

# *The Presbyterian*

## **GUARDIAN**

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# Letters from Aunt Polly

Aboard the *California Bear*

Dear Young Friends:

Under the soft blue sky of summer we sailed along on a rippling ocean of dark blue. As we drew nearer Midway the whitish-grey sea gulls that matched the clouds in the sky became fewer, and the big brown gooney birds greater in number. Day and night they circled round and round our ship, so close that we could almost touch their large eagle-like bodies. There have never been native people living on Midway. It is the home of millions of birds of several unusual kinds. Of these the gooney is the most unusual. He has never been found living in any other place. Once some of them were taken to San Francisco, but they returned to their home island faster than a speedy ship. We were looking forward to seeing the gooney birds at home!

Although the air at sea is very clean your clothes do soil. Because this ship is making such a slow and long journey, they have provided a washing-machine, soap, iron and ironing-board for us to use. We did our first wash so that we would be clean and ready to go ashore at Midway. "Mack," who makes our beds and cleans our cabins each day, arranged a turn for us to use the washer. It is very damp at sea so we hung our laundry in the passenger deck shaft. The heat from the great boilers below dries the clothes as it rises to the ventilators in the top of the ship.

In the passageway near the lounge is a large map of the Pacific Ocean. Each day the miles we have covered are marked on it. It showed that we would arrive at Midway on June 15. On that day after lunch we took our deck chairs and books and went to the flying bridge—the very top of the vessel—to see the first glimpse of land. When you haven't seen anything but water and more water for eight days, seeing land is a big event. Very soon some huge towers appeared ahead, a bit later tree tops, and

next a rim of sandy white shore. A pair of dolphins about five feet long swam alongside the *Bear*. They kept the same speed as we did, and from time to time would leap out of the water. It looked as if they were having fun, but when our ship turned toward harbor they descended very quickly and we saw them no more.

Midway is really two rather small islands of white coral sand within a great circular strand of white coral. This coral strand forms an almost enclosed breakwater about the islands. That day as we looked upon it from the flying deck the waters around it were like a color chart of the sea. Near the islands and the strand it had a milky greenish color from the white sand that shone through. As the water got deeper it changed in color to pale green, aqua, dark green, steel and then navy blue. Beautiful white fairy terns glided gently above those lovely waters surrounding the white land. We said, "God has made all things beautiful in His own time." And our hearts leaped up to praise Him, the Master Artist, wielding His brush to give us that scene for that day.

Our government has a naval supply depot on Midway. The only people living there are Americans who take care of it. The *California Bear* brought food for them, and other supplies. On our main deck were four large refrigerators called reefers. In them were 38 tons of meats, tons of frozen and fresh vegetables. A big truck drove on the pier alongside our ship. In minutes a large crane lifted the first reefer over the side and placed it gently upon the truck carrier. It and the other three in turn were emptied into refrigerator plants on shore, and the reefers were put in their former places on deck to start the roundabout journey back to the States.

A ten-minute walk took us to the post office in the center of the naval base town. All the way there we saw the nests of the gooney birds, on the beach, on the lawns, everywhere.

*Here is another letter from Mrs. Gaffin written while she and the Rev. Richard B. Gaffin were sailing toward Taiwan (Formosa). Although the letters are addressed to young friends, the first person to tell the editor how much he enjoyed the first letter was a grandfather! We hope many of our readers are young in heart.*

There were at least 20 nests on the post office lawn. Each nest had one big fuzzy brown baby in it. These big baby gooney birds were hatched last February. They are now as large as their beautiful white-breasted mothers, but they will stay there in the nest, and have their mothers bring them fish from the sea, which they will eat and eat until August. In August they will fly away. Where they go no one knows, but it is known that after four years they will come back to lay one egg and hatch one baby. In the evening we waded in the sea and saw many schools of small fish, so many, many fish that they made the green water look dark grey. That is where the gooney, the terns, and many other birds get their food.

The next morning we went to see the Protestant chaplain. He was holding his Vacation Bible School in the school building on the base. We were pleased to see a large group of boys and girls attending, and to hear of the Bible lessons they were learning. We thought of how you too were probably in Bible School learning of God and His wonderful works. As we walked along we passed under a tree. On a limb was a family of six pure white terns. The parents were giving lessons in flying! Mr. Gaffin reached up to touch them, but they just fluttered their graceful pointed wings and tails, and settled again to their flying-lesson, showing no fear.

As I write we are getting nearer to Yokohama, Japan, and in my next letter I shall try to tell you something of that country where we have some missionaries at work. Do you know their names? Meanwhile, you will remember to pray for us and for all the missionaries, won't you? Again Mr. Gaffin and I send you our love.

Sincerely,

Your Aunt Polly

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# Where Are We Going ?

By EDWARD J. YOUNG

## CONCLUSION

In a previous article we sought to point out that the choice which lay before us was not necessarily that of the New Evangelicalism or Fundamentalism. If that choice were truly imperative, we for our part would unhesitatingly wish to go with the fundamentalists. There is, however, a better way, that of allegiance and devotion to the whole counsel of God laid down in His Word. Our church has a creed, a doctrinal statement, known as the Westminster Confession of Faith. That Confession is a succinct statement of the system of doctrine which is found in the Bible; it clearly summarizes the teaching of Scripture. For that reason, it is an extremely important document.

### A Day of Doctrinal Indifference

Inasmuch as it follows the Bible, the Confession exalts the grace of God in the salvation of man. And there is the message of our church for today. Man is a fallen creature; he can do nothing to save himself; only God's grace can deliver him from the guilt and power of his sin. That is the message which a man needs to hear if he would be saved. And that message is given to us in the Bible.

Of supreme importance, then, is the Bible. At the present day others are minimizing its importance and significance, but we must not take part in their deeds. First and foremost, we must point men to the Scripture, infallible as the Word of the living God, and command men in the Name of Christ, to heed what the Scripture says. While others may toy with mysticism or with novel approaches to the Bible, we must not do so. The Bible is the foundation of our message.

If the Bible is the foundation of our message, the wondrous plan of God in saving sinners is our message. In the fullest sense we would preach Jesus Christ and Him crucified. We cannot agree with those who think that there is some latent power in

man which can contribute toward his salvation. Rather, with the prophet of old, we would constantly and earnestly proclaim, "Cease ye from man, for breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:22).

### Christian Parents

In what way however, can we proclaim the message of sovereign, unmerited grace? Of course each member of the church must be more dedicated, more willing to sacrifice, more devoted to Scripture study and prayer, more faithful in all the duties and responsibilities that are his. That goes without saying, and yet we forget so easily the duties that are ours. There are two points in particular, which in the present writer's opinion, are of supreme importance for the future of the Orthodox Presbyterian Church. One of these has to do with the responsibilities of Christian parents. What the second generation of Orthodox Presbyterians will be like depends in large measure, humanly speaking, on the parents in the church today.

At the baptism of our children we took solemn vows. How faithful have we been in the discharge of these vows? We must teach our children the Bible, and the Catechism; and we must provide them with a truly Christian atmosphere in the home. We must also teach them what the Orthodox Presbyterian Church is, how it came into being and what it stands for. If we cannot do this, are we faithfully showing our children how they can take their stand as Christians in the world today? If they grow up thinking that church membership is comparatively unimportant, will not the responsibility largely be ours?

In this connection there is a grave danger that we shall misuse the Christian School. The Christian School is a fine institution, and when rightly

used, may be greatly blessed of God, and productive of much good. It goes without saying, that all education must be based upon Christian principles, else it is not truly education. When, however, we assume that the Christian School is to take the place of the home, we are misusing both the home and the school. If we, as parents, neglect the proper instruction of our children on the ground that they will receive that instruction in the Christian School, we shall be sadly disappointed and disillusioned. We as parents cannot shirk our duty. Suppose, however, that we feel we do not know enough about the Bible to teach our children. If we do so feel, the situation can easily be remedied. With just a little effort one can teach himself and bring himself to the point where he can teach his children. And the more one reads, the more he feels himself at home in such matters. A minister is always willing to advise methods and procedures for educating the young. It is sometimes said that the school teacher has far more influence on the child than does the parent. This, however, need not be the case. If the parent earnestly seeks to teach his child, and sets an example for that child to follow, his influence will truly be effective. The principal reason why our children sometimes leave the church and forget what they have been taught is that parents are willing to give their children almost everything except time. Parents who take the time to teach their children and to set for those children the example of a truly godly home may expect the blessing of the Lord upon their labors.

