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A church that commands us to support any program on the authority of the decisions of the church is usurping in the interests of fallible men an authority that belongs only to God.

—J. Gresham Machen

J. Gresham Machen
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Meditation

Casting Out Fear

There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. I JOHN 4:18.

Fear today is driving thousands to insanity. Countless more experience frequent tremors of fear which leave them in emotional and mental distress. Added to the usual fears of insecurity, suffering, loneliness and death the present generation has the fear of the "A" bomb and the "H" bomb in a total war with Communism.

Fear is the fruit of the fall. Before man sinned he knew no fear. When he sinned he replied to the seeking, finding God: "I was afraid . . . and went and hid myself." He feared a just God. Hatred in the human heart made the fear of his fellow-man inevitable. The destructive forces of nature threatened his security. The sentence of death was upon him. He was fully conscious of the wrath and curse of God. Fear became man's spiritual radar warning that ahead lay the holy wrath of an offended God. "Fear hath punishment" writes John. Fear warns of and expects punishment in the day of judgment. Herein is the basic cause of fear.

The basic remedy for fear, therefore, is in the assurance of reconciliation between God and man, in the assurance of God's love for us. God has provided that assurance through the atoning work of Jesus Christ. "We were reconciled to God by the death of his Son" wrote Paul. On the basis of Christ's perfect sacrifice for our sins we are adopted as sons into the family of God. Fear is thereby banished. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." God's love for us casts out fear.

But John here is speaking of something quite different from *God's love for us* as a means of casting out fear. It is very evident from the context that John is speaking of *our love for God* as a means of casting out fear. Throughout this chapter the author is speaking

of the Christian love's for God as expressed in his love for his fellow Christian. In verse twelve John makes clear what he means by "perfect love" when he states, "If we love one another, God dwelleth in us, and his love is perfected in us."

But how can love for God as it comes to expression in love for our brethren dispel fear in our hearts? John tells us in the verse preceding our text. "Herein is our love made perfect *that we may have boldness in the day of judgment.*" When love for God comes to expression in love for our brethren in Christ, the fear of God's judgment is cast out.

Love for our brethren and sisters in Christ is an evidence of our faith in Christ. In the day of judgment, our Lord tells us that the test of the genuineness of our faith will be: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The presence of this love for those for whom Christ died will be a proof of the sincerity of our confession of faith in Christ as our Saviour. As John writes previously in this epistle, "We know that we have passed from death unto life because we love the brethren" (I John 3:4). Do you love to be with Christians and to do for them? Then take heart, you have something the unbeliever doesn't have. You have the evidence of the Spirit's work of saving faith in your heart. In the absence of this love you may find the cause for a haunting under-current of fear in your soul.

Love for our fellow-Christians is an evidence of our love for God. The two are inseparable; they are one. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). Love for God casts out the fear of God. A child who loves its mother can't basically fear her. Peter's basic love for Christ made him unafraid to stand in the presence of Christ in spite of Peter's sin. "Lord, thou knowest all things; thou knowest that I love thee." Love for Christ the Saviour casts out fear of Christ the Judge. "We love him, because he first loved us."

CALVIN K. CUMMINGS.

"Grass Roots"

R. K. Churchill

A super-colossal idea for THE PRESBYTERIAN GUARDIAN has often glanced off my mind. It usually makes a pass at me when I've been waiting a whole month for the best of all religious magazines and the thing is several days late. When it finally comes, I act like all the rest of you: make a hurried survey of the contents, gobble up the church news and shorter articles and am sinking my bicuspid into the meatier articles when the phone rings. Hours pass and I am in the usual rush and push of things.

Here and there a snatch of war news is heard, there seems to be something boiling over in Washington. Listen, someone is speaking to me in Russian. I turn to see the face of Mr. Malik, close enough for a left hook. The United Nations meetings are writing a most unusual chapter in the history book and writing it fast.

High over the Atlantic Ocean, plane passengers are singing heartily. Hark! "There is a fountain filled with blood . . . Jesus shall reign where'er the sun . . ." Never did anything like this happen before—they are on their way to Geneva.

