is both instructive and inspiring, but the hymns are on a far lower plain. We all recognize how easily we tire of popular tunes we hear on the radio. For a few weeks they are played incessantly, and we find ourselves humming them in spite of ourselves. This may be quite proper, for we shall stop humming them when they go out of style. But when this type of music finds its way into our hymnals, we discover that the very truth of God which is set to cheap music begins to pall on us.

An equal danger is that which attends the good tune to which are set words which are unfaithful to Scripture. The writer confesses that if a tune is catchy he often has unthinkingly sung words that are little short of blasphemy, and he suspects that others have done the very same thing. It is safe to say that unscriptural words set to a good tune provide one of Satan's most potent devices to lead astray Christ's little ones.

But even when the words of hymns are Biblical, there is no assurance that they are proper to be sung in the church. Ofttimes they breathe a subjectivity that, at first glance, seems child-like, but which actually is childish. Hymns of Christian experience are not to be shunned—the redeemed of the Lord should say so in song—but Christian experience is not cheaply sentimental. I suppose a Christian can say, in a certain sense, "I have a joy, joy, joy, down in my heart," but to sing that even to a tune that is good

music may border on the irreverent—and *reverence is a sine qua non of all worship, including song.*

The Hymnal Committee of The Orthodox Presbyterian Church is attempting to compile a hymnal *all* the hymns of which are true to the Word of God, are singable, at least on occasion, by the average congregation, and are set to music which will stand the test of time. It is the Committee's ambition to include all the well-beloved church hymns that are consistently biblical, with their traditional tunes. It is the ambition of the Committee to review a very large percentage of the hymns that have been published in English, and to provide a translation of at least a few that have not formerly appeared in American hymnals. The job is a colossal one. Thousands of man-hours of labor will go into such a project, but the result, we trust, will be well worth it. Patience on the part of the church is required, for the task will take at least five more years. The Committee will report its very real progress to the forthcoming general assembly. It needs the help and encouragement of the church to the end that all the material of song may be used freely by all the people to the glory of our sovereign God Who delights when His people praise Him in song, in accordance with His appointment.

R. S. M.

Taking Documents Seriously

ANY organization established under a constitution should take that constitution seriously. It was partly at least because the Presbyterian Church in the U.S.A. refused officially to take seriously its constitution—its confession of faith—that men felt compelled to withdraw from it, in 1936. At that time, and still today, that church had as a part of its constitution the Westminster Confession of Faith and the Larger and Shorter Catechisms. These documents give no place to Modernism. They set forth in strictest fashion the orthodox Presbyterian faith. It was because the denomination permitted men in its ministry who denied and scorned that orthodoxy, and because it suspended from its ministry men who took that orthodoxy seriously, that the Orthodox

Presbyterian Church was organized 15 years ago.

The Orthodox Presbyterian Church has on more than one occasion been compelled to consider whether it was taking, or was willing to take, its constitution seriously. Both in matters of doctrine and church government issues have been raised, in which the church was called on either to go beyond its constitution, or to fall short of it in some way. We would like to believe, and feel that we actually can believe, that in general the church has been true to its constitution.

The same issue arises with reference to the International Council of Christian Churches. That Council is based on a Constitution, including a preamble and a doctrinal statement. The purpose of the Council is stated in the preamble. The preamble in part declares that "the times demand the formation of a world-wide agency for fellowship and cooperation on the part of Bible-believing churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and worldwide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation." This language, if it means anything, means that the agency thus formed is to engage in this type of work.

One of the questions before the Orthodox Presbyterian Church at the coming Assembly will be whether, committed by its own constitution to the Reformed faith, it can also become committed, through another constitution, to a proclamation of the faith in common with non-Reformed churches.

L. W. S.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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June 11, 1936

A Significant Day In American Presbyterian History

JUNE 11, 1951 marks the completion of fifteen years of separate organizational existence by The Orthodox Presbyterian Church. For that church came into formal existence on June 11, 1936.

Since many of those now associated with this young denomination may have little acquaintance with the events involved in its birth, it may be of interest to remind ourselves of the background of this portion of Christ's church.

Presbyterianism has had an honorable and noble history in the United States, albeit a controversial one. The first presbytery was organized, apparently, in 1706, the first synod in 1717 and the General Assembly in 1788. In 1837 the church was divided over the then-current form of Modernism, commonly called New England theology. The church formed into two branches at that time, known as the "Old school," and the "New school" assemblies. With the coming of the Civil War, further divisions, but also reunions, occurred. Both branches split as between the North and the South. Then the two branches in the South united to form the Presbyterian Church in the United States. The two branches in the North united in 1869 to form the Presbyterian Church in the U.S.A. These two denominations, northern and southern, have continued to the present time.

Inclusivism

The division of 1837 had a foundation in doctrine. When the Old school and New school Assemblies in the North united in 1869, the doctrinal issues involved in the division were ignored, and union was stated as being on the basis of the common standards, the Scriptures acknowledged as the inspired Word of God, and the Confession of Faith sincerely received and adopted as containing the system of doctrine taught in Scripture. In view of the calculated ignoring of the doctrinal differences of 1837, it is not surprising that the united church after 1869 was found to include persons of divergent theological views. In fact when in recent years theological issues

were raised, it has occasionally been asserted that the union of 1869 established the principle of inclusivism in the Presbyterian Church—the principle that persons who are willing to accept the Confession of Faith as containing the system of doctrine taught in Scripture may have a place in the ministry of the Presbyterian Church, even though their interpretation of that confession, and their understanding of that system of doctrine, be far different from historic Presbyterianism.

Needless to say, a church which asserts one position clearly in its doctrinal standards, yet allows widely divergent views to be held and proclaimed by its ministers, is not in a strong position. The trumpet gives forth an uncertain sound.

How uncertain that sound can be appeared in the Presbyterian Church when, in 1923, a document was circulated in the church and signed by over 1200 of the church's ministers, a document which declared that a man could be a minister in good standing in the church even though he denied the truth of the Bible, and the facts of the virgin birth, deity, bodily resurrection and miracles of Jesus Christ. A rather mild protest against this "Auburn Affirmation" was sent up to the 1924 General Assembly, and buried forever in a committee.

Founding of Westminster

However, a number of ministers in the Presbyterian Church—a leader among them being Dr. J. Gresham Machen—had the courage to reaffirm their unflinching loyalty to the Bible and the church's historic standards, and their unalterable opposition to Modernism as represented by the Auburn Affirmation and other forms of unbelief. The focal point of this conflict came to center at first in Princeton Theological Seminary. There the leading members of the faculty were strong supporters of the orthodox position, and they had the backing of the Board of Directors of the institution. However, the Board of Trustees was sympathetic to the more inclusivist position.

There was, initiated by the President

of the Seminary, Dr. J. Ross Stevenson, and conducted under the supervision of the General Assembly, an investigation of Princeton Seminary. The result of this investigation, characterized by anything but fair play and a fair hearing, was a decision to reorganize the control of the Seminary under a single Board. This Board was elected by the General Assembly in 1929, and included two persons who had signed the Auburn Affirmation. The entire Board at its first meeting expressed its confidence in each member of the Board.

By this action it was established that the heretical and un-Scriptural views expressed in the Auburn Affirmation had a legitimate place in the teaching of Princeton Seminary. Unable to continue there under such conditions, Dr. J. Gresham Machen and three other members of the Seminary faculty withdrew, and that summer Westminster Theological Seminary was organized. It opened in September with fifty students, including a number who transferred from Princeton.

Foreign Missions

The first phase of the battle was over, and the Modernist element had gained control of Princeton. The men who formed Westminster Seminary were still, however, in the Presbyterian Church, and the battle was still going on there.

In the early 1930s Dr. Machen initiated a personal investigation of the foreign missionary program of the Presbyterian Church. It was established that the Board of Foreign Missions was openly sympathetic in many ways to the modernist element, that some missionaries on the foreign field were frankly unorthodox, and that the Board was cooperating on the foreign field with agencies and activities in which unbelief existed or prevailed.

When this situation was brought to public attention in 1932-3, the Board not only refused to do anything about it, but strenuously denied the clear conclusions to be drawn from the established facts. To Dr. Machen and others it became evident that those within the church who were determined to support only a foreign missionary activity that was in accord with the teachings of Scripture must set up another agency to serve them. They could not support the official Board of the Church, because to do so would involve them in supporting

another message than that of the Bible. They organized therefore the Independent Board for Presbyterian Foreign Missions. This was not to be in any sense a "faith" mission, non-denominational in character. It was intended to operate within the Presbyterian Church, as an agency to send out missionaries true to historic Presbyterianism. The right of men within a church to band together to promote the work of the church, in accordance with the church's standards, when the "official" agency of the church is knowingly violating those standards, cannot be denied.

However, when it became apparent that this new Board was securing funds, and was actually "cutting in" on the work of the "official" board, the Modernists decided they had to kill it. In 1934 the General Assembly of the Presbyterian Church officially declared that a minister or a member of the church who would not support the official agencies of the church was as guilty before God as a minister or member of the church who refused to partake of the Lord's Supper. Members of the church could deny the faith with impunity, but they couldn't refuse money to those who denied the faith. And on this basis the Assembly ordered members of the Independent Board to withdraw from that agency or incur ecclesiastical discipline.

Members of the Independent Board courageously and consistently refused to withdraw from it. The central case was that of Dr. Machen, though there were others. Their trials finally reached the General Assembly in 1936. There the Permanent Judicial Commission determined, and the Assembly approved, that Dr. Machen and the others involved should be suspended from the ministry of the Presbyterian Church.

The church, in other words, had officially decided that its members must obey rules and laws made by its Assembly and General Council, even when those laws conflicted with the Word of God. It was evident that these men could no longer remain in the Presbyterian Church.