### Our Church

The second point which we wish to mention concerns the future of the denomination itself. What does the future hold for the Orthodox Presbyterian Church? That question, of course, no man can answer. Will our church ever continue to place love for the truth above all else? We have recently had our annual General Assembly. Before that Assembly there was a doctrinal matter, but the Assembly did not face the matter. It simply postponed consideration of the

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***"Our church has a creed, a doctrinal statement, known as the Westminster Confession of Faith. . . . It clearly summarizes the teaching of Scripture."***

question. One thing may certainly be said about this past Assembly. It was not characterized by zeal earnestly to contend for the faith. A doctrinal issue was before us, and we did not face that issue.

In defense of the action of the Assembly, it may be argued that some men do not yet (even after years) realize the seriousness of the issue that is before us. When all is said and done that issue is simply the question of whether the Bible is in itself a sufficient revelation from God. Do we or do we not believe in the sufficiency of Holy Scripture? If we waver in giving a clear-cut answer to that question, we shall soon cease to be the Orthodox Presbyterian Church. Certainly one duty falls upon every commissioner to the next Assembly. He must study carefully the Report of the Committee on the doctrines and practices of Peniel. There can no longer be any excuse for a man to be ignorant and unaware of the subtle danger, both to the peace and purity of the church, which the Peniel movement offers.

### The Sufficiency of Scripture

There are two ways of denying the sufficiency of Scripture. One is openly and clearly to deny that Scripture is sufficient and to teach that man needs something in addition to help him know the will of God. That is what Rome does. The other is more subtle; it is simply in practice to act as though the Scripture were not sufficient. This is what, to judge from the papers which it has sent out recently, the Peniel movement does. We pray that at the next Assembly the church may take a firm stand, making it clear in no uncertain terms that she does not approve of any position which even unintentionally obscures the sufficiency of the Bible. We pray too that the adherents of Peniel will themselves come to see the seriousness of constantly employing loose and careless language when speaking of the Bible and the guidance of the Spirit.

What the future holds, we cannot say. A sad day, we believe, has come upon our Church. Let us pray that God will give to us all a love of truth above everything else. If, in God's strange providence, the Orthodox Presbyterian Church should become just another church, may there at least be those who will raise their

voices in defense of the truth. Perhaps the time has at last come when we who love the Orthodox Presbyterian Church must seriously ask, "Where are we going?"

*This is the fourth and final article of a brief series in which Dr. Young has been seeking to answer the query, "Where are we going?"—with particular reference to the Orthodox Presbyterian Church.*

## Reflections on Ecumenicity

By RALPH E. CLOUGH

*Originally prepared as part of a weekly series for a local paper under the heading "The Bible for Our Times," these particular topics logically group together under the title above. Related to brief biblical texts, they will help answer some of your questions or those of your friends on the subjects of church union, the reason for divisions, and the nature of true unity. The author is pastor of the Calvary Orthodox Presbyterian Church, Bridgeton, N. J.*

**"Can two walk together, except they be agreed?" (Amos 3:3).**

Preachers like to use big words sometimes. A word currently in favor is "ecumenicity." It is a perfectly good word even if it is a little hard to say. It refers to the blessed biblical truth of the unity of the church. God's children are in a family, the family of God, and they share in a divine fellowship that is known as the communion of the saints.

It is certain that the Bible teaches that there should be unity among believers. Our Lord in His remarkable high priestly prayer makes very clear His feelings in this matter when He prays for His own "that they all may be one, as thou Father, art in me, and I in thee" (John 17:21). If Jesus Christ desires that there should be a oneness of purpose among His people, certainly His followers should have the same aim.

The present upswing in the ecumenical movement is hailed by many as an important mark of a religious

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

—Jeremiah 9: 23-24

revival in our day. It is felt that this is in accord with the spirit of Christ. Anything, on the other hand, that savors of division or disunity is regarded with suspicion by the modern religious mind.

The general character of the church union boom of our times, however, compels us to sound a note of caution. As our verse suggests, any who combine in intimate communion must of necessity be in agreement. It is the very nature of a successful union that those who take part in it must have common convictions and purposes. This is such an obvious truth that it should hardly need to be mentioned.

In the light of this basic principle it is not too much to say that today's ecumenical movement is doomed to failure if it does not have as its adherents those who are really "one in hope and doctrine, one in charity."

**"One Lord, one faith, one baptism" (Eph. 4:5).**

There has been a renewed interest in our time in the Bible's teaching on the common bond that ties together the children of God into a united body. Our text tells us something of what that remarkable binding force is.

"One Lord." "Hear, O Israel: The Lord is our God is one Lord" (Deut. 6:4). It is nothing short of amazing that this ancient watchword of God's people did not in the least prevent the early Christian church, which consisted largely of Jews, from ascribing to Jesus Christ the same worship that they gave to God. For they under-

stood, and rightly, that this Jesus was God. (See Acts 2:32-36.)

Not only is Jesus God, but He is the promised Messiah whom God the Father appointed to redeem His people from their sins (Gal. 1:4).

"One faith." The "faith" of the church, recognizing the uniqueness of Christ's person and work, has consisted chiefly in a willing acceptance of all He is and has done. It has been the glory of the church throughout its history to confess that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us . . . being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:8, 9).

"One baptism." All who believe these cardinal doctrines of the church give evidence of being united by God's Holy Spirit into a divine fellowship, the church which is Christ's body.

This is ecumenicity indeed. Any attempt to force divided Christendom into a mold that minimizes or denies these truths which are the hallmarks of historic Christianity may be a kind of "getting together." But it will never be the fulfillment of Christ's prayer to His heavenly Father that His disciples "may be one as we are one" (John 17:22).

**"I pray . . . that they all may be one" (John 17:21).**

**W**hy are there so many churches? Why don't the churches get together? Why can't there be one big church? These are questions that have been asked many times. And it is probably true that they have been asked more often recently than ever before.

It is also likely that the church has felt the pressure of such questions today more than it has heretofore. Judging from the concerted effort that is being made to forget religious differences in favor of "getting together," it would seem that many church people are not opposed to the idea, to say the least. It is claimed that God and His Son never intended that the church should be split into countless pieces. In fact, we are constantly reminded that Jesus prayed for His people that they might "be one."

It is indeed true that the Lord desires that there should be unity among His followers. Why, then, is there so

much disunity in the church? The answer to this question may take several forms, but if we church people will be frank with ourselves, there is really only one answer.

Whenever and wherever the "mind of Christ" has lost control of the hearts of Christians, there has been friction. When the truths of God as found in the Scriptures have been displaced by the dogmas and ideas of men, the peace and unity of the church has been disrupted. Disobedience to God's law—sin—must ever give rise to bitter dissension and a multiplying of churches.

The desire of God's people to grow together in unity, as represented both inside and outside the recognized lines of the ecumenical movement of our day, will be achieved only as our spirits submit to the rule of Christ's Spirit. Conformity to God's will—and that alone—brings with it uniformity among His people.

**"Where two or three are gathered together in my Name, there am I in the midst of them" (Matt. 18:20).**

**J**esus Christ had only a handful of unpretentious disciples—as it were just "two or three." Yet, the mark they left on the world will never be erased. Our verse today tells why they possessed such remarkable power.

Please note very carefully what our text says. It does not say, "Where two or three are gathered, there am I in the midst." The significant words, "in my Name," are at the very heart of the declaration of Christ. If we miss them, we miss His promised blessing.

The Old Testament church met in the Name of Jehovah. "Holy and reverend is his Name." (Ps. 111:9). The New Testament church meets in Jesus' Name. It thereby acknowledges in Him an honor and glory equal with God the Father.

In this lay the secret of the close communion and world-wide witness of the early Christian church. A vertical relationship to God's Son effected a horizontal union among His disciples that has been the envy of the church ever since. It also prompted a zeal in service that gave to that tiny band a value that cannot be calculated in terms of size.

Gathered in Jesus' Name. Such a meeting brings with it the promise of

His divine presence, His almighty power, and His abiding peace.

**"Who are my brethren?" (Matt. 12:48).**

**J**esus believed in brotherhood. "Why, of course," you say, "it is only natural that He would." There are numerous ways, however, in which men hold to this idea of brotherhood. We do well to examine the kind of brotherhood in which Jesus believed.

Perhaps the clearest words He spoke on the subject are found in Matthew 12:47-50. After asking, "Who are my brothers?" He replied, "Whosoever shall do the will of my Father who is in heaven." That statement gives rise to the question, What is God's will? And our Lord has given a plain answer to that significant question, too.

Some men once asked Him, "What shall we do, that we might work the works of God?" To which Jesus responded: "This is the work of God, that ye believe on Him whom He hath sent!" (John 6:29). In other words, Jesus pointed out that the most important thing we must do if we would do God's will is to believe in Him, Jesus Christ, as the God-appointed Messiah, the Savior of the world. And it was on such belief that He founded the church.