Now it seems to me things are moving awfully fast these days; and a monthly magazine cannot possibly keep up. What we need is a weekly job; a semi-monthly would be good, but the real need is for a weekly Christian magazine to call the church to her battle stations and to sound forth the voice of God to our nation. The cause, and church we are in is the most important movement in the world today. No one could deny this—yet we go on at this poor dying rate, as Dr. Machen used to say.

Grass roots brothers, will you speak up? Who will mortgage their farm to help the cause? Of course such a project would call for a greatly enlarged circle of readers. We would have to pray that the Lord would make us the head and not the tail. Let us not make small plans for God; they have no magic to stir the blood of men, neither do they nerve us with the powers of heaven.

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No Other Way

THE history of human thought as it relates to the Christian faith is one of the most interesting of studies. The Christian faith itself, in its historic, biblical, orthodox character and content, has come down through two thousand years essentially unchanged. But alongside of that faith, claiming to be a part of it yet ever seeking to interpret it anew, there has been what is essentially another religion. This other religion, finding its ultimate center in man rather than the true God, has changed its colors, revised its thought, and formulated its convictions to suit the current demands of the modern man.

A most interesting aspect of this development has occurred in connection with the decline of Liberalism and the rise of Neo-orthodoxy.

The Christian faith in its historic, Biblical character consists of a personal trust in certain realities which are objective to the individual. Central in such objective realities are the absolute, supernatural God of the Scriptures, the creation of the world, the fact of God's exhaustive providence, of His revelation of Himself in nature and in the infallible Scriptures, the fall and consequent sinfulness of man and the finished work of redemption wrought out according to the purpose of God in the person and work of His eternal Son, Jesus Christ.

With the appearance of the dogma of evolution, and the rise of the so-called scientific method in the last century, many persons felt that these objective realities could no longer be intelligently maintained. The idea of God, yes, but not the absolute God of Scripture. The idea of creation—only if within the context of an ultimately evolutionary process. That the Scriptures were an infallible revelation—Biblical criticism had supposedly proven them to be marred by the human authors. Jesus Christ—science could not accept the virgin birth, miracles, bodily resurrection, or vicarious atonement.

The problem of the scientific liberal, therefore, was to keep Christianity in some form, even when all the objective realities had evaporated. He did this by reinterpreting Christianity in terms of an ethical system, and by turning Jesus from a divine redeemer into a human teacher. The ultimates of religion were no longer outside the individual but within him.

and "faith" consisted not of trust, but of imitation.

With the passing years, however, this type of liberalism became increasingly unsatisfactory. Man was not as good as the liberals would like to think of him as being. Two world wars, and their revelation of fundamental human character, did not encourage a faith which found its object in the individual. Scientific studies led not to answers, but to ultimate mysteries. Man continued to long for something outside of himself in which he could rest and be satisfied. Liberalism became static, and in becoming static ceased to satisfy even the liberal.

Hence there came the inevitable return to some sort of objective reality. But the spirit of science and of liberalism could not allow a return to the realities of the historic faith. The existence of objective realities would be asserted, yes, but their true nature would be all vague. And the historic, temporal realities of traditional faith would be considered merely as the symbols of something beyond. The Bible is not itself revelation, but the record of events in which revelation somehow took place. It merely points to, and does not itself constitute, revelation. The fall of man as recorded in Scripture is not itself historically significant, but symbolizes something non-historical which happens to every man. The incarnation, resurrection and especially the atoning work of Christ are but symbols of something outside of history. Whether they themselves happened or not is of relatively little import. Perhaps they did.

Under this system the Christian faith consists not in the relation of the individual to the historical realities, but to that which these are supposed to symbolize, to something in the last analysis vague, shadowy, unknown and unknowable. Traditional Christian terminology can easily be used in such a system, but it is meaningless.

Here is where many men find themselves today. It is where, for example, some leading teachers in Presbyterianism's Princeton Seminary stand. But it is not a place where man can or will stop. As long as men choose to reject God's holy Word, their search will go on. It will be fruitless. There is no other way.

L. W. S.

We Have Only Begun to Fight

IT is now fourteen years since a band of young ministers under the leadership of Dr. J. Gresham Machen, followed by a few thousand earnest Christian people, left the Presbyterian Church, U. S. A. A new orthodox Presbyterian Church was formed under great conviction and with high hopes. We are not betraying any secret when we say that these years have not been easy and have often been disappointing. Perhaps as another Reformation Day approaches it is well for us to consider the past and appraise the future of our particular reform movement.