Covenant Union

That this would be the decision had been clearly foreseen. In the fall of 1935 there had been organized a Presbyterian Constitutional Covenant Union, the stated purpose of which was to make every effort to bring about reform in the existing church organiza-

tion, and restore its true Christian testimony, but, if this effort failed and the "tyrannical policy of the present majority triumphs," to perpetuate the true Presbyterian Church regardless of cost.

This Covenant Union arranged to hold a meeting on June 11, 1936, just a few days after the Presbyterian Assembly would be finished. The meeting of the Covenant Union was convened in the New Century Club of Philadelphia on the morning of the day appointed. The meeting adopted a resolution declaring that the tyrannical policies of the present majority in the Presbyterian Church had triumphed, as witnessed by the decisions in the judicial cases centering about the Independent Board, and further declaring that the Covenant Union was dissolved and its members free to continue the true spiritual succession of the Presbyterian Church in the U.S.A. in accordance with the further statement of the Union purpose.

First Assembly

The persons present met again on the afternoon of June 11, and adopted two resolutions. The first declared that, "In order to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U.S.A., which we hold to have been abandoned by the present organization of that body, and to make clear to all the world that we have no connection with the organization bearing that name," those present associated themselves together in a body to be known as The Presbyterian Church of America. The second resolution, in the name of the ministers and elders present, declared that they constituted themselves a General Assembly of the Presbyterian Church of America—"by the warrant and authority of the Lord Jesus Christ."

The first General Assembly, being thus constituted, adopted this declaration: "We do solemnly declare (1) that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice, (2) that the Westminster Confession of Faith and Catechisms contain the system of doctrine taught in the Holy Scriptures, and (3) that we subscribe to and maintain the principles of Presbyterian church government as being founded upon and agreeable to the Word of God. All persons, before they shall be ordained or received as

ministers or ruling elders or deacons, shall subscribe to the foregoing statement."

The first Assembly elected Dr. Machen as Moderator, set up a Committee on the Constitution and a committee on home missions, and then adopted a statement declaring that its ministers were in good and regular standing, and that any censures directed against them by the Presbyterian Church in the U.S.A. were null and void, and that they were no longer under the jurisdiction of that body.

In another action of interest, this first Assembly proceeded to examine and ordain to the gospel ministry seven men who had recently graduated from Westminster Seminary. Included in this group were Carl A. Ahlfeldt, Robert K. Churchill, Bruce Coie, and Calvin Cummings, all now ministers of The Orthodox Presbyterian Church.

Name Changed

The Presbyterian Church in the U.S.A., shortly after the new church was organized, filed suit in the civil courts to prevent the new body from using the name it had chosen, claiming that that name would be confused with the name of the older organization. The courts finally supported this claim—we think quite unjustly—and so the new organization had to meet and adopt a different name. It adopted the name, The Orthodox Presbyterian Church, by which it has now come to be generally known.

Obviously this is a very brief recital of but a few of the significant factors that entered into the organization of The Orthodox Presbyterian Church. They should be sufficient, however, to make one thing clear. The church is not schismatic. It was forced into existence by the actions of the tyrannical majority in the Presbyterian Church in the U.S.A. These men not only refused to see that the pure gospel was preached in their church, but made it impossible for others who were determined to preach only the pure gospel, to do so within that church. The corporate testimony of the denomination was thereby destroyed.

It is quite true that individual men in the Presbyterian Church in the U.S.A. may have preached, and may be continuing to preach, in their local congregations, a relatively pure gospel. But in so far as they participate in and support the total work of their denom-

ination, through its home missions, foreign missions, Christian education or other activities, they are participating in a public testimony which has repudiated the sole authority of Scripture, and which includes unbelief as well as belief as a part of its message.

Those who could not and would not participate in such a clouded and uncertain proclamation were forced, by the sheer weight of events, to separate from that denomination if they were to be true to the Bible and historic

Presbyterianism. As members of The Orthodox Presbyterian Church they welcomed then and they welcome today the fellowship of any who with them desire in humble reliance upon the grace of God to serve Him in accordance with His infallible Word and the system of doctrine it sets forth. And to God alone shall be the glory for whatever success may have attended or shall yet attend their efforts for the proclamation of the pure gospel of our Lord and Saviour Jesus Christ.

to whom we had been called to minister the Word, who loved the Lord and by God's grace were led to accept the Lord Jesus Christ as their Savior, all grouped around the Lord's table in remembrance of Him who gave to them eternal life; and God saw fit to allow me, lacking so much in the qualities a missionary should have, to participate in this great work. Truly, it was one of the "mountain peaks" in my life.

Often the question has arisen, "Is there really room for a work there, among the Indians in Northern Wisconsin? Would it not perhaps be better first to begin churches which will ultimately become self-supporting, and then branch out with the Gospel into those fields?" Just this afternoon Mr. Davies and I came home more convinced than ever that there is a great need for an Orthodox Presbyterian Church in this part of Wisconsin.

We came from the home of a white man who had lived in this community for many years. When he did attend church it was a Presbyterian Church near here where, he said, he didn't get anything for his soul. While he enjoyed the pastor, he said he never heard any sermons other than those of social betterment. "I'm glad I was thrown in with you people," he said, "I never knew these things before."

Calls have come to us to minister to Presbyterians as far as twenty miles away. No doubt the services we conduct on the radio from time to time bear fruit.

Mr. Davies and I, in our fourteen years of working together in this field in Shawano County, Wisconsin, have gone out into the highways and the byways, seeking to win the lost. Our witness is stretching out beyond the two reservations bit by bit. We find it very hard, however, to be in all the places where we would like to be. We have just two bodies, which can be in just two places at one time. The Menominee Reservation alone has three thousand people on its 300 square miles. Yet, there are only three Protestant missionaries working among these Indians. One of them has only a weekly catechism class with children of members of his church which is not on the Reservation. Before we came into the county fourteen years ago the Romanist church had complete control over the people. They had had this for nearly a century.

There is a great opportunity to work

Problems and Joys of a Home Missionary's Wife

"And Yet There Is Room"

By MRS. JOHN DAVIES

THE above challenge comes just as sharply to the missionary's wife, as to the missionary; and often, I think, she feels much more futile in meeting it than the missionary himself. She looks upon the needs of the field from a woman's viewpoint; desires so much to do something about those needs, yet because she is a wife and mother, has so little time to do the work which lies so heavily upon her heart.

I used to be of the opinion that the foreign missionary has a much more important work to do than the home missionary. We live in a country where the people could have heard, but have no desire to hear. The foreign missionary must bring the Word to those who are in utter darkness. Yet, in spite of this, my opinion has changed. To both the foreign and home missionaries goes the command, "*Go out into the highways and the hedges and compel them to come in, that my house may be filled!*"

To both home and foreign missionaries is given the wonderful message to give to His people, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

To both missionaries is given the understanding that they must not cease their efforts until their days are ended, because always we do hear, "*Yet there is room.*"

I have heard missionaries speak about their particular fields and their needs, and then longed to go to those fields, just to be used of God in meeting

We are glad to carry this article on work among the Indians of Wisconsin. The Rev. and Mrs. Davies are missionaries of The Orthodox Presbyterian Church in this area. Their address, by the way, is Gresham, R. D. 1, Wisconsin. Morgan Siding has no post office, and mail addressed there undoubtedly gets lost.

those needs there. However, I know of no field in the world where there is greater need of the Gospel than the Indian fields. When the Lord gives the challenge contained in the words: "Yet there is room," it means that there is room for the Indian as well as the black man, for the yellow and brown as well as the white man. That truth was brought home to me just a few Sundays ago. I felt as if I had a glimpse of what Heaven will be like. We were celebrating the Lord's Supper, and it was the first time in years when I could sit among the people, instead of being up at the piano or organ. I was moved beyond words. At one end of my pew sat a woman with a combination of Stockbridge and Oneida Indian blood. Beside me sat a Menominee Indian and in front of me sat those two Stockbridge Indian people who gave us a home when we had no other home to go to in this community except a tent, who shared all they had—and that was not much—of this world's goods so that we could eat.

The bread at this communion service was served by a Winnebago Indian man. My heart swelled with thanksgiving to God. Here were the people

among the women in the pagan community of the Menominee Reservation, yet because this missionary's wife has her work in her home and her classes with the Stockbridge women, she cannot meet that need. If we could hire help as cheaply in the home mission field as can be done in the foreign fields, she could be spared to work among these women and bring the Gospel to them. As it is, all she can do is help Mr. Davies on Saturday afternoon with a Bible Class there. The Menominee Reservation is like a foreign field in many respects. The women do not like to have men call at the cabins in the forest while the men are gone. One day a policeman stopped Mr. Davies as he picked up one of the mothers of his Bible School children and took her to her home. These Menominee people in the forest need a Bible woman to work with them as on the foreign field.

The invitations to come to the marriage supper are being answered. Stella Maskewit's little daughter was dying. Her mother was showing her emotion as she stood by the bedside, and the little girl spoke up,

"Don't cry, Mamma, I'm going to go up there like it tells in the stories of the Bible man."

"Moon" Weso, in a recent conversation with Mr. Davies, asked, "John, do I have to know the Bible from beginning to end to be saved? Is it not enough if I confess to God that I am a sinner and believe that Christ died for me?"

On the same day Mr. Davies called on Thomas Wayka. He and his wife had lost two babies, and now had no children at all. When Mr. Davies was leaving, he said, "Come again, John, I like to hear you talk." He said this with emotion, which is something unusual for a true Indian to show.

There is a crying need for the Gospel in the village of Neopit on the Menominee Reservation. This village of about 1500 is a veritable cess pool of degradation! SIN, SIN, SIN, is everywhere evident, and that of the lowest type. Of course, the area is dominated by the Roman Catholic church. No other church is found on the reservation with any established work.

We have been trying to hold a Bible School there for a long time, but the devil is working hard too. There is great need for a building in which we may bring the Gospel to the people.