This is a tremendous truth. It doesn't quite fit in with the popular ideas of our time concerning brotherhood. It is by no means a "live and let live" policy. It is directly opposed to that spirit which says that every man's faith is true for himself, and if he will but follow the dictates of his conscience with sincerity and purpose, God cannot but approve his efforts.

Running counter to such thinking, Jesus claimed, "No man cometh unto (God) the Father but by me" (John 14:6). The brotherhood of which He spoke was explicitly related to Him. Divine brotherhood—the only kind that matters when all is said and done—must begin with Jesus Christ, then, or it is doomed to failure.

John the Apostle speaks of this divine fellowship and of the way we may enter into it when he says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15).

The Rev. John J. de Waard died in his sleep in Ottawa, Ontario early on Sunday morning, August 9, 1959. He had gone there by bus on Saturday from his home in Rochester, N. Y. He lodged at the home of a member of the Christian Reformed Church, and it was reported that he seemed to be quite well when he retired. His body was discovered in bed.

Funeral services were held in the Memorial Orthodox Presbyterian Church of Rochester, from whose pastorate he had retired at the first of the present year. The Rev. George J. Willis, pastor of Memorial Church, was in charge of the service. Participating were the Rev. John P. Galbraith, representing the missions committees of the denomination, on which Mr. de Waard had served; the Rev. John P. Clelland, representing the Board of trustees of Westminster Theological Seminary, of which board Mr. de Waard was vice-president; and the Rev. Professor C. Van Til, who represented the faculty of the Seminary.

Mr. de Waard, a charter minister of the Presbyterian Church of America (now the Orthodox Presbyterian Church), had served two pastorates during the thirty-three years of his ministry: first in Cedar Grove, Wisconsin and then in Rochester, New York. His death came in his sixty-seventh year. He is survived by his wife and six children, the youngest of whom is sixteen.

The following address was given at the funeral service by his close personal friend, Dr. C. Van Til.

#### Address at the Funeral

Dear Friends:

Will you listen with me to the words of the Apostle Paul: "For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

When we are called upon to commit unto the Lord the remains of one of his servants the last thing that we would do is to engage in eulogies. Only Jesus Christ, as Saviour, deserves to be praised. He only could say without qualification: Be ye followers of me. Paul, the Apostle, also said: "Be ye followers of me," but

## John J. de Waard Dies Suddenly

he added "as I also am of Christ."

And in the letter to Timothy from which my text is taken Paul urges his "son Timothy" to "endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory."

Paul had preached Jesus Christ and him crucified, Jesus and the resurrection. Together with the other apostles he had cast in his lot with Jesus Christ who said: I am the Way, the Truth and the Life.

#### Opposition

But when Paul preached opposition broke loose; opposition of Jews, opposition of Gentiles and back of all the opposition of men, the opposition of Satan.

Did Paul never fear? Oh yes, he did. But a heavenly vision was given him when he was about to enter Corinth and in this vision the Lord said to him: "Be not afraid, Paul, but speak for I have much people in this city." And now as he, toward the end of his days, looks over his life and labors he speaks with joy and exultation, not of the past as past, but of the past with its fruit for the future.

All his life and all his labors Paul has committed to the name of Jesus. Was the world about to swallow up his effort at the end of his life as the desert swallows up a bucket of water? Not at all! His Saviour had told his followers: Fear not, I have overcome the world. It is the will of the Father to give unto you the kingdom. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Is Paul afraid that Jesus cannot fulfill these promises to his followers? No, he is not. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," he writes.

On what did such positive assurance rest? Was there any partial ful-

fillment of these promises of Christ? Could he prove by reason beyond the word of Christ himself that all power had been given unto him? No, in the last analysis, Paul listened to the words of the self-identifying Christ as the Way, the Truth and the Life. Yes, Paul did show that the wisdom of the world has been made foolishness with God. But he did even this because he knew that if Christ could not be believed then no man can be believed and life is vain.

With what unspeakable joy, as well as dread, did Paul, that great servant of Christ, hear the voice of that Christ: "Saul, Saul, why persecutest thou me?" Since that heavenly vision appeared to him one holy passion filled his frame. From persecuting the followers of Jesus he turned into the most intrepid preacher of that Name by which alone men must be saved.

When, therefore, he said: "Be ye followers of me, as also I am of Christ" he wanted his followers to be as certain as was he that in committing themselves and their labors unto him they would receive their reward by his grace.

#### Following Paul Who Followed Christ

In similar fashion and, as it were afar off, I can hear our departed brother speak. Scarcely can we hear him say, even in imagination: "Be ye followers of me," except he would add loudly, "even as I am of Christ." But his life and labors, he did commit unto Christ and with simple trust and childlike faith he clung to Jesus as his Saviour from sin. The joy of simple faith was his portion.

#### To Cedar Grove

With high determination to know nothing save Christ and him crucified he entered the ministry of the Presbyterian Church of the United States of America at Cedar Grove, Wisconsin, in 1925. But in that church modernism had gained the ascendancy. A false Christ was being proclaimed in the church. The biblical truth that Jesus Christ as Son of God and Son of Man died on the cross to bear the wrath of God for his own, that they might not be cast into outer darkness but come into his blessed presence,

was laughed out of court in this church. And those who protested against the preaching of this false Christ were being silenced in the church. De Waard was one of those who protested and whose voice of protest the authorities in the church sought to silence. The Presbytery of Wisconsin voted to dissolve the pastoral relation between himself and his church. Then when he entered a complaint to the Presbytery about this matter his complaint was summarily dismissed. (This was in November 1935; THE PRESBYTERIAN GUARDIAN December 2, 1935.)

### The Whole Church

But de Waard's fight in the Presbytery of Wisconsin was a part of a struggle in the church as a whole. A "momentous decision" had to be made at the Syracuse General Assembly in 1936.

At that Assembly the "great betrayal" took place. Here the authority of the church was placed above the authority of the Bible. And "the most important non-judicial case" at this Assembly "was that of the Rev. J. J. de Waard of Cedar Grove, whose pastoral relations had been dissolved by the Presbytery of Milwaukee when he refused to promise *not to criticize the official boards*" (From a report of the Assembly by H. McAllister Griffiths; see THE PRESBYTERIAN GUARDIAN June 22, 1936). Said Dr. J. Gresham Machen: "We look with sadness upon the tragedy of a church that has dethroned the Lord Jesus Christ as its King and head" (*Ibid*).

But Christ must be preached. Said Mr. de Waard: "In Cedar Grove, where it has been my privilege to preach the gospel for eleven years, we have moved to higher ground" (THE PRESBYTERIAN GUARDIAN December 12, 1936). Yes, the new church in Cedar Grove did stand on higher ground physically. But what the preacher primarily meant was that he was now free to preach the grand particularities of the gospel, the whole counsel of God. With deep sympathy and sadness of heart for those who stayed behind, misguided by church authorities as they were, did the pastor join his flock in the building of the church "on higher ground" both physically and spiritually. "The task before us is more difficult than that which the Lord has thus far done

through us. We will have to educate our people in the specific doctrines of the Reformed Faith, beginning with our children."

By the "grand particularities of the gospel" he meant the truth of God's sovereign grace and power to bring unto salvation those whom he would.

The new church at Cedar Grove was dedicated on January 20, 1937, (Cf. THE PRESBYTERIAN GUARDIAN February 13, 1937). The new program of preaching and teaching the Christ of the gospel was, again, a part of the program of the church as a whole.

### The Presbyterian Church of America

Was it all to be easy now? Was there to be no further struggle? Far from it. At the third General Assembly of the new church, *The Presbyterian Church of America*, it appeared most clearly that some in the church had not the courage of their conviction with respect to the preaching of the whole counsel of God. There were those who wished to place the "American Presbyterian tradition" on a par with Scripture. And Dr. Machen had on January 1, 1937, passed to his home above.

It was then that others, not blind followers of Machen, but those who with him wanted to preach the Christ of the Word alone, took the lead and under their guidance the church went forward.

As moderator of that 1937 Assembly, de Waard was among the foremost of these men. On his return homeward he compared the work of the church to that of the children of Israel as they were confronted with the Red Sea on their passageway to the promised land. "Speak unto the children of Israel that they go forward." "To go forward is the Lord's command but there are different excuses for disobedience to it" (THE PRESBYTERIAN GUARDIAN September 1937). "We have come a long way. It would not be surprising if some were tempted now to discontinue moving forward. We are not yet in the land of rest and will not be for a long time" (*Ibid*).

### Cedar Grove and Rochester

It was with that resolute purpose to go forward that our brother spent the rest of his days in the two con-

gregations that he served — Cedar Grove and Rochester Memorial.