The first cause of disappointment has been that our church has not been successful. Or to put it more accurately that it has not been as successful as we had hoped. At the very beginning only a minute percentage of the Presbyterian Church, U. S. A. joined us. We found that many Bible-believing members of that Church were not willing to leave pew and kindred "for His dear sake." We also discovered that Calvinism was well nigh extinct in the U. S. A. Church so that there was little enthusiasm for a real Reformed testimony. So the beginnings were small and the church has remained small. There has been growth but it has not been spectacular. It is only natural that the pastor serving a small flock without the advantages of an adequate building, of a good choir or an active young people's work should grow discouraged. And the same thing may be said of the faithful members of his congregation. In addition to the source of discouragement on the local level there is the fact that we have not made more of an impact nationally.

A communion as small as the Orthodox Presbyterian cannot or at least has not made much of a stir in church or state. We long to raise a witness to the full-orbed Christianity of the Reformed Faith but our voice is only a whisper. Therefore some have said there is no future for us and have left us. Those who remain are tempted to disillusionment on this score.

The second cause of discouragement is that the church is not pure. It was zeal for a pure church that led to our secession from the Presbyterian Church. Within a year zeal for a Reformed Church had produced the defection of

the Bible Presbyterians. But now after fourteen years the Orthodox Presbyterian Church is not a pure church. Our ministers are Calvinists but many of our congregations are hardly more than evangelical. In some of our churches the religious lingo and type of worship is that of American fundamentalism. We are sadly deficient in catechism instruction. The lodge question is not yet resolved. In addition are the manifest imperfections of individuals both clerical and lay. Some are tempted to feel that purity is impossible and say that the vision of a pure church is a mirage.

The church is not successful, did we say? The answer to this is—the results are with God. We plant and water. God gives the increase. We do not know what may be the future achievement of our church. It may be marvelous beyond our dreams. Perhaps we will labor all our days in a small corner. In either case it is ours to be found faithful, to fight on. Surely this is the practical expression of our Calvinism.

Moreover the way to success is not to dilute our testimony. If many love the Bible but don't like the catechism, let's soft-pedal the catechism. Oh no, if we do this we shall ultimately destroy our church. We are an orthodox Presbyterian Church. That is what we say we are and what we must be. If we are not going really to be that we had better close up shop. We began with a conviction of truth. If we sell that truth for success, we are lost.

The church is not pure, did we say? The answer—the fact that we are not a pure, or perfect, church does not mean we should quit fighting. God calls us to holiness. We have not attained but we cannot therefore cease striving. Again, we need to keep our perspective. Modernism is sheer unbelief. A modernist church is not just a less pure church but no church at all and a church which contains modernism tolerates an impurity which is as different from the blemishes of our church as a cancer differs from an infected finger. The secession principle was true in 1936 and it is just as true in 1950.

In highlighting the temptations that come to Orthodox Presbyterians, and really to all those in reform churches, we have not meant to paint a dark or grim picture. We have sought only

frankly to recognize the human tendency to "grow weary in well-doing," and to encourage ourselves in the name and for the sake of God to say "we have only begun to fight."

J. P. C.

William B. Pugh

ON September 14 in Wyoming Dr. William B. Pugh was killed in an automobile accident. He was the Stated Clerk of the Presbyterian Church in the U. S. A., and self-described "chief executive officer" of that denomination.

Dr. Pugh was instrumental in formulating and enforcing the infamous "mandate" of 1934, under which members of the Independent Board for Presbyterian Foreign Missions were tried for disloyalty to the denomination, and ordered disciplined. Among those thus persecuted was Dr. J. Gresham Machen, and it was his conviction by the Presbyterian Assembly in 1936 that led to the withdrawal of himself and others from the Northern Presbyterian denomination to form what is now The Orthodox Presbyterian Church. Dr. Pugh never relented, so far as we know, from his position that loyalty to the Presbyterian denominational organization took precedence over loyalty to the historic Presbyterian faith.

A committee of six, including two former Moderators, has been elected to carry on the functions of the stated clerk's office, until a new election can be held.