We have the use of a home for a short time, and then Romanist pressure is brought to bear on that home, and we can no longer meet there. Or, perhaps, when we gather the children they ask us where we are to have the school, and we answer,

"Oh, at —'s house."

"We can't go there," they tell us, "She doesn't want us there."

Another family of children will ask us where we are to meet that Saturday afternoon, and when we tell them, they tell us,

"We mayn't go there, my mamma quarrelled with that lady."

And so, from one week to another, some are missing Bible School because we don't have a public place in which to meet. Will you pray with us that the Lord will provide such a place for us?

One of the outward manifestations of our work among the Stockbridge Indians near Gresham is a lovely little church building, built by our people with much sacrifice and love. There is a definitely increased interest in the Stockbridge work. The members of the Old Stockbridge Church are grow-

ing in grace and the congregation is growing in size too. Last year the people gave more to missions than to the current expense budget, and that budget is not extremely small either. They are faithfully paying on the manse property. They have doubled the salary to the pastor. They are making improvements on the manse. And that by a people who are constantly being pushed back by the white man in some way or other.

One Romanist mother here in Morgan Siding where our church is situated is sending her children to the Sunday School and the Bible classes. I have her little Jimmie in my class, and it is a joy to hear him tell me that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Gospel seed has been sown, often with much discouragement. Week after week I would invite Priscilla Miller to come to our Prayer Circle with me, and week after week she would have some foolish excuse not to go. However, we have also had

(See "Davies," p. 97)

The Church and the Lodge (2)

How Should the Church Deal With Members of the Lodge?

By EDWARD WYBENGA

IN my previous article as published in the March issue of THE PRESBYTERIAN GUARDIAN I dealt with the question: What is Freemasonry? I sought to prove from evidence submitted by recognized leaders in Masonry that Freemasonry is a religious organization which definitely conflicts with Christianity at a number of crucial points.

In my present article I shall consider the second question: How should the Church deal with Masons? Again I want to refer my readers to the Report of the Committee on Secret Societies as submitted to the General Assembly (*Minutes of the Seventeenth General Assembly of the Orthodox Presbyterian Church, May 1950, pp. 18-30*).

Outside of a few personal convictions that may appear, I claim no originality in what I have written or shall now write. All credit is due the Committee

which has labored extensively on the subject under discussion. My task is chiefly to formulate briefly the information already supplied, and to center attention upon the conclusions reached and the line of action required.

From what has been written I think it is clear that Freemasonry is a religious institution whose teachings are not those of our historic Christian Faith. It goes without saying, that a Christian can not consciously and honestly hold on to that which is not Christianity and that which is Christianity at one and the same time. Once convinced of the true meaning of Christianity and the true nature of Freemasonry a man's conscience will tell him that he must part company with the one or the other.

The Bible is very clear on this point. In II Cor. 6:14-18 we are told: "Be ye not unequally yoked together with unbelievers . . . wherefore come out

from among them and be ye separate, saith the Lord." We are not told here that we may have nothing to do with unbelievers. We are not told to get out of the world, which indeed we can not. But we are told not to link ourselves with a religious organization for spiritual purposes when that organization conflicts in its beliefs and practices with the true Christian Faith as given in the Word of God. Since we have seen in our previous discussion that Freemasonry is not the Christian Religion (see article on The Church and the Lodge in the March issue of THE PRESBYTERIAN GUARDIAN) this passage of Scripture under review would condemn membership in the Lodge on the part of a Christian.

It seems to me that herein lies the chief task of the Church as concerns this issue. The Church by her faithful teaching of the Word of God must show that the Christian Religion is a unique religion, and that, by virtue of this fact, all other religions stand in opposition to the Christian Faith and must therefore be condemned. If the Church is thus faithful to her calling, there will perhaps be little cause for formal discipline. The Church must do her utmost to instruct her members in the truth of God, and to persuade those who err to abandon their errors. Instruction and Persuasion are mighty weapons which will go a long way to insure the purity of the Church and to reclaim her erring members. Judicial discipline will then in most cases become unnecessary, and will be resorted to only as a last measure for correction and reclamation of the offender.

Undoubtedly most Masons have become Masons without knowing the true nature of Masonry. They have thought that Masonry is an ally of Christianity. They have never bothered themselves to investigate the teachings and beliefs of Freemasonry, just as many persons have become members of a Church without making any study of the confessional standards of that Church. Once a man is fully instructed he will know what his membership involves, and he will be able to judge where he stands. If he is determined to embrace wholeheartedly the teachings of Freemasonry, he will feel uncomfortable in a truly Christian Church and will sever his connection with it. If, on the other hand, he is convinced of the truth of Christianity and is determined to give full allegiance to it,

he will abandon his membership in the Masonic Lodge. To this end he must be patiently and diligently worked with by way of instruction and persuasion to the saving of his soul and to a consistent and effective Christian life.

But what if a man, notwithstanding all this, still persists in his attempted allegiance both to the beliefs of Freemasonry and to the beliefs of Christianity? Then it must follow that the Church Session is left with no other choice than to institute judicial discipline, for a Church can not willfully and openly tolerate unbelief or that which is opposed to her Faith, for in so doing a Church would become guilty of dereliction of duty to her Lord and King! No Church which thus relinquishes her calling can truly prosper.

How then should the Church deal judicially with Masons who are already members of the Church, and what should be done with Masons who apply for membership? Two ways are indicated in the Report submitted to the 17th General Assembly (*Minutes*, p. 24): "One is to write into the constitution of the church a rule barring all Masons from membership and making it obligatory for the lower judicatories to instruct and admonish such church members as are Masons and, in case they fail to give heed, to discipline them, if need be to the point of excommunication. The other method is, not to name this matter specifically in the constitution, but to trust the judicatories of the church to deal with this matter in the manner just described." The report goes on to say that the first method would be the simplest and most effective way of dealing with the problem. However, there are objections to this method worthy of serious consideration. If our constitution were changed to state definitely that membership in the Masonic Lodge is a sin; and that all Masons seeking membership in our churches must therefore be barred from such membership; and that all Masons already members of our churches must be removed from such membership if they fail to sever their connection with Masonry—if that were written into the Constitution of our Church, we would have begun the dubious and dangerous practice of cataloguing sins. Once that practice is begun, where shall we end? And will there not be the temptation to extend the list of sins to include those

things not expressly forbidden in the Bible but which certain groups have come to look upon as sins? And will there not arise a new evil: "the substitution of the conscience of Church for the conscience of the individual Christian," and a removal of all sense of personal responsibility? That these are no imaginary evils the history of the Church can abundantly prove. A strong Church must consist of strong members who as individuals believe, think, and act according to an enlightened conscience directed and governed by the Word of God. Not the Church, but Christ is the Lord of the conscience.

If, in view of the above considerations, we are led to conclude that it would not be wise or good to change our Constitution so as to specify that membership in the Masonic Lodge is a sin which requires judicial discipline, how then can the Church deal effectively with Masons and still remain within the framework of our present Constitution? And will not this evil result that one Session will deal one way with Masons and another Session will deal in another way thus destroying all semblance of uniformity and leading to confusion and disorder within the Church?

That uniformity is necessary among the churches of a denomination in matters of discipline and government is self-evident, if good order is to be preserved. But to obtain an enforced uniformity by means of a written law in the Constitution is one thing; to realize that uniformity on the basis of intelligent understanding and conviction on the part of Sessions and Presbyteries is quite another thing. The latter kind of uniformity is far better for it is vital, vigorous, spontaneous.

But can we have such vital uniformity, and can we successfully and effectively deal with Masonry within the present framework of our Constitution? We can under only one condition, namely this: the thought of the Church must be directed to see the unbiblical character of Freemasonry and therefore also the unconstitutional character of it; and the conscience of the Church must be awakened to take seriously its God-given responsibility to preserve the purity of the Church.

That the Church as a whole has arrived at this position, it seems to me, is highly doubtful. That she will arrive is something to be worked for, hoped for, prayed for!

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLIV ITS EXCLUSIVENESS

Through faith in the Lord Jesus Christ sinners become members of His mystical body, the invisible church. As the visible church is not another church alongside the invisible, but merely the manifestation of the invisible church, it follows of necessity that there is room in the visible church only for believers. That is clear as broad daylight.

But just how must the church go about the exclusion of unbelievers from its membership? On that question there is no unanimity. By and large three views are held, one of which is extremely strict, another extremely lax, while the third is moderate and reasonable and—most important by far—Scriptural.

There are those who claim the ability to a very high degree of determining who are born again and who are not. Therefore, when some one seeks communicant membership in the church, they think they can tell with certainty approaching infallibility whether he is a real Christian or a nominal one, a true believer or a hypocrite. That view is highly presumptuous. It reeks with spiritual pride. Those who hold it forget that only God omniscient knows the hearts of men.

There are those—and they are exceedingly numerous today—who say that the church must willingly receive into its membership all who say they are believers. The church, it is said, should make no attempt whatever to pass judgment on their sincerity. It is not difficult to see that those who take that position throw the church-doors wide open to deniers of the faith. Almost any Modernist will insist that he is a Christian. The opinion is widely held that observance of “the golden rule” is a sufficient test of Christianity. Many who blatantly deny the deity of Christ declare boldly that they believe in Him.

There is a view of this matter which is plainly Scriptural. On the one hand, only God is omniscient. The

church is not omniscient and therefore is fallible in judging who are believers and who are not. On the other hand, it is the solemn duty of the church to keep unbelievers out of its membership just as far as that is humanly possible. Time and again the Word of God admonishes the church to bar from its midst any who give evidence of not being believers. For example, Paul instructed the evangelist Titus: “A man that is a heretic, after the first and second admonition reject” (Tit. 3:10), and the same apostle commanded the church at Corinth to “put away” from its midst a certain person who did not lead the life of a believer (1 Cor. 5:13).

It follows that the church is in sacred duty bound to apply certain tests to those who seek membership. Three indispensable tests may be named.