### Westminster Seminary

For many years de Waard was the vice-president of the board of trustees of Westminster Theological Seminary. The importance of training young men for the ministry he ever kept in view. In his student days at Princeton Seminary he greatly admired Dr. Geerhardus Vos as well as others of the teachers there. Students must learn many things, but above all else they must learn to find the meaning of Scripture as the infallible Word of God. With that ideal in mind he worked for the development of Westminster Seminary since 1929.

### Retirement

At the conclusion of 1958 he retired from the active ministry. But he was still going forward. He was reading widely in the theological literature of the day to observe the movement not only of the church-machine of the United Presbyterian Church U. S. A. but to observe the apostasy of the church of Christ as a whole. And with what joy did he study the new works of sound preachers of the faith in order that with the help of them he might the better preach here and there to the people of God.

### The Last and First Sabbath

It was Saturday night, August 8, 1959, that he went to sleep in Ottawa in order on the next day once again to preach the gospel. But this time he went to sleep in Jesus. He went to "higher ground." He went forward because by his Saviour he was taken upward into his presence. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Not to be idle, not merely to gaze upon the face of the Saviour but to serve and worship that Saviour without the terrible burden of sin and all its entail, that is his portion now.

You who remain behind of his family quite properly mourn your loss. But your mourning will be turned to joy if you follow him as he followed Christ. You may cherish the memory of your departed one, yes, as a simple-minded, kind-hearted and

(Continued on page 222)



## Guardian Book Reviews

### Perseverance of the Saints

G. C. BERKOUWER:

*Faith and Perseverance*

Eerdmans, Grand Rapids, 1958. 256 pages.

The theologian or pastor who reads this sixth translated volume in theological studies of the Amsterdam Professor of Systematic Theology will come away from it with a desire for a ten-weeks series on this very subject. Stimulating is the tired old word for this provoking book. The layman who reads this scholarly and ponderous tome will just come away. That he will come away is not all Berkouwer's fault. The Desilu Westinghouse Playhouse is far more appealing than an hour with the Westminster Confession and the Canons of Dort on perseverance. There is far more interest nowadays in the Three Stooges than the 'three stooges' Berkouwer castigates in chapter three—the Remonstrants, Rome and Lutherans. Besides, What on earth is a Remonstrant anyway? the layman will ask. Is it anything like the Frankenstein remonstrant? And so it goes.

For the theologian or pastor who approaches this book, there are great riches. If you have a scholarly turn of mind and a free hour or two to exercise that demanding villain, you will be exhausted by Berkouwer's study of the apparent conflict on perseverance that arose between Lutheran and Reformed branches of the Reformation. You will listen to the voices of Gerhard the Lutheran and the Formula of Concord as they argue about the relation of perseverance to assurance of faith, accepting perseverance and rejecting assurance, having their cake and eating it too. Of particular profit to the pastor will be the fourth chapter when Berkouwer attempts a tremendous analysis of the relation between perseverance and those passages in Scripture warning us again falling. The analysis he makes of supporting passages and passages in question is very conducive to thinking (a remarkable feat with

present-day theological works). His conclusion, made repeatedly through the chapter, is intensely practical and demanding. Emphasizing again and again the importance of relating faith to perseverance he asserts that "the doctrine of the perseverance of the saints can never become an *a priori* guarantee in the life of believers which would enable them to get along without admonitions and warnings. Because of the nature of the relation between faith and perseverance, the whole gospel must abound with admonition. It has to speak thus, because perseverance is not something that is merely handed down to us, but it is something that comes to realization only in the path of faith" (pp. 110-111). To see a contradiction between perseverance and admonition, Berkouwer feels, is to abstract faith from perseverance. In this connection he fights through that very difficult passage relating to this problem in Hebrews 6. When the dust settles, the Reformed faith is still on its feet and Arminianism has taken the count.

#### Help for the Pastor

Chapters follow on perseverance and prayer, perseverance and temptation, the comfort of perseverance, etc. The tone of the chapter headings is enough to interest a pastor bothered with leftovers from the Methodist Church, people who are continually in a state of anxiety as to their eternal reward. The chapters on admonition, prayer and temptation are the center of the work and can produce many a prayer meeting discussion if properly handled. In his implicit desire to set the Barthian straight on the real comfort of perseverance, Berkouwer has written a chapter or two here that one actually feels, as well as reads. He also takes a whack at the old chicken-egg problem of which name comes first—preservation or perseverance. The answer he gives is sound and middle-of-the-roadish: they are so interrelated that when you speak of perseverance you must speak of preservation. One is no supplement to the

other. They point to each other.

There are, of course, a few complaints. A critic is just a natural born complainer. Only four references to Barth are included in this volume on a theme Barth formally adheres to, but radically alters. Berkouwer needs to give fuller expression on this topic. In a book that certainly gives one the feeling of being oriented to the problems raised by the comfort-seeking bell ringer of Barthianism, a positive exposition is not the only necessity. A little more negative sound with respect to Barth, please.

In this connection also, we might note that there is a certain lack in the orientation of this book. It is not a lack conscientiously made, we feel. Indeed, our attention is drawn to this orientation by the author many times in the book. But it is still a lack. With Berkouwer's strong insistence on the correlation of faith to perseverance, one gets the impression at times that this faith is becoming more than a divinely implanted reliance on the grace of God; it sounds sometimes almost like work. Now we say that Berkouwer certainly does not intend to give that impression. Faith for him is always the *sole fide* of the Reformation. Nevertheless, by orienting the book mainly to the problems raised by the Arminian difficulties with perseverance, he has not paid enough attention, we feel, to the strongly monergistic and sovereign character of perseverance. Whether Barth calls it cold theology or not, the words of the Westminster Confession (Chapter XVII, section 2) and the solid emphasis that section makes on the grounding of our perseverance in the immutability of the divine decree of election needs to be more emphasized in this work. That is a major lack of the book. With the orientation along other lines, this emphasis is missed, although it is certainly there. A little louder on the emphasis, please.

Allow me also to enter another personal gripe about putting footnotes at the back of books where no one is tempted to read them. You don't put spice in the medicine chest. You put it on the table, for easy reach. The index of chief subjects is so much about *just* chief subjects you could better refer to the table of contents for a subject of interest. These are gripes that bother the professional student. They wouldn't bother the



amateur, who'd never read this book.

The style of the work is quite readable for something in the line of such never-want-to-read-them theologians as Hodge, Warfield, et al. Berkouwer has an unusual flair for presenting problems as if they were problems and then setting to work in their solution. Some of the ancient mariners on the pastor's bookshelf write as if the problems were solutions and their job is to make them problems. Not so with the learned professor from the old country. He has a distinct taste for flair in transcribing theology. It is too bad he cannot adopt his subject and his style to such a degree that the average man

in the pew would find as much delight in a study of Schneckeburger's false dilemma as he does in Poe's *Gold Bug*. The work is a tragic reminder that many of our laymen don't read, and that perhaps some of the difficulty is we give them nothing they *can* read. Our books are all for the *educated* laymen.

Many thanks to Dr. Robert Knudsen, of the OPC and Westminster Seminary, who prepared the translation of this work. Whether the translation is good or bad is not for me to say. The English style is readable, and that is certainly good.

HARVIE M. CONN  
Stratford, N. J.

## How Do You Look ?

By G. I. WILLIAMSON

Do you keep a mirror handy at your house? No doubt you do. Perhaps it would surprise you if you realized how often you pay it a visit. It seems that we just can't remember very long just how we look. So, back to the looking-glass to refresh ourselves as to how we really appear as compared to our rapidly fading mental image. Isn't it surprising how quickly we can forget just exactly how we do look?

But did you realize that there are many people who seem quite willing to forget how they really look spiritually? So the Word of God informs us. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23-24). So it is, for there are those who never seem to receive a lasting impression from the Word of God. They hear it, but no sooner do they hear it than do they forget it. They forget what a fearful picture of themselves it reveals. And they forget what momentous things it requires. It makes no permanent, life-transforming impression upon them. They are not doers of the word, they are hearers only. And because they are hearers only, they are forgetters also.

It may even be that, from time to time (like our constant visits to the looking-glass) they receive again the

truth which they have so quickly forgotten, only to have it fade out of heart and life as a thing of only temporary importance. They may even be, as Paul says, "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). The Word of God makes on them no saving and transforming effect. It is with them as Christ said: "hearing they hear not, neither do they understand" (Mt. 13:13). "They walk on in darkness" even though they are offered the light of the Lord (Ps. 82:5).