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Reading, Hearing and Keeping the Word of God

*A Welcome to the New Students
At Westminster Seminary*

By C. VAN TIL

IN the absence of Professor Kuiper the faculty has asked me to address the incoming students with a few words of welcome. I do so on the basis of what John the Apostle writes in Revelation 1:3—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

We welcome you to a fellowship in reading, a fellowship in hearing and a fellowship in keeping the things that are written in the Scriptures as the final and finished revelation of God in Christ by His Spirit.

From far and near, at great expense of time and money, you have come to us. Many of you are exempted from military service so that you may prepare yourselves for the service of God. Can we offer you anything that will justify all this? No, indeed, not if you look to us. There are no great personalities among us—we have no Schweitzers and no Barths. Yet we welcome you and are confident you will not be disappointed.

We offer you a fellowship in *reading* the Word of God; we want to read that Word with you in the language in which it was written. By reading it thus you will be least dependent upon the wisdom of man, including any wisdom of his own that any one of the faculty members might presume to offer. We want to read that Word with you after the analogy of faith. We would compare Scripture with Scripture in order to sense the correct and full meaning of each section as we read. By thus reading we shall learn to submit every thought captive to the obedience of Christ. Again you will thus be least dependent upon the wisdom of men, as by the supposed requirements of logic or by supposed fact they would make the Scriptures teach what they do not teach.

As we are engaged in a fellowship of reading, we shall also be engaged in a fellowship of *hearing* the Word of God. It is the living God whose voice is

heard in the Scriptures. Of human words, when written down in books, it is true in a sense to say that the letter killeth. For no man can catch the flow of life and history and tell his fellowman in any exhaustive fashion what it means. But God who controls whatsoever comes to pass, to whom what happens in this world of passing ages is altogether subject, He and He alone can speak with living voice through a book that is a finished revelation of His will to man.

As together we read and as together we hear the voice of the great God triune, the Creator and the Judge of all mankind, we would bow before His majesty in true humility.

Yea, much more than that; we would not only read and hear but we would also together learn to *keep* the words that are written in this book. We would not be only hearers but also doers of the Word. We would not straightway forget what manner of men we are. On the contrary we would learn to know that we are creatures of God. We would learn to know the meaning of the word of obedience when we hear His voice; what else but adoration and obedience befits those who hear the word of their Maker and their Judge? We would be obedient to His Word when He calls us daily to repentance for our sins; we would be obedient also to His Word when He tells us who read and hear that we must call others, even all men, to repentance for their sins.

Jesus Himself has informed us how difficult this reading, this hearing, this keeping of the Word will be in the days that precede the coming of the Son of Man. Men will not read, men will not hear and least of all will men keep the words of the prophecy of this book. They have always been, but in a special sense will be in these last days, lovers of self rather than lovers of God. They will read and hear and keep only such words as proceed from the wisdom of man. If they pretend to no special wisdom of their own they will

seek wisdom from some great scientist, philosopher or theologian. They will be told, Lo Here, or Lo There, is the Christ or true explication of the Christ; but all these Christs will be false Christs, made in the image of sinful man. When men obey such Christs they but obey themselves.

So we welcome you to a fellowship of suffering for the sake of reading, hearing and keeping the words of the prophecy of this book, in the midst of a world where men hear and listen only to themselves, and in the midst of a church that serves false Christs.

But you say, "Your seminary is only some twenty years of age. Where did men go before 1929 when they wanted to learn to read and hear and keep the Word of God in the way that you propose to do?" The answer is that these men then went to Princeton Seminary. For a century and more a faculty of learned and godly men at that Seminary taught generation after generation of students how to read and hear and keep the Word of God. But since 1929 the light of God has been interpreted in terms of the life of man. The life of man has in turn been interpreted by human science and human philosophy. To be sure, lip service is paid to the Word of God. But it is openly avowed, for instance, by the Professor of Systematic Theology at Princeton, Dr. George S. Hendry, that nowhere in the Bible can there be any such thing as a system of truth.¹ He would have none of the doctrine of verbal or plenary inspiration of Scripture. The unifying point of Scripture, he says, "is outside of Scripture itself."² It stands, he says, "at the vanishing point of the biblical perspectives."³

When students then read the Bible they do not hear the voice of God. They do not learn to know who God is and what He requires of man. What they hear is the voice of man, not that of God; the Bible is interpreted in accordance with the findings of science falsely so-called, and in accordance with a vain philosophy. Accordingly each man finds in the Bible the god he wants; at best it will be the god of an idealist philosophy. It is a god of whom nothing intelligible can be said; it is therefore the god nobody knows, the god who does not exist.