Are the Prerequisites of Saving Faith Present?

Anti-intellectualism abounds in the Christian church today. Emotional experience and the will to be and do good are stressed at the expense of doctrine. Consequently a premium is often put on ignorance of theology. It is said that the less theological knowledge one has, the simpler and stronger one’s faith will be. Faith is thought to be a leap in the dark, a gamble.

But that is precisely what saving faith is not. It presupposes knowledge. To be sure, saving faith is more than mere knowledge of what the Bible teaches about the Saviour. It is nothing less than trust in Him for eternal life. But one cannot trust Him thus without first knowing what the Bible teaches concerning Him and assenting to that teaching. It is precisely because of the teaching of Scripture concerning Jesus Christ that the believer commits himself to Him for salvation.

The Ethiopian eunuch needed to be instructed from the Word of God before he could believe (Acts 8:29-38). Paul and Silas said to the Philippian jailer: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” That very night he and

all his were baptized. But it is recorded that before they were baptized the apostle and his companion “spoke unto him the word of the Lord, and to all that were in his house” (Acts 16:31-33). The command to teach occurs twice in our Lord’s great missionary commission (Matth. 28:18-20). As a matter of course the thing a missionary does as he seeks to win men for Christ is to teach them the way of salvation. “Faith cometh by hearing and hearing by the Word of God” (Rom. 10:17).

While it goes without saying that not every church-member needs to know all the niceties of systematic theology, it is not difficult to name specific truths knowledge of which and assent to which are prerequisite to saving faith. For example, he who is ignorant of the deity of Christ cannot possibly believe in Him unto life eternal. He who regards Jesus as a mere human being does not even have the right to commit himself to Him for salvation. If he does, he is giving divine honor to a man, for only God can save. And that is tantamount to saying that he is guilty of idolatry. And how can he who has no conception of the Biblical interpretation of Christ’s death trust in Christ crucified for salvation? The substitutionary atonement constitutes the very heart of the Scriptural doctrine of salvation. He who is ignorant of it cannot believe that Christ suffered and died on the accursed tree in his stead.

It follows that, when some one wishes to make profession of faith, the church may not take his word for it that he is a believer, but the church is in duty bound to investigate whether he possesses the doctrinal knowledge which is prerequisite to saving faith. If it appears that he does not, the church must insist on his receiving further instruction as a condition of his reception into communicant membership.

Another prerequisite of saving faith is conviction of sin. Ordinarily one does not consult a physician unless one thinks he is ill. Certainly no one will flee to the great physician of souls, Jesus Christ, who does not realize that he is spiritually sick. Only he who is

oppressed by the guilt and the pollution of sin will run to Calvary with the prayer:

"Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure:
Save from guilt and make me pure."

The Larger Westminster Catechism is quite right in defining "justifying faith" as "a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby he, *being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition . . .* receiveth and resteth upon Christ and his righteousness . . ." (Question 72).

And so, when some one wishes to unite with the church because he feels that he is good enough for membership, he must be rejected, for the question is not how good he is but how guilty and foul and helpless he is in his own estimation. He who considers himself worthy of membership in the church of Christ is by that very token utterly unworthy. There is room in the Christian church only for such as, realizing that they are deserving of hell, despair of saving themselves and therefore abandon themselves to Jesus Christ.

Is the Essence of Saving Faith Present?

Many who are cock-sure of being believers apparently have no idea what saving faith really is. Therefore it is essential that the church inquire whether the essence of saving faith is found in candidates for membership.

As was already said, one cannot believe in Christ unto eternal life without knowing in the main what the Bible teaches concerning Him and assenting to that teaching. But now it must be stated that such knowledge and such assent alone do not constitute saving faith. The very essence of saving faith is a consequent committing of oneself to Christ for salvation.

Saving faith is not merely faith in certain *propositions* concerning Jesus Christ; it is trust in His very *person*. The Bible teaches that Jesus was conceived by the Holy Ghost and born of the virgin Mary, that during a public ministry of approximately three years He spoke many words of divine wisdom and wrought many miracles, that He died for sinners on Calvary's

cross, that on the third day He was raised from the dead for their justification, and after forty days ascended into heaven, where He intercedes for His own. These are a few of a great many Scriptural propositions concerning the Saviour. Let no one think that he can reject these propositions and believe in the person of Christ. That is a manifest impossibility. But it is not inconceivable that one might accept these propositions with his intellect and yet not believe with his heart in Christ's person. Theologians call that sort of faith speculative. Dead orthodoxy is another name for it. The abandonment of oneself for salvation to the person of the Christ of Scripture—that is the very essence of saving faith.

Preachers often tell their audiences that to believe in Christ means to be fully assured that He died for one's sins on the cross. That statement does not excel in precision. It identifies the essence of saving faith with the assurance of saving faith. And that is a mistake. To be sure, the essence and the assurance of faith are inseparable. A measure of the latter is inherent in the former. Every believer has some assurance. But by no means every believer has full assurance all the time.

The church demands too much when it insists that only those are eligible for communicant membership who never question their Christianity but can at every moment say: "I know that my Redeemer liveth" (Job 19:25). But it requires too little when it is willing to receive into its membership any who have not cast themselves upon and abandoned themselves to Jesus Christ for salvation from sin and death.

The Westminster Shorter Catechism gives as clear and precise a definition of saving faith as is found anywhere. It says: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel" (Question 86). A most significant word in that definition is *alone*. The true believer does not trust for salvation in anybody on earth or in heaven but Jesus Christ. He trusts neither in angels nor in saints. And he trusts neither in his own works nor in his own character. He exclaims:

"Nothing in my hand I bring,
Simply Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;

Foul, I to the fountain fly:
Wash me, Saviour, or I die."

That is an expression of the very essence of saving faith. In questioning applicants for membership, the church must make as sure as is humanly possible that this essence is present.

Are the Fruits of Saving Faith Present?

"By their fruits ye shall know them," said the Lord Jesus. And He added: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matth. 7:20, 21). Scripture throughout teaches emphatically that men are saved, not by works, but by grace through faith. But nowhere does Scripture tell us that we are saved by a faith that does not work. On the contrary, it is extremely insistent that saving faith is a faith that works. Paul taught that no less emphatically than did James. Shall the church fail to apply that test?

The notion is abroad in the Christian church that one can receive Jesus as Saviour without acknowledging Him as Lord; that one can have his sins forgiven without forsaking his sins; that, to use theological terminology, one can have the benefit of justification without the grace of sanctification. That notion is completely false and exceedingly pernicious. Not for a moment may the church give quarter to it. The church must unqualifiedly refuse to recognize as members such as seem to revel in Jesus as Saviour but neglect to keep His commandments. They show themselves to be hypocrites. Without holiness no man shall see the Lord (Heb. 12:14). Without holiness no man should be recognized as a member of Christ's church.

This is not to say that only such as have attained to the goal of moral perfection may be received into the church. The very best Christian still offends in many things. But it does mean that only such may be welcomed into the church as can answer affirmatively the question. "Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve him with all that is in you, to forsake the world, to mortify your old nature, and to lead a godly life?" (*The Directory for* (See "Kuiper," p. 98)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

THE LORD'S INTERCESSORY PRAYER
AND THE CONVERSION OF THE WORLD

Introduction:

Thus far we have studied: 1. Our Lord's Prayer for Himself. 2. Our Lord's Prayer for His apostles. We continue with, 3. Our Lord's Prayer for the church universal. John 17: 20-24.

Lesson:

Who is the church universal for whom Jesus prays here? (vs. 20.) It is *all* people, who in *all* countries and in *all* ages, till the end of the world, should believe on the Son. The church universal is a group of peculiar people, made so by their believing on the Son, through the apostles' word.

Before the apostles fell asleep, they, under the influence of the Holy Spirit, wrote down their teachings or doctrines, and proofs to support them, in what we call the New Testament. Here is an account of what they taught and of the miraculous works that attended their teaching which proved that what they taught was the truth of God. In these writings the apostles continue to testify of the Son. The apostles alone are "God's Ambassadors" in the strict sense of the word. They, alone, stand "in Christ's stead" (II Cor. 5:20). They had "the mind of Christ" in a sense peculiar to themselves; and that mind is in their writings. So it may be said that Christians throughout the years are followers of the apostles for none of us have believed on the Son who did not believe "through their words." "There are no Christians, in any age whatever, who do not owe their faith to the word of the apostles" (Quesnel).

We wish to emphasize here, that he whose faith in or about Christ rests on any other foundation—who believes merely because the religion of Christ is the religion of his country and age—because his parents and religious instructors have told him so—has no part in this prayer. Those prayed for here are those who have believed on Him "through their words." All must accept the testimony of the apostles "that

they may know God, and Jesus Christ whom he hath sent." It is in their recorded words that we see the pure truth. (Study with commentary Rom. 10:17; Mark 16:20; Acts 14:3.)

Conclusion:

Our Lord has now concluded His personal ministry. Those of His time who evaluated His work might have expected Him to cry out, "Who hath believed my report?" "I have spread out my arms all the day to a rebellious people" (Isa. 53:1; 65:2). Certainly not many would find it inconvenient to attend that last meeting He so solemnly summoned them to in Galilee, but Paul describes them only as "more than five hundred brethren." But He does not fail, nor is He discouraged. He sees "the Son of man lifted up from the earth, drawing all men unto Him." So He prays, not alone for the twelve, "but for them also which shall believe on me through their word." The "multitude that no man can number, of all nations, and kindreds, and peoples and tongues," who were seen by John, the favoured disciple in the vision of Revelation were in the mind of our Lord when He prayed here. The invisible things were before Him. There was, indeed, a "joy set before him."

How the recollection of this prayer should delight us amid the most painful or joyous labors—for through the words of the apostles will He successfully "gather to him his saints, those with whom he had made covenant by sacrifice" (Ps. 50:5).