"But", says James, "whoso looketh into the perfect law of liberty, and continueth — he being not a forgetful hearer, but a doer of the work—this man shall be blessed in his deed" (James 1:25). Here, you see, we discover what is lacking in these "looking-glass Christians." They only take a fleeting look *at* the Word. Whereas true believers take the time to really "look into" it. The word that James uses here means to look into "with the idea of eagerness and concentration." And with the adjoining word "seems to imply the bending of the upper part of the body" as a man would when "poring over" the written Word. In other words, the great difference between those who do, and those who do not receive deep and lasting impressions of the Word of God, is that some do, and some do not, put forth the necessary effort to study it.

Some people excuse themselves by

saying, "It is just too deep for me." Or, "I've tried but it's just over my head." Ironically enough these people often graduated from High School, and sometimes even went to College. Just think of the things that were "over their head" to begin with! And yet by patient, diligent study great areas of knowledge became their permanent possession. Would anybody be impressed if a person took a few fleeting looks *at* a Latin text-book, and then complained because it was "too deep?" And yet this is the way people treat the holy and unfathomable Word of the living God. People expect books written by men to be "deep", at least deep enough to give them new attainments in return for their effort to learn. But people expect God either to be as simple as they are or else they will consider themselves excused for their ignorance.

The question is: "How do you look?" How do you look so far as the Word of God is concerned? Do you take only fleeting glances *at* its doctrine, so that you soon forget the depths of its teaching about the lost condition of man, and the remedy provided by God? Or are you one who really looks *into* the Word? Are you one who "gives diligence" to make your calling and election sure? Do you "study" to show yourself approved unto God, attaining unto a lasting and deep understanding of the doctrines of the Bible? In other words, how you *look* determines how *you* look. That is a question that we all must face sooner or later.

*This article is from the monthly newsletter "The Good News of Grace" from Fall River, Mass.*

*The Presbyterian*  
**GUARDIAN**

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# Excerpts from Missionary Letters

Pusan, Korea  
June and July, 1959

Dear Friends:

I've been wanting to write to you for so long, but it's hard to find the time. I'll have to take this way of writing to many of you. We will always remember the happy year we had with you on our last furlough.

We appreciated your sympathy for our recent loss of things that were stolen, but please don't worry about us. We really don't miss them particularly! I guess having gone through two evacuations makes you feel a little less tied to your possessions. It's nice to have them, but it's surprising how well you can get along without them! We are also thankful that both Bruce and I are in better health again. God surely answers prayer.

We're going out this Sunday morning to a little church near Peace High School, where one of the boys who used to work for us has started a church. Bruce has been holding meetings there the past two nights and will go again tonight. It is difficult work, because it is in a housing project for crippled war veterans, most of them paraplegics, who are often very bitter. Many of them are dope addicts. Sometimes he has as high as 16 men in wheel chairs in the audience.

Friday is our day off, more or less, except that Bruce has to lead Chapel at the College on the weekends when he doesn't go to the country, which is usually every other week. In the afternoon we drove out to the government experimental station to get some chicks to put under one of our two hens (both gifts from churches where Bruce has spoken). Afterwards we drove to the baby orphanage beyond Tongnae to give them a pair of rabbits. The hills near there are covered with azaleas and I picked some to brighten the house. All the rabbits which Bruce brought out with him are producing, so, as you can imagine, our yard is full of bunnies at all stages. Bruce wants to keep the original stock and just give the babies away. We have plenty of requests for them. . . .

Now it's almost a month later—

that's how my letters don't get finished and mailed. We've been busy with the arrival of new missionaries. The Snellers of the World Presbyterian Mission arrived first, and then the Millers of the Independent Board. With their arrival and the imminent departure of our Orthodox Presbyterian co-workers, the Ted Hards, we've been having more social life than usual. The Hards have had a hard time getting shipping; freighters are always unpredictable. In fact they heard just today that they would travel on the *California Bear* — the same ship that the Gaffins sailed on. It is due to stop here so of course we are looking forward to seeing them and showing them the work in this vicinity.

We went to another interesting church last week. The last time we visited it, about five years ago, they were meeting in a little shack. Now they have a nice-looking new building, overlooking the entrance to Pusan harbor. We saw it as we came in last year, and wondered who had put it up—we didn't think it could be one of ours! It was started by one of the Seminary students. It is wonderful how the work grows without our knowing it, yet they are always so anxious for the missionaries to visit them. This church had quite a group of fine-looking men attending from the National Merchant Marine Academy. . . .

Still later—and the first part is getting out-of-date. School has ended; I just finished getting my grades in day before yesterday, and feel as if I could take a deep breath, if there weren't so many things to get caught up on—such as letters, and house-cleaning and canning. It's nice to have a little free time, and I would enjoy staying home for vacation, if there weren't always so many interruptions. We are planning to get away for at least a week in August, at a missionary beach resort. There aren't many places to go in Korea—for a vacation.

We have had another guest from America, a Mr. Miller of Portland, Oregon, who has helped quite a bit with the work here, and Bruce has shown him around. The Hards have

left and you will be welcoming them home soon. We will appreciate your prayers for our mission, especially with the Hards away. It will probably be fall by the time you read this, and I hope many of you had a good vacation. May the Lord bless each of you as you carry on your work for Him.

Sincerely,

KATHY HUNT

## Bookstore Opening

American Evangelical Mission  
Massawa, Eritrea  
East Africa

Greetings from Massawa:

So much has happened since our last news letter that it is difficult to know where to begin. Of course the big news is that our permission to open our work in Massawa was granted soon after our previous news-letter was completed. It was a wonderful answer to prayer that an affirmative answer was received so promptly and with "no strings attached." We were given permission to open and operate a bookstore and reading room to conduct evangelistic work in Massawa.

Preparations were soon underway to find a suitable location for the store and our future home. We rented two rooms in the business section of Massawa, in a section where we hope to reach both the native population and the European visitors. We spent the next two months preparing the rooms for the store, ordering books, painting shelves, haggling with the carpenter, electrician and assorted store owners over what they consider a "fair" price and what we are willing to pay. After living in America it is a new experience to bargain over practically everything.

We have a house on the island of Taulud, which is the residential section of Massawa, and it is very comfortable indeed. We have two large rooms, one used for living-dining room and the other for bedroom, also a kitchen, bath, veranda and a flat roof for sleeping at night. We moved down to Massawa in February.

The weather was quite comfortable for the first month after our move. The temperature was about 75 and it was the end of the rainy season. This was a big help in adjusting to the "hottest seaport in the world," for now the temperature doesn't go be-

low 90 in the shade, and the "hot" months are yet to come. Yet we manage to keep comfortable with our old-fashioned ceiling fans, showers, and jugs of lemonade.

We had hoped to open the bookstore by the middle of April, but because of numerous delays, it was postponed until the first of May. Opening day was thrilling, since we had looked forward to it for such a long time. We passed circulars throughout the city, written in Arabic, English and Tigrinya. We put up a big sign outside the store, also written in the same languages, reading "Evangelical Book Room." Then we waited for the crowds to arrive! And they really did! Hundreds of people must have been in the first week. Muslim, Coptics, Evangelicals, Catholics were among the religions represented. Saho, Danakils, Eritreans, Ethiopians, Yemenese, Italians, Swedish and Americans were some of the nationalities and tribes that wandered in, many only to gape, but some to read, and some to buy. Our reading room, which saw few people at first, now has at least two or three visitors in there all day long; National Geographic is the most popular magazine read.

One great source of satisfaction has been the large number of Muslims that have patronized the store. Of course, many ask for the "book of Muhammed" only to be told that that particular work is not available, but that we have something greater, namely the Word of God! Yet many Muslims have bought Gospels and Bible story books in Arabic, and we hope this will increase as we build up our Arabic stock.

On the opening day of the bookstore, in the afternoon, I heard a great deal of excitement going on down the street. I went to the door and saw a group of men striding purposefully to the store, waving their arms, yelling and shaking their fists, and in general looking very much like a lynch mob. I thought to myself, This is a fine way to start off our work here! On they came, crowding into the store, yelling at me all at the same time. I managed to calm them down and then asked a native who spoke some English what it was that they wanted. After some more shouting and theatrics worthy of the silent films, I discovered that they

were arguing as to whether or not Solomon knew about jet airplanes and automobiles! They wanted me to solve the question!

We began having English Bible classes two evenings a week in the reading room. There is a real thirst for knowledge here, especially for the English language, and the classes have been well attended. The Arabic lessons have been interrupted frequently with the opening of the store, but I usually manage to get in four or five lessons a week. Jeannette is without a teacher at present.