And as for the Christ of present day Princeton Seminary, it is not the Christ of Charles Hodge, of Benjamin Breckinridge Warfield and of Geerhardus

Vos. The Christ of these men I have named was delineated in the Scriptures; their students therefore knew who Christ was and what He came into the world to do, namely, to save men from their sins and from the wrath of God to come. But the Christ of modernized Princeton is not God. If he were, no one could know anything of him for he stands at the "vanishing point of Biblical revelation." He is not even a man. If he were, nobody could know anything of him. He would then himself need salvation. He is an *It*, a set of ideals for human behavior that men have set up for themselves from no other resources but their own.

A theology such as this, with a God nobody knows and a Christ nobody knows, with a God-man that does not exist and so makes no claims upon man and cannot come to judge men for their sins, such a theology, I say, will naturally get a ready hearing in the world today. Such a theology does not call men to repentance for their sins. It agrees with the world in denying the fall of man into sin. It agrees with the world in holding to man's essential ability to save himself, to the extent that he may be said to need salvation at all. Such a theology has no challenge at all to the natural man. It offers him no hope; it leaves men as it finds them, without God and without hope in the world.

It was therefore to perpetuate a the-

ology such as that of the men of old Princeton that Westminster Seminary was organized in 1929. To read the words of God, and to hear His voice through the words of the Bible; and from it to learn what He requires of man, to learn of the nature of man's sin and of the remedy that God has graciously provided through Christ the Son of God and Son of man,—to read, to hear, to keep the words of the prophecy of this book, Westminster Theological Seminary was organized at the first.

If you young men who have come to us wish to join us in this fellowship of reading and hearing and keeping the Word of God, you are most welcome indeed. With us you will seem to be with the forces that are retreating now; in reality the victory then is yours. For God is on His throne, and Christ still rules. The wisdom of man will again be made foolishness with God. Therefore, my beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

¹ *God the Creator*; Nashville, 1938. p. 146.

² "The Exposition of Holy Scripture," in *Scottish Journal of Theology*, Vol. I, No. 1, p. 43.

³ "The Rediscovery of the Bible," in *Reformation Old and New*, ed. by F. W. Canfield, London, 1947, p. 154.

machinery of foreign missions in China," and the mistake of subsidizing and managing the native church as has been attempted. "Hence," he says, "it is my opinion that the benefit of communism is first of all that it will cut the young church away from the apron strings of its rich aunties and uncles from U. S. A."

The letter to our Committee above referred to speaks of our Orthodox Presbyterian missionaries having been free from the entanglement and embarrassment caused by the twin encumbrances of property and pay-roll which had hampered most of the longer established missions in China in their desire to turn over control and support of the churches to the native Christians.

Having seen the blessing that attended the application of the indigenous church principles in the African field which they adopted in 1940, the Mission Board of the Christian Reformed Church declared itself in 1942 in favor of the establishing of native churches on its American Indian field. It explained that to mean "... such a manifestation of the body of Christ which is by natives in a native setting under native supervision and control."

The difficulty of arriving at such a goal when the work has been begun along very different lines and when for years native Christian groups have been to a great extent subsidized and controlled by the foreign missionaries is seen by the fact that since the declara-

Some Questions About Methods In Missionary Work

An Introduction to the Problems Which Arise on the Foreign Field

By CLARENCE W. DUFF

"ACTUALLY, J——, we are nothing but bankers in the midst of the flock. I have not preached for weeks. I rarely get time to do Christian work, like translating. My time is consumed with the red tape and toil of maintaining an over-burdened property and financial program which is as artificial as it is spiritually dead. I have been gratified to learn since our ladies evacuated from upcountry work that some results have come in the church under Chinese leaders which,

in my estimation, could never have been worked out with the foreigners there . . . My prayer is that out of this confusion (caused by the communist revolution) some lasting good is being worked out."