Sunday School Missionary Rally at Wildwood

We publish this report here, not only for its news interest, but as a suggestion of one way by which missionary interest may be developed among the young people of a church. The script for the little story about the shifta in Eritrea appears on p. 98.

ON Friday April 20th, from 4 to 8 P. M. the S.S. Missionary Council of Calvary Orthodox Presbyterian

Church held its second Annual Rally. The plan of having each class attend in company with their teacher proved to be very excellent. There were 91 children, young folks and adults in attendance. A good meal was served to the crowd under the direction of Mrs. George Krogmann. A special effort was made to secure participation of the children and young people in preparing and putting on the rally. Mrs. Hopwood Mullen, who had charge of all arrangements, supervised the young people in making Christian flags, which were placed in marshmallows on the tables for favors, and in registering the members and guests. The West Wildwood chapel had eighteen present.

The afternoon program featured a trip to all lands where we have a field for our missionaries. Mrs. R. B. Gaffin conducted the tour, going first to see Mr. Andrews and Mr. Gaffin in Formosa. The aim of the tour was to show the needs and conditions in the fields of labor. In Korea this aim was achieved very nicely. Three eighth grade girls acted a true story of a woman who had walked most of the way from Seoul, and after the month long journey received clothing and comfort from Christians in Pusan.

In Japan the audience heard stories of the open door for the gospel, as a reason for the McIlwaines going there. A class of younger girls showed the gospel at work in an orphanage when they dramatized a true story, entitled, "Faith that Removed A Mountain."

In Eritrea the danger that surrounds the Mahaffys, and the problem of whether to return to Irafalo with the gospel was brought out, as well as the particular customs, when nine boys and Mary Hunt who represented Mrs. Mahaffy acted out the story told in Mr. Duff's prayer letter of January 29, entitled, "The Shifta Come To Irafalo."

The Rev. Bruce F. Hunt gave a very fine talk for the boys and girls on stewardship. He told how the persistent efforts of two boys had built a church in Korea. This devotional talk was followed by a season of prayer.

The evening session was in charge

of the Duff family. They sang hymns in several of the Eritrean dialects. Dorothy and Mrs. Duff represented the Coptic and Mohammedan religions in

the costumes they wore. Beautiful, and instructive pictures, well suited to the understanding of the group were shown by Mr. Duff.

language, to leave their native way of speaking, in order to hear the gospel, missionary work will be difficult. The Reformation established the principle that the Bible should be brought to the people in their own language. On this basis alone could the preaching of the gospel be made really effective.

Secondly, the Reformation restored to their proper places the Biblical doctrines of salvation by grace and justification through faith alone. Thus the church was enabled to be at home in any national environment. No longer did the Christian community have to be oriented to Rome, to the Vatican, to the Pope, and to a Latin form of worship. The Christian's Mediator was in Heaven, and by His Holy Spirit universally present with His church. No longer did the individual think that salvation came through the authority of the priest, and the sacraments of Romanism. Individuals of any nation could, right where they were, put their trust in the Saviour and join together in a Christian church in accordance with the teachings of Holy Scripture.

In the third place the Reformation reasserted the doctrine of the universal and absolute kingship of Christ over His church. In principle this pointed to the separation of church and state, as to their proper spheres of activity, and imposed upon the church the privilege and duty of taking its marching orders directly from its heavenly King, through Scripture. Thus the missionary idea was freed from political connections. The church had a responsibility for all peoples and nations and kindreds and tribes and tongues, regardless of the political subdivision in which it had its primary existence. In fact the church was in the position of being bound to obey its Saviour and His Word, even though civil rulers might object and resist.

All of these factors were involved in the Reformation movement. But it took time for them to make their effective impact on the thinking of new-born Protestantism. It was several centuries before the modern missionary movement actually got under way.

Something to do: *Have someone make a study of the Westminster Confession of Faith to discover what sections in particular, if any, have particular implications for the missionary enterprise. Remember, the Confession was written over 300 years ago.*

Protestant Missions I

The Reformation and Missions

WITH this issue we begin a series of studies in the history of Protestant missions. The studies will be brief, and quite summary in character. They may be supplemented by material provided by your pastor, or by a member of your society willing to take the time to look into books on church history.

The word "Protestant" is commonly set over against the word "Catholic." The latter refers to the Roman Catholic Church, while the former refers to those non-Romish churches which have come into existence as a result of the Reformation and the work of Luther and Calvin.

Today we think of foreign missions, and also home missions, as a natural and essential part of church work. Actually, however, this is a relatively recent development (of the last 150 years). In the days of the Reformation, in the 1500s, neither the idea nor the practice of foreign missions was common. The Reformers have been criticized for this lack, but there were reasons for it.

In the first place travel was difficult. Today it is possible in almost any small community to arrange through travel agencies for a trip to any part of the world. But travel was uncertain, highly perilous and very costly in the 16th century.

In the second place, sea travel was largely under Romish control, and not available for Protestant mission purposes. Columbus discovered America in 1492, traveling under the sponsorship of Spain, a Catholic country. In 1493 the Pope of Rome, claiming world dominion, established a "Line of Demarcation," by which the newly discovered lands, and those yet to be discovered, were to be divided between Spain and Portugal, both Catholic countries. Moreover these two countries, and Spain, in particular, ruled the seas. It was not until 1588, nearly a century later, that England finally wrested control of the seas from Spain, and thus gave Protestantism a chance to establish colonies overseas.

In the third place, though the Reformation had within it the seeds for something better, the times were characterized by an intimate relation between church and state. So intimate was this relationship that it was considered more the responsibility of the civil ruler, than of the church, to extend the church. In other words, rulers were responsible for the maintenance of the church in their territory. As they expanded their territories, they provided that the church should be expanded also. When the Pope gave the world to Spain and Portugal, it was on condition that they bring newly discovered lands into the Romish fold. And in lands where Protestantism had come into power, the maintenance and increase of the church was still thought to be under the control and protection of the civil rulers. But in these early days, the rulers were engaged in consolidating Protestantism within their local territories, rather than extending it throughout the world.

In the fourth place, it does appear that the idea of the missionary obligation of the church was not yet appreciated. It was quite customary to think of the Great Commission of Matthew 28 as referring only to the Apostles, who were actually, by many, thought to have in principle taken the gospel to every nation. The concept of a universal missionary imperative as we think of it had been largely destroyed in the corrupted medieval church, and had yet to be reborn in strength in Protestantism.

As against these considerations it is to be noted that the Reformation, through its return to the Bible and the doctrine of sovereign grace, was actually returning to the only solid foundation upon which a real missionary enterprise would in due course be built.

In the first place the Bible was restored to the people, in their own language. Here is the very foundation stone of missions. For the purpose of missions is to bring the gospel to people everywhere. As long as it is necessary for people to learn another

Why The Orthodox Presbyterian Church?

By EDWARD J. YOUNG

THE purpose of this brief article is to devote some attention to the contents of two letters which were once received by the author. When the Orthodox Presbyterian Church was founded a minister of the Presbyterian Church in the U.S.A. wrote and gave expression to the thought that my entering the new body was an exhibition of bitterness. A second man wrote to say that within five years we would all be back in the Presbyterian Church U.S.A. The implication contained in the first letter was that not only was I bitter, but all who left the older body were motivated by the same consideration, namely, bitterness.

It is well to examine these thoughts in the light of the passing years. The Orthodox Presbyterian Church has passed through some severe trials and crises. Her future however, seems bright, for she rests upon the unchanging promises of the Eternal God, and she is seeking, albeit in a faint and halting way, to be true to the great task that is set before her. It does seem as though the blessing of God has been upon her, and that, in rich measure.

Why Did We Leave?

In the light of the letter mentioned above, it may be well again to ask the question, Why did we leave? Did we sever our connection with the Presbyterian Church in the U.S.A., because we were bitter in heart and disgruntled in spirit? There are movements which have been established upon such foundations. Such foundations, however, are insecure, and are a dishonor to the Lord. If we say that we are orthodox, and yet we hate our brothers and exhibit a spirit of bitterness, our sin is truly great.

It was not bitterness, however, which caused the Orthodox Presbyterian Church to come into existence. Perhaps there were some who, upon leaving the Presbyterian Church, showed bitterness in their actions. We do not know. We sincerely hope that such was not the case. There may have been some who left, whose motives

were not pure. There doubtless were some who left who did not understand the great issues that were involved. Those who left for convictions' sake, however, were not bitter. Rather, although many of them had been the objects of scorn and persecution, did they show forth a truly humble and loving spirit.

Those who left did so because their conscience compelled them. They could not, with a clear conscience, remain in that body which is known as the Presbyterian Church in the U.S.A. To remain in that body, they felt, would be sin. They did not leave because there was modernism present. That in itself is not a sufficient reason for separating from a church. Those who left were deeply grieved over the presence of modernism. More than that, however, they did something about it. They tried, as best they were able, to correct the intolerable situation that had arisen. And their efforts were unsuccessful. Instead of being heeded and thanked for seeking to defend the purity, and consequently the peace of the Church, they were attacked. They were condemned, and some were made the objects of persecution. This is not the place to rehearse the terrible injustices that were perpetrated and which led to the expulsion from the Church of Dr. J. Gresham Machen and others. When events such as these occurred, men who would be loyal to Jesus Christ and His Gospel had to leave. Conscience would not permit otherwise.

The Presbyterian Church in the U.S.A. is today stained with the black injustice that was perpetrated in the case of Dr. Machen and others. Not only is that church not doctrinally pure, but it is also not ethically sound. The terrible thing that it did to Dr. Machen stands out as a dark blot upon its escutcheon. Has it made any effort to remove that dark blot? Has it sought to take away that hideous stain? We know of no such effort. We cannot be impressed by the words of this Church and its pronouncements upon the questions of the day when it allows this spot to remain. If there is any

Christian life at all in this body, why does it not do something to remove the causes which led to the separation in 1936? Actions speak louder than words.