Beth seems to amuse herself every day. She has some native playmates who live across the street, and she often plays there. There is also a very nice Eritrean woman across the street and she loves to have Beth come over there. Our biggest problem so far is trying to keep our neighbors from giving her unboiled water, and food that is not clean. They are beginning to understand, although they still think all the fuss about dirt is silly.

Jeanette and Beth will be going to the highlands soon to get away from the heat, spending a month in Senafe with Mahaffys and a month or so in Ghinda with the Duffs. By the end of September the weather cools off a bit and the temperature becomes bearable again.

We have certainly appreciated the letters and prayers sent on our behalf. Please continue to pray that God will use the testimony of the bookstore for His glory, and that we may quickly learn Arabic so that evangelistic work can be started in this city.

In Christian love,

DONALD, JEANETTE AND BETH TAWS

### Paradise Hills Progress

A very profitable Vacation Bible School was held during June with an average pupil attendance of 200 per day. Many new families were contacted through the school. Mrs. George Smith, a member of the congregation, has been engaged as a part time church visitor. In addition to personal calling she will organize calling for other members of the church.

The elders and deacons of the Chula Vista, Santee and San Diego Churches met to plan extension work

in the area and arranged for a visitation in new developments near each church. The Santee visitation was held with about 20 participating. A survey is now being planned in the hope that a branch Sunday School may be started about five miles from the Paradise Hills Church in a rapidly growing development.

At the July Communion three families were received into the church, Mr. and Mrs. Steven Horvat and their two children, Mr. and Mrs. Raymond Raglin and their five children, Mr. and Mrs. Robert Hagan and their three children. An interesting observation is that in each family either the husband or the wife at one time was a Roman Catholic. On the 26th of July Ray Tirey, Donald Huckleberry and George Smith were ordained and installed as deacons.

Mrs. Steven Horvat has been appointed GUARDIAN representative for the Paradise Hills Church.

### Philadelphia Area Bible Institute

A Bible Institute is being planned for late fall on six successive Wednesday evenings commencing November 11. Calvary Church, Glenside, adjacent to Westminster Seminary, has been selected as the location for this Institute planned particularly for members of the dozen Orthodox Presbyterian Churches in the Wilmington-Philadelphia-New Jersey area.

It was agreed that Wednesday evening would be the most feasible time for such a course, and that, in the long run, local prayer and Bible study meetings would benefit from the interest aroused in the study of the Scriptures at such a Bible Institute. The committee appointed to carry out the plans is composed of the Rev. Robert L. Atwell, Mr. Richard C. Zebly and the Rev. Albert G. Edwards. The prayers of all are requested for this undertaking.

**Willow Grove, Penna.** — The Theodore Hard family will take up residence at the "house of the missionaries" at 2338 Old Welsh Road, Willow Grove, Pa. about September 1st. The Hards arrived from Korea recently via the *California Bear* for their furlough.

# Need In The Home-Land

By WILLIAM J. GRIER

*In a recent letter to the Rev. Leslie Dunn, through whose interest this article was received, Mr. Grier spoke of a possible opportunity for service in North Ireland and England for a mature man of good judgment wholly committed to the Reformed Faith and with missionary zeal. The man would be expected to take over one of the vacant congregations in the Irish Evangelical Church for a year (at a salary of about 620 pounds). He would be invited to sit with the church in council. Since his supply pastoral duties would not be too burdensome, he would be considered free to make exploratory visits to England with the purpose of seeking to reopen some abandoned churches. The Irish Church would help him with contacts and in every way possible. "Here is a Macedonian call," says Mr. Dunn, and we suggest that any correspondence on the matter be sent first to the Rev. Leslie A. Dunn, 551 Summit Ave., Westfield, N.J.*

*The Rev. Wm. J. Grier, author of the accompanying informative article concerning the Irish Evangelical Church, is editor of its 16-page monthly publication, the IRISH EVANGELICAL, and also superintendent of the Evangelical Book Shop in Belfast. Mr. Grier likewise serves as secretary of a Club of GUARDIAN subscribers.*

Why should readers of "THE PRESBYTERIAN GUARDIAN" take a vital interest in a small church across the Atlantic Ocean in Ireland? This brief article presents some reasons for such an interest.

## Our Heritage

The first reason for a real interest in the Reformed cause in Ireland leads us back a long way—to the founding of Presbyterianism in the United States in the year 1706. It has been pointed out that the pioneers who established the Presbyterian cause in the American colonies came, not from Scotland (often referred to as the mother-land of Presbyterianism in the English-speaking world), but from the North of Ireland. Writing in the

*Princeton Review* for October, 1859, page 718, Dr. Archibald Alexander stated that "the immediate mother of our own Church was not the Church of Scotland but the Synod of Ulster."

Of these pioneers Francis Makemie was the most outstanding. He was the moderator of the first Presbytery (meeting at Philadelphia) and probably its organiser.

In Prof. Seaton Reid's *History of the Irish Presbyterian Church* there is a note in which it is stated: "Makemie stood at the head of the first Presbytery established in the American colonies . . . Several other members of the Presbytery are said to have been Irish" (Vol. II, p. 342). Makemie toiled and journeyed and suffered for the cause. He hailed from Co. Donegal in the northwest of Ireland. Tradition still points to his birthplace at Ramelton in that county. The present writer has often looked at the old meeting-house which Makemie is said to have attended as a boy—it is situated near his own boyhood home.

Presbyterianism in North America owes a debt to Francis Makemie and his fellow-labourers from Ulster. Should not that debt be repaid by a cordial interest in the cause of Presbyterianism over the ocean which Makemie crossed on a number of occasions in the interests of the cause he had so much at heart?

## Similar Origin

A reason for interest specifically in the cause of the Irish Evangelical Church lies in the fact that it originated in almost exactly the same way as the Orthodox Presbyterian Church. Articles have appeared in "THE PRESBYTERIAN GUARDIAN" from time to time over the years giving some account of the origin and position of this small Irish Church. A little book of 64 pages entitled *The Origin and Witness of the Irish Evangelical Church* was reviewed most sympathetically by Rev. Henry Coray in the issue of June 25, 1946. In the issue of January 10, 1948, there was an article giving a brief account of the Irish Evangelical Church. To this article the

editor affixed the title "A Story with a Familiar Sound." Readers of THE GUARDIAN were indeed already familiar with the workings and rough-shod methods of Modernist majorities in a big church.

The Irish Evangelical Church was a secession from the Irish Presbyterian Church after a stirring and exciting battle for the faith. The founders of the Irish Evangelical Church were practically driven from the Irish Presbyterian Church after they had fought an unavailing battle in the courts of that Church against the Modernism of her College. They carried the fight right to the General Assembly. The Assembly acquitted the leading Modernist professor by 707 votes to 82, and appointed a Commission of Assembly armed with full Assembly powers to deal with the "agitators" who were "troubling" the peace of the Church. So the Assembly took a rather effective way of preventing further controversy for the faith within its bounds. To maintain their liberties, the founders of the Irish Evangelical Church felt they could do no other than secede. In that battle the present writer, who had trained at the old Princeton, had some small part.

It should be of interest to members of the Orthodox Presbyterian Church to note that Dr. Machen followed the course of the contention for the faith in Ireland with the keenest interest. He came and spoke for us at large gatherings in Belfast at the height of the controversy in 1927—just a few months before our secession. He came again and spoke for us, on public platform and in pulpit, in 1931. We have since had visits from Professors Van Til, Stonehouse, and Young of the Westminster Faculty. These visitors are always assured of a cordial welcome from our people.

## Reformed Witness

A third reason for your interest is that we are seeking to build a truly Reformed witness in Ulster. We are pledged to the Westminster Standards and we take our pledges seriously. We are also seeking to carry out the principles of Presbyterian church government. At the beginning of our history we had our conflicts with modern dispensationalism. We took a strong stand against it, and this cost us numerical losses, though it left us doctrinally stronger. More recently a minister withdrew from us because he

deviated from historic Calvinism—in the direction of Amyraldianism.

We could, no doubt, be a stronger church today numerically if we were willing to lower the barriers in doctrine and discipline. But we prefer to maintain the distinctive Reformed witness which must be the very breath of our life.

### Weakness and Need

Our very weakness and need is a strong argument for interest in our cause. We have but ten small churches—seven of them in Belfast, the Northern Ireland capital. We have only five ministers. This means that these five are compelled to divide their activities over too wide a field and that we are unable to take advantage of any opportunities to break new ground. We are not so much in need of finance as of ministers—men of God thoroughly devoted to the Reformed Faith. Above all, we need a fresh outpouring of the Spirit of grace.