The above is an excerpt from a letter written by a missionary in China and quoted by one of our Orthodox Presbyterian missionaries in a letter to our Foreign Mission Committee. The writer quoted also speaks of his "long-standing disapproval of the traditional

IN this article, prepared at our request, Mr. Duff, missionary of The Orthodox Presbyterian Church to Eritrea, raises more questions than he answers. He himself has faced some of these problems. He believes, and we with him, that a church engaged in a foreign mission enterprise, should try early to settle its basic principles. The Orthodox Presbyterian foreign missions committee is already studying these matters. The church as a whole should also be aware of them. There may even be something here which might affect the efforts of our local congregations in community evangelistic endeavors. We shall be glad to receive other articles dealing with this matter of missionary method.

tion of the Board there have been repeated protests and calls for reform of the Indian work to bring it into line with the Board's stated aim; by the recent complaint of the Rev. Harry R. Boer, professor-elect to the new Chair of Missions at Calvin Theological Seminary, that it is difficult to imagine how more could have been done to frustrate the intent of the Board's declaration; and by the serious discussion at the last meeting of the Synod of the Christian Reformed Church.

Perhaps enough has been said to indicate that there is sincere doubt as to the value of some methods that have been widely followed in mission work and that there is concern among men in several truly Reformed churches that foreign missions should aim at the establishing of native churches that will not depend for their existence and growth upon foreign money and control.

The Orthodox Presbyterian Church is in the early stages of its foreign missionary enterprise. As our China missionary has pointed out, it is free to decide its policies unhampered by encumbrances from the past. It is important, then, that we should seek from the first to conduct our work according to scriptural precedent and base it on scriptural principles, at the same time profiting by the experience of longer established missions, particularly Presbyterian missions. A sub-committee of the Foreign Missions Committee was appointed some time ago to make a study of mission principles and practice. I shall be glad if I can make a small contribution to their task by stirring up interest in the problems they are investigating.

There are important differences, of course, between the fields in which our missionaries in the Far East have been working and our African field. In China, Korea and Formosa they have been working in close relation with long-established churches. In the areas opened to us in Eritrea the church is only now coming to the birth. The same general principles, however, ought to apply to all our fields, even though their application may have to vary in the different stages of the work.

In China, I understand, our missionaries consider what they call "the old plan" of foreign support, foreign affiliation and foreign control of the Chinese church a liability, and from the begin-

ning have tried to follow "the new plan" of native finance, native affiliation and native control. In Korea from the very early days of Presbyterian missions the latter plan has been followed, and with great blessing. Our missionaries are enthusiastic for it. Our Eritrean mission has thought in similar terms regarding its aims and methods from the beginning.

If, then, the foreign missionaries of our Church are pretty generally agreed in regard to their goal and the manner in which they should go about reaching it, what is the value of raising such questions in our midst?

For one thing, it is good that our work be subjected to the careful criticism of our brethren in order that (See "Missionary Methods," p. 197)

Church Union in Canada

By DAVID W. KERR

(Concluded from previous issue)

About a year after the joint committee had formulated a basis of union, the Baptists and Anglicans, i.e., the Church of England in Canada, were invited to enter the negotiations. Both of these churches declined. The Baptist Convention of 1907 replied very courteously that while they rejoiced in the manifestation of mutual love among believers, they felt that the real, abiding unity of the Church of Christ was a spiritual matter. It was better for Christians who differed on questions of vital importance to admit the impossibility of corporate union than to sacrifice their convictions. They mentioned as questions of vital importance the organization of local independent churches under Baptist polity and the doctrine of Baptism. The Anglicans laid before the negotiators the stumbling-block of acceptance of the historic episcopate as a condition of "re-union."

The union committee set itself to the task of preparing a Basis of Union which would include an acceptable doctrinal statement and an agreeable polity. The Basis was virtually complete by the year 1908 and was not substantially changed at any time afterward. The doctrinal portion was supplied very largely by the Brief Statement of the Reformed Faith which was adopted by the Presbyterian Church in the U. S. A. in 1905. Indeed, several of the articles were taken over bodily from that Statement and some were not changed in their wording. Two differences between the American Statement of 1905 and the Basis of Union are significant. One is that the article on *Election* is omitted altogether. The other is that the article on *Regeneration* precedes that on *Faith and Repentance*. The second change seems to be a sop to

mollify the wounded sentiments of some Presbyterians.