How then, can a Christian who trusts in the atoning blood of Christ and believes His Word, be associated in membership with a body such as this? Those who, under God, were the instruments in the founding of the Orthodox Presbyterian Church, could not in good conscience longer remain in this body. At the time there were those who in sincerity of heart pled with them to remain. "Stay within and fight," they urged. For fourteen years now we have watched the fighting efforts of those who have stayed within. It has been the most noiseless battle that we have ever witnessed. We have not even heard a whisper of real battle. The Orthodox Presbyterian Church stands as a mighty protest against the declension of the largest "Presbyterian" body in this country. It stands also as a protest against all forms of modernism and unbelief. It was not bitterness of heart, but sadness of heart at the low estate to which the Presbyterian Church in the U.S.A. had come, that characterized those who in 1936 left that body to raise a testimony that would truly be Presbyterian.

What About the Future?

It would be a great mistake, however, to regard the Orthodox Presbyterian Church as merely a protest against modernism. It surely is that, and there is abundant evidence to show that its protest has been eminently worthwhile. The Orthodox Presbyterian Church, however, came into being, not merely to protest. In the providence of God it was raised up to bear witness to the truth of God. The new group immediately showed that it was no mere sect. One of its first acts was the adoption of the Westminster Confession of Faith and Catechisms as its subordinate standards, and these were adopted without certain additions which tended to obscure the doctrine of the pure grace of God.

The new group thus called the attention of the entire world to the wondrous saving grace of God. By its adoption of this confession, it said in effect, We call you to hear that God is the Almighty Creator, and that He alone is the Saviour of men. Immediately the Church settled down to the arduous task of establishing itself.

It was no easy labor, and the years have brought their share of disappointments. Five years passed, however, and there certainly was no inclination to return to the Presbyterian Church in the U.S.A.

Why was there no such inclination? The answer is that to return would be sinful. As far as the present writer is aware, conditions in that body have not improved one whit. Instead, they have steadily become worse. Modernism has, it is true, somewhat changed its form. The presence of Barthianism and kindred emphases has been and is unbelievably great. There is not, so far as we know, one man who is vigorously lifting his voice in an effort to purify the church. Why should anyone who takes the Reformed Faith seriously and who believes in the Westminster Confession want to enter a body such as that? He certainly would not feel at home. And the moment he began to raise his voice in protest at the conditions that prevailed he would find himself back in the Orthodox Presbyterian Church where he belonged. In other words, the main stream of historic Protestantism is to be found in the Orthodox Presbyterian Church and kindred bodies; it is not to be found in the Presbyterian Church in the U.S.A.

But someone will say: "The way has been difficult. We have not grown as quickly as we should like. There have been trials and disappointments." To all of this we would answer, "The way has indeed been difficult." Anyone who sincerely believes in the doctrines of the Westminster Confession must be so overcome by the heavenliness of those doctrines that he desires with his whole soul that all the world should likewise believe them. The deeper one's understanding of the revealed truth of God, the greater should be his evangelistic zeal and ardent desire that all men should come to the knowledge of the Saviour. This probably goes to explain in some measure why the Orthodox Presbyterian Church has such a vigorous missionary program. For among Presbyterian Churches the Orthodox Presbyterian Church stands head and shoulders above the others in the amount of its missionary giving, considered in proportion to the size of the Church.

At the same time, it is disquieting to know that so few have believed. The times are evil, and we have been slothful. We have not proclaimed our mes-

sage as we should. Who cannot but be sad that there has not been greater progress? Yet discouragement should not be our lot. God has placed us in a wonderful position, a position in which there is no room for discouragement. As never before, we should press forward with the work that lies at hand.

It would be a fine thing if every member of the Church would read again that excellent pamphlet, "Why The Orthodox Presbyterian Church?" This would refresh our minds upon the great issues which brought us into being. It would also be a good thing if we would take out those old copies of THE PRESBYTERIAN GUARDIAN which were issued during the early days of our church's history and read them over again. It would help to give to us a true perspective.

If we would read through these documents again, we might recapture some of that vision and enthusiasm which characterized our early days. Then, as never before, should we give ourselves

to prayer for the blessing of God. Then should we search our own hearts and strive valiantly against sin. Then should we turn to the Holy Scriptures and begin our study of them with renewed zeal.

It is a time for a renewal of zeal upon our part. May God take from us any tendency to be over-critical; may He give to us sympathy and understanding one for another. May He fill our hearts with the pureness of His love and the zeal for His truth. It is not a time for discouragement. There is one mark which characterized her early days which the Church has not lost. She is still a militant Church. She still refuses to countenance unbelief. She still has firm belief in the truth of her doctrines. How we should thank God that He has so graciously placed us in such a Church. In humility of heart and in dependence upon God, let us go forward in the confidence that it is "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Orthodox Presbyterian Church News

Franklin Square, N. Y.: The March "Family Night" of the Franklin Square congregation was held March 29, with Miss Evelyn Coddington as guest. She is to leave in May for missionary work in Africa. At the April Family Night gathering Mr. Allen Frappied presented a series of charcoal drawings. Elder Robert Wallace was in charge of the Sunday evening service April 8. Reports to the annual congregational meeting April 11 showed gratifying progress in the work of the church.

East Orange, N. J.: Mrs. Richard Gaffin and Mrs. Bruce Hunt were guest speakers at a children's missionary rally in Covenant Church on April 13. Exhibits from various mission fields were on hand, games from mission field countries were played, and supper was served. More than 50 children attended. Seven adults and three children were received into membership on April 1.

Fair Lawn, N. J.: At a meeting of the Presbytery of New Jersey on April 24 Mr. Harry L. Griswold of Grace Chapel was examined and approved for ordination as an elder,

and a commission of Presbytery was set up with power to establish Grace Chapel as a separate congregation of the Orthodox Presbyterian Church. At present members of this congregation have their church membership in Covenant Church of East Orange. The annual report of Grace Chapel shows that during the past year enrollment in the Bible school has increased from 78 to 124, and that gains have been made in all branches of the Chapel work.

Centre Square, Penna.: Community Church added five adults and three children to its membership on March 4. According to the annual report, contributions during the past year have averaged \$2.94 per week for each active communicant member. However, it was recognized that some of this income was from friends who attend regularly, and from visitors.

Philadelphia, Penna.: Over 40 persons attended the annual congregational dinner of Gethsemane Church on April 24. Encouraging reports were received from all departments of the church. Improvements continue to be made in the church property.

Plans are being made for a social evening for the congregation every three months.

Kirkwood, Penna.: On Thursday evening, April 6, the children of the Kirkwood Christian Day school presented the operetta, Hansel and Gretel, under the direction of the teacher, Miss Charlotte Milling. Over 150 persons attended. Authentic looking scenery, including a "gingerbread castle," was made by the pastor of the church, Raymond Commeret. Miss Milling, who will not return next year, was presented with a mix-master by the school association and friends. The ladies missionary society arranged a supper for the church on April 27, at which Mrs. John Davies was the guest speaker. There was also a quiz program on Korea, with the young people of the church as the "quiz kids."

Nottingham, Penna.: A birth, a wedding, and a death occurred in families of Bethany Church within a few hours on March 31. A daughter was born to Mr. and Mrs. Walter Stewart, Miss Jean Wilson and William Mauldin III were married in the church, and the infant daughter of Mr. and Mrs. Everett Cook was called home. Any Orthodox Presbyterian men who may be stationed at the Navy camp at Bainbridge, Md., are invited to attend Bethany. One of the church members, Montgomery Root, is now stationed at that camp, and is frequently at home on Sundays. The Rev. Clarence Duff was a guest at the church on April 29.

Silver Spring, Md.: Nine adults and one infant were received into membership of Knox church on April 1. Communicant membership at the end of the church year was 122, with 66 covenant children. The session is providing free to each family that will use it a subscription to the Back-to-God Family Altar. Men of the church recently laid asphalt tile flooring in the basement of the East wing of the church. The flooring included two inlaid shuffle-board courts.

Pittsburgh, Penna.: Five adults and three children were recently received into membership in Covenant Church.

Harrisville, Penna.: The Rev. Harold Dekker, minister of radio evangelism of the Christian Reformed Church was guest preacher at Faith church April 22. At the annual congregational meeting Charles A. Walter was elected elder, and William J. Smith, deacon. Members of New Hope

church, Branchton, recently spent several days cleaning up and beautifying the grounds surrounding the church building.

Evergreen Park, Ill.: On Sunday afternoon, March 18, twenty-five Primary Sunday school children of Westminster Church, under the supervision of Miss Ruth Marston, recited the books of the Bible as part of the Know-Your-Bible program of the Moody Institute station WMBI. The Sunday school roll now totals 151. Sunday, April 15, was the first Birthday of Westminster. On April 22 the "Live Wires," a Christian club for boys and girls, presented the church an engraved Baptismal bowl. Two carloads of young people attended the spring rally of Camp Calvin on April 27 at the First Christian Reformed Church of Oostburg. Plans for this summer's conference were announced.

Westchester, Ill.: The Presbytery of Wisconsin held its spring meeting at Westminster church recently. The congregation provided a fellowship dinner for the occasion. The Westminster Orthodox Presbyterian Church of Westchester was officially constituted at the close of the Sunday morning service April 15. One elder was ordained, and another is to be ordained shortly. The first celebration of the Lord's Supper was observed April 29.

Schenectady, N. Y.: The choir of Calvary church sang the complete third section of Handel's Messiah at the evening service March 25. A tape recording was made, and from it LP transcriptions are being prepared for members of the congregation.

Middletown, Pa.: The Philadelphia Presbyterial met at Calvary Church on April 26. About 70 ladies attended. Guest speakers were Mrs. Clarence Duff and Mrs. John Davies. A large attendance is expected for the father-son banquet on May 30. Contributions to missions by the church have been almost 40% above the amount suggested in the budget adopted a year ago. The pastor reports that, as of April 27, he had been unable to take advantage of open season on trout.