Though the cause of orthodox Presbyterianism in Ulster is weak, woefully weak, yet in England it is weaker still. There has been a tremendous defection from the faith in the English Presbyterian Church. Outright Calvinistic witness within her bounds is—so far as we know—non-existent. There are indeed here and there in England individuals who would long to see a truly Reformed and Presbyterian witness, but they are pitifully few in number. It is a day of small things. Yet there is no restraint to the Lord to save by many or by few. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Brethren, pray for us.

### Stonehouse in Europe

The temporary address of Dr. Ned B. Stonehouse, until about June 1, 1960, will be Professor N. B. Stonehouse, Albert Hahnplantsoen 23, Amsterdam (Z), The Netherlands.

Dr. and Mrs. Stonehouse sailed from New York on August 14 on the *New Amsterdam* in order to arrive prior to the opening of the academic year at the Free University where Dr. Stonehouse is to lecture in the New Testament field under a Fulbright Faculty Award.

The Stonehouse residence at 333 Cherry Lane, Glenside, Pa. has been leased by the Robert Nicholas family until next June.

August 25, 1959

# For the Ladies . . .

## Telephone Conversation

Alice: "My cousin's wife tells me that she will never send a child to Sunday School. She was sent when she was small and didn't like it. She thinks that a child should be allowed to choose for himself what she should do."

Jane: "Yes?"

Alice: "I replied that little children cannot tell at an early age what is best for them. No proper parent would disregard the physical needs of his child to suit the child's fancy. No more should the spiritual needs be disregarded. Our children will be sent to Sunday School. Isn't that the way you feel, Jane?"

Jane: "I do agree most emphatically about the importance of supplying the spiritual needs of our children, Alice, but I cannot say that we *send* our children to Sunday School. In our home, we consider it a great privilege to *take* our children with us as we all assemble each Sunday morning for an hour of Bible study before the morning worship service. We rejoice in having in our church a Family Bible School that has classes for every member of the family. We realize that it is the duty of parents to instruct their children in the truths of God's Word, and we believe that our family worship and the home instruction are enriched by our meeting as a family with the other families in our Bible School."

Alice: "You make it sound as if you enjoyed going to Sunday School."

Jane: "Indeed, we do! We'd love to have you and your family come with us since there are no classes for parents in the school your children have been attending."

FLORENCE MACDONALD  
— from the *Sunday School* page of *Portland, Maine's "Second Parish News."*

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord."

—Jeremiah 8:7

"The Sabbath . . .

. . . *Keep It Holy!*"

## The Saturday Night Bath

In the days when water had to be carried from the well, lifted onto the wood stove to be heated, and then lifted down into a tub for bathing, the weekly bath was quite an event. It was only, though, a part of the whole preparation for the Sabbath.

Today, with bathing so easy, we laugh at the Saturday night bath. But somehow it is a symbol of our attitude in preparation for the Sabbath and an expectation of a day of blessing to come.

The keeping of the Sabbath begins Saturday morning, really. If the whole family is enlisted in the preparation of home, clothing, and person for a special day the air of expectancy will be created. This preparation is not drudgery but has the joyous anticipation of preparing for an eagerly awaited guest.

The house must be clean and the silver gleaming. The meal preparation must be begun. All of the clothing must be pressed and the shoes shined. These things even the little ones can help with. In fact, it is a good way to foster the sense of responsibility, the pride of workmanship, and the sense of belonging that is the birthright of every child.

The preparation, however, that is most important is the preparation of the soul for the keeping of God's Day. Saturday, in fact all the week, the family will be praying for the servant of the Lord as he makes his preparation for the services of that day. They will be praying for the people of the community that they may repair to the House of the Lord. They will be praying for cleansing in their own hearts.

Such an attitude of preparation is basic for the rightful keeping holy of the Lord's Day. Is it prevalent in our homes? Let our preparing be no casual thing. The Sabbath is not a day just like Wednesday or Thursday. It is an oasis to be sought and welcomed.

NORMA R. ELLIS

## De Waard Funeral Address

(From page 215)

ever-patient husband and father. How he loved and enjoyed his family! But you will remember him, beyond that, as one whose life was absorbed in the service of his Saviour. And what holds for the family and the relatives holds for the congregations of Cedar Grove and the Memorial Church. It holds for all of us who have known the departed in any capacity. Let us follow him as he followed his Saviour and Lord lest his life and labor testify against us in the day of days.

I heard him preach the funeral service of his mother-in-law, Mrs. Smitter, in Plainfield, Michigan. He was deeply moved. With all his natural eloquence he pleaded with her children and grandchildren to follow her, in following her faith in her Saviour.

In the solemn silence of death now and therefore with far greater eloquence and with deeper concern does he plead with you, not to follow him as a model man, but to follow him in his faith in Jesus, and in his service of that Name through which alone we must be saved. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

### Recent Preaching

In a sermon on Jeremiah 3:12-13 which he had with him in Ottawa where he was to have preached on that last Sunday he speaks of the day when "no man shall ask for the ark of the covenant of the Lord." Jeremiah saw the vision of the city of God which John on lonely Patmos Isle also saw. In the new Jerusalem which John the Apostle saw, there was no temple. For the Lord God is the temple thereof. Wrote *John de Waard*: "No one will ask about the church, all will be church. And in those days all will be the word of God, without any element of human speculation of the natural wisdom of man." Then will be fulfilled the words of the Lord: "I will not look upon you in anger."

"My God how wonderful thou art  
Thy majesty how bright!  
How beautiful thy mercy-seat  
In depths of burning light."

He also had a sermon dated for August 9, 1959, on I Thess. 3:13. It begins as follows: "I am talking to you, beloved congregation, in our Lord Jesus Christ, about the coming of our Lord and Saviour: the Christian longs for the day. Often he sings quietly to himself:

'My knowledge of that life is small  
The eyes of faith grows dim.  
But 'tis enough that Christ knows all  
And I shall be like Him.'

"Faith anticipates this coming. Faith makes it possible to celebrate this event and so prepares us for the day when with him, we shall be seen in great glory." In conclusion he used these words: "You live in a world which seems to be mad and is going to its own destruction. Russia, America, but let me cease naming the troubles that beset us. In the midst of death we live by the hope of his coming. God grant you all a solid faith in the Lord Jesus Christ, to whom belongs the victory . . ."

In Williamsport, Ontario (June 7, 1959) he preached on Phil. 3:20. The topic of his sermon was *Expectation*. And the last section of it dealt with: *Expectation and our Glorification*. Christ is coming. He will "change our vile body that it may be fashioned like unto his glorious body, according

to the working whereby he is able even to subdue all things unto himself (Phil. 3:21). We cannot understand. In speaking of our glorified body we must mostly speak in negative terms. Our glorified bodies *will not* be under the power of sin, etc. But though we do not understand we do believe because Christ has told us that our bodies shall be like his glorified body."

In his last sermons de Waard was obviously pre-occupied with the idea of Christ as the deeply sympathizing Saviour who spoke of the many mansions in his Father's house where he wants his followers to be in his presence. But it was ever that same Christ, the self-identifying Christ, that was the subject of his preaching. In the face of the opposition of a false church, at the deathbed of the saints of God, as the great expectation of his life he spoke of that Christ, without whom is everlasting death, and with whom is everlasting joy.

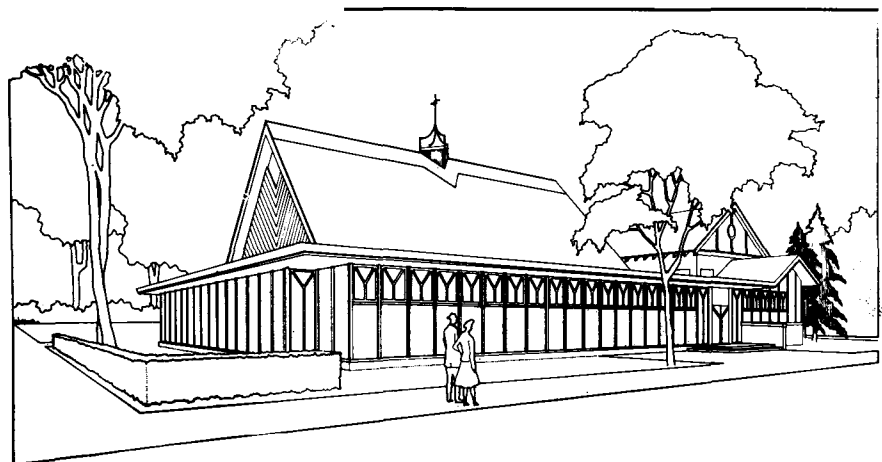
May we be followers of him in his signal Christian virtues, the chief of which may well have been that he never complained to his friends about injustice done to him by those who opposed his program of work. But may we, above all, be followers of him as he was of Christ.