Los Angeles, Calif.: Two members of Beverly Church, Douglas Holmes and Richard Larson, were taken under care as candidates for the ministry, when the Presbytery of California met at Beverly recently.

Oostburg, Wis.: On March 30 the children of Oostburg Christian school rendered an Easter program in Bethel

church. The annual women's missionary conference of the Presbytery was held at the church April 3. About 150 women attended. Calvary Church of Cedar Grove, Bethel Church, and the two Christian Reformed Churches of the vicinity are planning a preaching mission for May 22-24, with the Rev. J. J. Hiemenga as guest speaker.

Portland, Oreg.: Paul Schrotenboer, representing Westminster Seminary, was guest preacher at First church on April 22. Two adults and two children were received into the church April 8.

Los Angeles, Calif.: The Rev. James Moore was installed as pastor of Westminster Church on April 12. The sermon was preached by the Rev. Edwards E. Elliott of First Church, San Francisco. The Rev. David Calderwood gave the charge to the pastor, and the Rev. Robert Nicholas the charge to the people.

Pastor's Car Stolen During Presbytery

WHILE the Presbytery of California was in session at Beverly Church, Los Angeles, April 11, the car of the Rev. Dwight Poundstone, who was at the meeting of Presbytery, was stolen. Fortunately the car and its contents were recovered by police the next evening. Mr. Poundstone is pastor of Beverly Church.

The Rev. Wilson Albright of Manhattan Beach was elected Moderator of the Presbytery, and the Rev. Herman Peterson clerk. Two questions were referred to the General Assembly. One relates to the subject of Dispensationalism, and the other to the matter of ordaining men as ministers who have already been ordained as elders.

Calvary Church Starts Building Construction

CALVARY Orthodox Presbyterian Church of Glenside has awarded a building contract and actual construction began during the week of April 23. The new building is to be located at the intersection of Willow Grove Avenue and Church Road in Laverock Township, just across the street from Westminster Theological Seminary.

Funds now available, provided

through cash contributions and mortgage bonds, will make it possible to erect and enclose the building, but not to finish the interior. Additional funds, which it is hoped will be received by late summer, will make it possible to render the building usable, and perhaps even to finish it completely, by next winter.

Meanwhile Calvary Church bid farewell to its pastor, the Rev. Eugene Bradford, who occupied the pulpit for the last time on April 29, and who left on May 15 to assume the pastorate of First Christian Reformed Church of Flint, Michigan. The congregation tendered Mr. and Mrs. Bradford its best wishes at a social gathering held the evening of May 7.

At the congregational meeting held April 24, two persons were added to the session. They are Mr. Harry Greiner and Mr. Samuel White. Mr. Edward Woolley was elected a deacon.

NY, NE Presbytery Overtures on ICC

THE Presbytery of New York and New England has adopted an overture to the General Assembly, asking that The Orthodox Presbyterian Church declare it is not a member of that body. The text of the overture follows:

"Whereas the Constitution of the International Council of Christian Churches requires, as a condition of constituent membership, that denominations, etc., 'by official action, approve and accept the preamble and doctrinal statement of the Constitution;' and whereas the preamble of the Constitution declares that 'the times demand the formation of a world-wide agency, for fellowship and cooperation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation;' and whereas this declaration fails to make clear that 'the proclamation and defense of the Gospel' and 'the maintenance of a testimony pure, steadfast and world-wide' to the facts and truths of historic Christianity and to the doctrines of the Protestant Reformation are specifically the functions of the church rather than

of the Council; and whereas this declaration should, in accordance with its terms, be most reasonably interpreted to mean that the Council is 'a world-wide agency' for 'the proclamation and defense of the Gospel' and 'for the maintenance of a testimony pure, steadfast and world-wide;' and whereas this interpretation is supported by the conclusion of the preamble, to wit, that 'the bodies of various nationalities and languages forming this Council, do now establish it as an agency, without compromise or evasion, unreservedly dedicated as a witness to 'the faith once for all delivered unto the saints;' and whereas The Orthodox Presbyterian Church cannot cooperate with non-Reformed Churches in such a specific function as the proclamation and defence of the Gospel and the maintenance of a pure and steadfast testimony to the facts and truths of historic Christianity and the doctrines of the Protestant Reformation; and whereas the International Council of Christian Churches includes in its membership non-Reformed Churches and bodies, be it therefore resolved that this General Assembly declare that The Orthodox Presbyterian Church is not a member of the International Council of Christian Churches."

Volga Church Has Broadcast

BEGINNING on April 22, Calvary Orthodox Presbyterian Church of Volga, S. D. now broadcasts a service each Sunday evening over KWAT, Watertown, S. D. The program is tape-recorded at the Sunday evening service, and broadcast a week later, from 10:15—10:30 p. m.

During the past year Calvary Church received nearly \$12,000 and contributed nearly \$5,000 to benevolence causes.

A missionary rally for the whole family was held at the church on May 11. On May 13 the pastor, the Rev. Arthur Olson, preached the High School Baccalaureate sermon.

Davies

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the joy of knowing that the Holy Spirit watered the seed planted in her heart in personal work and occasional sermons. Finally, she began

coming to the Prayer Circle meetings, and in due time she confessed the Lord Jesus Christ as her Savior.

One day in our meeting we had been studying the Levitical laws and the duties of the High Priest. I asked the ladies what the lesson had meant to them that day. Priscilla told me, with tears streaming down her cheeks: "I felt that the High Priest had a terrible burden put upon him, in making atonement for the sins of all those people; and I felt so sorry for the people because they had to depend upon a human being to make an atonement for their sin, when all I have to do is plead, 'God, be merciful to me, a sinner!'"

I stood with Mac Tousey where his liquor bar used to be in the days when he was running a tavern, before he was born again. He took his first communion in this former tavern of his in the service which marked the beginning of the Old Stockbridge congregation. I was with these people who had come out of a modernist denomination for conscience sake. Mac Tousey had refused to join this denomination, although he had been converted before.

Oh, my friends, it is wonderful to be a helpmeet in a missionary field. We have mountain top experiences such as those who are not on the mission field never experience. We have been working among Indians for sixteen years. I could go on and on giving one experience after another, but space does not permit. We've tried to sow the seed of God's precious Word from highway to hedges but let me tell you, dear readers, "There is yet room!" Room for the Indians as well as for all the other people of the earth. Many highways have as yet been untouched because we are but human, and can drive our bodies just so far.

Friends, God gave His only begotten Son that you and the Indian and I might have life eternal! God has prepared a great feast for us, and I mean every one of you readers as well as those in His Kingdom work, and He has told us to go out into the highways and the hedges "to compel them to come in that my house might be filled." Are you preventing God's kingdom work on the home fields and on the foreign fields? You are if you are withholding from God that which should be used for God's work in your own church and in the mission fields! You are, if you are neglecting to pray

for your pastor and for the missionaries who are working to spread the Gospel! You are, if you are neglecting to go out in God's work wherever God has placed you!

Yes, dear readers, "Yet there is room," and since there is room, there is yet work that must be done! Christians, wake up and do it!

Kuiper

(Continued from p. 91)

the Public Worship of God of The Orthodox Presbyterian Church.) There is room in the Christian church only for perfectionists, not in the sense that they lay claim to perfection, but in the sense that they strive with might and main for perfection and are dissatisfied with anything short of perfection.

Sometimes one hears the fear expressed that, if the requirements for church-membership are made so stringent, few, if any, will dare to unite with the church. The Bible gives a most pointed reply to that objection.

The fifth chapter of the Acts of the Apostles relates the tragic story of

Ananias and Sapphira. They were church-members and nominal Christians, but their lives belied their profession. They pretended to be more pious than they were. In so doing they lied to the Holy Ghost. By way of punishment both of them dropped down dead. Small wonder that we are told: "Great fear came upon all the church and upon as many as heard these things . . . And of the rest durst no man join himself to them" (vss. 11, 13). But then comes a great surprise. In the very next verse Luke says: "And believers were the more added to the Lord, multitudes both of men and women."

Here was an exclusive church. According to human calculation its prospects for growth were nil. But through the divine working its prospects proved excellent. It grew as never before.

The growth of His church is God's concern. He will bless the church that is as exclusive as He requires in His Word. He will add to its membership. And only additions made by God are additions at all. Man-made additions are always subtractions from the glory of the church.

around their chief and he points out the positions for them to take. They take these positions. As they are doing so Asa Hamed appears.

Asa—(to the chief) How are you?

Chief—Praise God I am well. How are you?

Asa—Praise be to God I am well. I heard that you were coming here so I followed you to tell you that these missionaries are good people. Please do not trouble them. They have come to our country to teach the "God matters." They are our friends.

Chief—We want money.

Shifto 1—We want guns.

Shifto 2—We want the supplies.

Asa—They have no guns. They have only a little money and a few supplies.

Chief—They have just come from Massawa. Surely they have not come to this troubled town without money and guns.

Shifto 1—Ah, sure they have arms. We want arms. Who would travel the lonely road from Massawa to Irafalo without arms.

Shifto 2—And they surely have money with them. We will go in and get it.

Chief—Come. We will go.

Asa—(Gently blocks the way) Do not trouble these good people, sir. Think of the mother and the three little children.

Chief—But we must have the arms.

Asa—(More forceful and beside himself) But I tell you that they have no arms. These are people of peace. They do not fight. They do not buy. They do not sell. Their business is to teach the "God matters." They have many books which they are always studying so that they may teach the God matters.

Chief—(To his band) Stand back! Search him! Take everything. (Shifto 1 searches him while the others stand guard. To Asa Hamed) Go into the house. Bring out the American teacher and much money.

Asa—(Enters living room looking troubled). Ah! Mr. Mahaffy, there is trouble.

Mr. M.—(rising) Trouble? What trouble is there?

Asa—When I went home this afternoon I heard that the shifto were coming here to your house. I watched, and when they started this way I followed them. I arrived just in time to prevent them from breaking into your house.

The Coming of the Shifto

A Missionary Drama for Young People

Characters: *Rev. and Mrs. Mahaffy; Asa Hamad, their cook who lives in the village of Irafalo. Nine armed shifto (bandits).*

Time: *about one week after Christmas 1950.*

Place: *the living room of the Mahaffy home in Irafalo, Eritrea.*

Setting: *Late evening. Mr. Mahaffy is seated at table, upon which are papers and books, and a bright petromax lamp. Mrs. Mahaffy enters.*

Mr. M.—(Relaxing from his study) —Well, it is good to be back in Irafalo. The Saho people have already begun to come down, too. Some of them are planting their spring crops and the grass is green for grazing. May the Lord give us a good season for planting His word also.

Mrs. M.—Yes, it is good. It is good, too, to be off the road. It was interesting to travel with the military convoy from Ghinda to Massawa, but the 60 miles from Massawa to here, (sits and sighs) well, that was some journey. I will long remember the tales of shifto

we heard on the way.

Mr. M.—I am sure that they were not just tales. It seems that the country side is filled with the bandits. There was an Italian and a native boy killed and a native boy wounded. But there has been nothing like that here. Only plundering and stealing.

Mrs. M.—It is a comfort to think how God has kept us all the years and we know that He will keep us now. I think that they will not harm a poor missionary couple and their three children. (Pauses) Asa Hamed has gone. The children are asleep. Let us get to our Dankali lessons. (Rises). Next year there will not be so much time. John will be in kindergarten and with teaching him I will be busy. My how he grows. (Meditatively)

They sit down and begin to study, completely unaware of all that is taking place outside. Band of armed men enter while Mrs. M. is speaking. Their activities are staged on the floor level below the platform where the Mahaffys are seated. The bandits form a huddle

Mr. M.—You have put your life in great danger for us. We do thank you. And are they outside now?

Mrs. M.—(*Breaks in excitedly*) Yes Asa. Thank you.—B-U-T what must we do?

Asa.—They have said I must bring out the teacher and much money.

Mr. M.—(*slowly and troubled*) I haven't much money. I will see what I can find to take out.

Searches. Gets money. The two go out. The guards rush forward and cover them with their guns. They step back as he exchanges greetings with each shifta.

Chief—(*shakes hands with Mr. M. and says.*) Have you spent the evening well?

Mr. M.—Praise God, well. How have you spent the evening?

Chief—Praise be to God, well. How are you?

Mr. M.—Praise be to God, I am well. How are you?

Chief—Praise God, I am well. How are your wife and children.

Mr. M.—Praise God. They are well. (*Turns to Shifta 1 and shakes his hand.*) How are you?

Shifta 1—Praise be to God I am well. How are you?

Mr. M.—Praise God I am well.

Mr. M. *Shakes hands with all the shifta greeting them in less formality than he did the chief and similar to the greeting given Shifta 1. The shifta then step back and take their positions. Some at a distance to guard. Two take a position near to Mr. Mahaffy and keep guns pointed at him. Chief attended by Shifta 1 has gun on shoulder and hand on pistol as they talk to Mr. Mahaffy.*

Chief—Go into the house and bring us L15. If you do not bring it we will enter your house and clear out everything. We will burn your car. And the next time you go to Massawa bring us a large sum.

Mr. M.—(*meeekly*) I haven't L15 in my house. But I will see what I can find.

Mrs. M.—(*to herself*) I will put out this bright light. If they do come inside they will not be able to see so well.

She puts out the light. The shifta think that it indicates mischief. They draw their guns and run toward the house.

Chief—(*yells*) They are going to fire.

Shifta 1—They have guns.

Asa.—They have no guns. I tell you they are not going to fire.

Mr. M.—Truly we have no guns.

Chief—Bring money then. (*Pokes gun in Mr. M's. chest as a warning.*)

Mr. M. and Asa. *continue on their way into the house.*

Mr. M.—(*To Mrs. M.*) We must have more money. They are demanding L15.

Mrs. M.—L15. We haven't L15. And we must keep back enough to get us away from here if necessary.

Asa.—(*Takes money to chief.*) Praise be to God, here is the money.

Chief—(*Counts it.*) Ah! O-n-l-y L5.

Shifta 1—That is not enough. Bring more or we will burn the house.

Shifta 2—We will burn the house and family.

Shifta 3—We will kill him if you do not bring more money.

Chief—We want more money. Do you hear?

Asa.—I tell you there is no more money.

Shifta 2—We want his money. We will kill him and take it.

Asa.—You will first kill me. As long as I am alive I will protect him.

Chief—(*Softens a bit.*) We will not kill you. But you must tell the American that he must bring us more money the next time he goes to Massawa to get mail and supplies. Take my "salaams" to the teacher. Say to him, May God reward you. Sleep well. Spend the night well. Praise be to God. (*To the band*) We will go now.

American Council Resolutions

A NUMBER of resolutions were adopted by the American Council of Christian Churches in its semi-annual meeting in Nashville, April 25-29. Among them were the following:

A formal request to the National Broadcasting Company that it get rid of Dr. Ralph W. Sockman, who has served during a number of years as pastor of its National Radio Pulpit. Specific grounds for the request were that Sockman is admittedly a liberal in theology, that he has been affiliated with socialistic or communistic front organizations, and that his ministry has not been productive of positive results.

A request that the Religious Ad-



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visory Committee, established by the government to assist the Civil Defense Administration be abolished. It is not the business of the government to set up a committee concerned with the spiritual guidance of the American people, even as an adjunct of civil defense.

A call for evangelism—"In the view of this council the church is the true scriptural agency for evangelism. We therefore strongly urge the churches of our constituent bodies to emphasize anew the evangelistic presentation of the gospel both at home and abroad in missionary outreach. . . . We therefore further stress that our churches and pastors do all in their power to conserve the results of evangelism by directing converts definitely and uncompromisingly to churches which are pure in doctrine and separated in fellowship, free from the compromise with apostasy and apostate associations as represented by the National Council and World Council of Churches."

A declaration that the issues between the ACCC and the National Association of Evangelicals are of such basic character that cooperation is not possible.

A denunciation of the American Bible Society for participating in the National Council.

A warning against the United Nations Bill of Human Rights, especially because of its implied peril to religious liberty.

A declaration against socialized medicine.

A demand that Samuel McCrea Cavert, General Secretary of the National Council, publish in its official

Remember — Back - to - God Hour Rally, Friday evening, May 18, at 8 p. m. In the New Century Club, 124 South Twelfth Street, Philadelphia. The Rev. Peter Eldersveld will speak.

Assembly Notes

Although all sessions of the General Assembly of The Orthodox Presbyterian Church, which begins on Thursday, May 24, at Westminster Seminary, are open to the public, two meetings for the public will be held.

There will be a worship service, including the observance of the Lord's Supper, on Thursday morning, May 24, at 11 a. m. Members of The Orthodox Presbyterian Church in the Philadelphia area, and all who can come, are urged to attend.

On Friday evening, May 25, at 8 p. m. there will be a meeting especially for the public, with speakers representing the missionary and education work of the denomination. Keep this date open, and come if you can.

paper his letter acknowledging that McIntire's deposition from the Ministry in the Presbyterian Church in the U.S.A. was due to "policy" and "administration" and not immoral conduct. References to the attempted deposition, with silence about the cause, have apparently led to completely unfounded suggestions concerning the nature of the case, which had to do solely with McIntire's refusal to get off the Independent Board for Presbyterian Foreign Missions, despite the order by the Presbyterian Church U.S.A. that he do so.

Hamilton Preaches In Korea

THE Rev. Floyd E. Hamilton, Orthodox Presbyterian minister now a missionary in Korea under the Independent Board, reports in recent letters that he has been ministering in prisoner of war camps, as well as by way of a loud speaker at his home. Assisted by the Rev. Mr. Oh of the Higher Bible School, and others, he visited one camp where some five thousand gathered to listen, and a large number asked for tracts.

No More Relief By APO

WORD has been received that the sending of relief packages to Korea by APO to Mr. Hamilton, Mr. Chisholm or others, should be dis-

continued. We have word that most of the packages sent by Immanuel Church of West Collingswood were received. But apparently the postal authorities have cracked down on this procedure. Both Mr. Chisholm and Mr. Hamilton have asked that no more relief packages be sent to them by APO. Personal packages and correspondence may of course go through the APO address. We have no information at present about the sending of relief packages to Korea, except to try the regular mails addressing to Korea Theological Seminary, Pusan, Korea. Packages so sent should be clearly marked, Relief Package, and the contents should be only used clothing etc., which will be clearly exempt from duty.

New Publications

VANKAMPEN has published a book entitled "Park Street Prophet, the story of Harold Ockenga," written by Harold Lindsell. Dr. Ockenga, who was a student at Princeton when Westminster Seminary was founded and who came to Westminster for his final seminary year 1929-30, has recently received notice for a successful missionary conference at Park Street Church, during the eight days of which over \$160,000 was taken in for that church's missionary program. This book undertakes to tell the life story of Ockenga. \$2.25.

Baker has published a reprint of F. B. Meyer's "The Way Into the Holiest," an exposition of the epistle to the Hebrews by the prominent former pastor of Christ Church, London. \$2.50.

"Go Quickly and Tell" is the title

of the book of sermons which Walter A. Maier preached over the Lutheran Hour radio program during the spring of 1948, and which has now been published by Concordia. \$3.00.

Professor William Hendricksen of Calvin Seminary has prepared and published a little book entitled "Lectures on the Last Things," published by Baker. There are three lectures, giving the author's explanation of Matth. 24: 1-31, I Thessa. 4: 13-18, and Revelation 15: 1-4.

These books may be ordered through The Presbyterian Guardian Book Service, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

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