## Calvary Schenectady Plans New Sanctuary

Plans were announced this summer for a new sanctuary and fellowship hall to be built at Rugby Road and Glenwood Boulevard, adjacent to the present Calvary Church building. The sanctuary is to accommodate some

250 persons, including the choir, according to the Rev. Raymond W. Meiners, pastor.

The new building, of contemporary design with traces of the traditional, will have a high pitched gable roof



Architect's sketch of new building planned for Calvary Church of Schenectady

surrounded with a narrow flat deck. Laminated arches of wood will be the predominant structural members, while the exterior walls are to be of light gray panels and concrete brick with dark wood trim.

A double purpose building on the south side of the sanctuary is planned to serve as adult Sunday school rooms and a fellowship hall, which is to include a kitchen. The cost has been estimated at \$74,000.

Calvary Orthodox Presbyterian Church was organized in the fall of 1938 with ten members, and the Rev. Raymond Meiners was called as pastor and ordained and installed in November of that year. The congregation met first at the YMCA, then for a year in the Civic Playhouse, until the move to the present location in a building that was the former Schenectady fourth police precinct headquarters. After repairs and renovations the building was dedicated in 1944 and the mortgage paid off in 1952. Since then some \$15,000 has been accumulated in a building fund, and bonds are being sold to help finance the new structure.

Present membership is 115 communicants, reports Mr. Meiners, with 38 baptized children. Of former members of the congregation, 11 are now serving in the gospel ministry and two others are at present preparing for the ministry.

Dr. Warren D. Chader is chairman of the building committee, and James Coyle is chairman of the finance committee.

## News of the Churches

**Portland, Oregon** — A special meeting of the Presbytery of California convened at Second Church on July 16 and dissolved the pastoral relationship between Second Church and Dr. Gerald Latal, effective after the services of September 13th. Dr. Latal had received a call from the Valley Church of Santee, Calif. and indicated his willingness to accept that call.

Presbytery's Missions Committee appointed an advisory committee, of which the Rev. Carl Ahlfeldt of First Church is the chairman, and this committee met on July 25 with the Session and Pulpit Committee of Second Church. There was agreement

that every effort should be made to continue the witness of the church in the strategic area of southeast greater Portland, and steps are being taken to obtain a successor to Dr. Latal.

**Bangor, Maine**—The ladies of Pilgrim Church travelled 115 miles north of Houlton to enjoy a fellowship luncheon given by the women of Bethel Church of Ludlow-Smyrna. Mrs. George Weeber gave a devotional talk on prayer.

A young mother was recently received into membership on reaffirmation of faith, along with her three covenant sons, the youngest of whom was baptized at the time of her reception.

Pilgrim trustees are negotiating for property, consulting with an architect, and making plans toward the day when the congregation may have a

building of its own. Services are now held in the Y. W. C. A.

**Fall River, Mass.** — Pastor G. I. Williamson and his family vacationed in Iowa in July, and Mr. Williamson occupied the pulpit of the Des Moines Christian Reformed Church on three Sundays. During his absence Mr. Ronald Nickerson, a middler at Westminster Seminary, preached in Grace Church, of which he is a member.

Radio contacts received by the Back to God Hour committee of the Christian Reformed Church for the area are now being sent to the pastor of Grace Church for follow-up calls.

**Morristown, N. J.** — The 30th annual Summer Bible School saw the highest enrollment in a decade with a perfect attendance award being given to 52 children. A fine staff of

## EXPERIENCED MEN

**A** man often gains much experience in life, and in certain particular life-situations. Such experience is recognized, not only by himself, but by others around him, more or less widely, depending upon circumstances.

Such experience and such recognition, along with a relatively good record of being right, sometimes builds up in a man the idea that he is *generally* right in most everything.

This sense of being right is at times a very good thing. It serves the general in a tense, tight moment of decision. It helps the doctor in a life-or-death judgment. And certainly we Christians have a right to dogmatic sureness as we approach life-or-death situations in our own faith. We have a right to be sure that we are saved, to be certain that Christ is our Saviour. We have a right to be sure that God is in His world, and more particularly that He is mysteriously but sovereignly involved in the part of that world which is *us*.

But often certainty leads to an almost impregnable resistance to other men's ideas, to other men's opinions, to the dreams and aspirations of other men. At best we generously recognize them as transient realities, and at worst we list them under a sort of heresy to which we can never assent.

From this type of deadly certainty we go so easily to a point where even our own words become almost 'scriptural', where no man can frame thoughts just as nicely as we can, where no man's logic will stand up against our own.

Thus we proceed from reasonable sureness to brittle, static rigidity. From such, deliver us, O Lord!

May we ever be pliable in the will of God, readily amenable to any change in our lives that would conform us more to what He wants us to be. May our love for others be more abundant, more evident, and more certain than our own self-assurance. May God give us scope for our living that will take us freely out of ourselves into a more selfless world—the world of service and understanding and love into which God, by His grace, has called us.

A. B. SPOONER  
Pusan, Korea

13 assisted the Rev. and Mrs. Calvin A. Busch in the execution of the plans, and a packed auditorium of parents and friends viewed the closing program.

The Busches are giving thanks to God for sparing their nine-year old Rebecca from death by drowning on July 21, in His use of the quick-acting life guards at the city pool. Rebecca had to be hospitalized since pneumonia set in, but the doctors gave assurance of her full recovery from the shock.

**Portland, Maine** — At a special meeting of the Presbytery of New York and New England held at Second Parish Church, the pastoral relationship between the Rev. C. Herbert Oliver and the Bethel congregation of Ludlow-Smyrna was dissolved.

Mr. Howard Hart, a middler at Westminster Seminary, has done quite a bit of preaching in Second Parish this summer, partly because of the illness of Pastor H. V. G. DuMont. Mr. Hart has also spoken to the nucleus of Christians in the mission point of Lewiston.

**West Collingswood, N. J.** — The Sunday School of Immanuel Church has inaugurated a teacher's training course under the direction of Mr. Gordon McIntire, Th. M., designed to cover historical and doctrinal studies as well as methods of teaching and evangelism.

Miss Marjorie Pascoe has been given the duties of assistant Sunday School superintendent. She will assist Dr. Kenneth Avis. Mr. Herbert Plummer is now teaching the Ladies' Class, and Mrs. Plummer will serve as class visitor.

**Bellmawr, N. J.** — The Rev. and Mrs. Albert Edwards are rejoicing in God's goodness to them in that all reports indicate a complete recovery of their young son "Tad." He suffered a severe concussion in a fall onto the floor while they were vacationing in Massachusetts and was in a coma for several hours.

**Hatboro, Penna.** — Licentiate Hessel Stevens, Westminster '55, arrived in Hatboro in August to begin his services as stated supply for the Trinity Church.

**SITUATION NORMAL**

There was a certain young man driving west through Nevada and he had recently been licensed by his presbytery to preach the gospel. He was going to his first church where he hoped to be ordained.

And as he drove along he remembered that this was the area where the atom bomb was to be tested. He thought of the real homes constructed near the explosion center, each home filled with dummies as life-like as possible, in order to test the destructive power of the explosion on real life. And this young preacher knew within himself that he feared to face people, to visit in homes. And this young man said within himself, "Why should I not enter one of these make-believe homes and practice my calling? This experience would serve me well when called upon to enter actual homes and talk to real people . . ." So the man turned in to practice on the very life-like manikins.

In the front room 'Dad' was half occupied in reading the evening paper. 'Mother' sat in a real rocker knitting while listening to soft strains of music from the radio. 'Junior' lay on his stomach reading a comic book; and 'Mary' sat at the dining room table studying her home-work. The young prophet of the Lord took a chair nervously and began to speak. He related who he was and what he was there for. He reminded the family of what was happening about them; told them of the solemn count-down and the inexorable destruction that was coming. The sound of his voice gave confidence; it was easy speaking to "unreal" people. From the Bible he read, in II Peter 3, of how the world was to be destroyed, the very elements melting with fervent heat; of the willing ignorance of men; of the long-suffering of God, not willing that any should perish. His closing prayer was fervent. He prayed that blind eyes be opened, that dead hearts be made alive, that insensitive ears might hear God's call. Never did he feel such urgency as he bent over these 'pre-occupied' souls with the "now is the accepted time, now is the day of salvation."

The preacher left hurriedly, being mindful of the dread count-down. Half humorously, he said to himself, "They were not too responsive to my call."

Back at the highway he stopped for gas. "No," said the laughing attendant, "you sure got your directions mixed up. That village with the dummy homes is way over on the opposite side of the highway—you were in a real town, a real American home."

ROBERT K. CHURCHILL

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