In polity the United Church of Canada is supposed to be Presbyterian and as such it was admitted to the Alliance of Reformed Churches. It may be added that it was also admitted for membership in the Methodist Ecumenical Council. The church courts consist of the Session or Board of Elders, the Presbytery, the Conference and the General Council. These correspond, it is said, to the Presbyterian Kirk Session, Presbytery, Synod and Assembly. As a matter of fact the system is not Presbyterian but clerical.

The elder is elected at the annual meeting and he is not ordained to office. While he has authority in the local congregation, of a sort, the real governing body is not the Session but the Official Board. This Board is composed of elders, stewards (deacons) and representatives of the various organizations in the local church. The elder may or may not sit in presbytery. The congregation chooses its presbytery representative, man or woman, who is not necessarily an elder. Since the representation of non-ministerial members in the higher courts is chosen in the same way, the whole Reformed system of government by ordained elders, teaching and ruling, has been given up.

The Presbyterian principle of a gospel call has also been forsaken. A minister may be placed over a charge without the consent of the members of the church by the Settlement Committee. Ministers who want a pastoral change submit their names to this committee. Congregations may also suggest to the committee that they would like to have their minister removed. The congregation is given a list of eligible ministers and may often decide to

call one of these. It may find it impossible to get the man chosen, in which case another man is sent by the Committee. As the United Church manual puts it, the people may extend a call or invitation, but the right of appointment shall rest with the Settlement Committee. It may be pointed out that the Settlement Committee is not a committee of presbytery but of the district conference. Ordination in the United Church is not an act of the presbytery but of the conference. The condition of ordination is not that a man have a gospel call, but that he be a graduate of the theological schools.

The actual union was consummated on June 10th, 1925, not by a joint declaration of the highest courts of the three churches, but by an Act of the Parliament of Canada. The promise had been given many times that the union would not be consummated without the unanimous consent of the membership of the churches. In their zeal for the cause, the unionists forgot their pledge. In the face of mounting opposition they employed legal advisers who drew up a private Bill to incorporate the three denominations into the United Church of Canada. The Bill provided that those who did not wish to enter the union might vote themselves out of it in the six months prior to its ratification.

It may be asked why the Church had recourse of any kind to the civil government. The Methodist and Congregationalist Churches were corporations registered with the civil authorities. As such they had to seek incorporation in the new church. The Presbyterian Church was not and is not a corporation however, and the United Church of Canada Act is careful to state that it is only the Boards of the Presbyterian Church which were to be submerged in the union. For many years afterward it was nevertheless maintained by the United Church that there was legally no such body as the Presbyterian Church in Canada. This contention was overruled by the Privy Council of the British Commonwealth, in at least two test cases. It was pointed out that in Scotland, where the majority of the Free Church had united with the United Presbyterian Church, the minority which withdrew to maintain the Free Church of Scotland had legal right to the name and property. As applied to the Canadian situation, it meant that the minority which withdrew to main-

tain the Presbyterian Church had the right to the name, and in theory, to the property involved.

Perhaps a similar situation may arise in the United States in the event of a union of the Northern and Southern Presbyterian churches. A minority who decided to maintain the separate identity of the Southern church, as appears likely, would in principle at least be entitled to that name and the property of their people.

During the twenty-five years of its existence, the United Church of Canada has grown in its communicant membership about 20 per cent. While this is by no means commensurate with the 50 per cent increase in the country's population, it is nevertheless better than the growth of any other communion of any size in Canada. It is the largest Protestant denomination in the country and can rightfully claim as its adherents about one-fifth of the entire population of the Dominion.

The Presbyterian Church in the same period has grown very little. Some Assemblies have been obliged to report a decrease in communicant membership. There are a number of reasons for this, not the least of them being the fact large numbers of those who defended the church in 1925 were older people who knew better what Presbyterianism stood for. The loss by death has therefore been unusually high in the denomination. With the younger ranks being filled up the advance of the church under God should be more encouraging.

The United Church went to considerable trouble about ten years ago to provide a new Statement of faith to replace the Basis of Union. One wonders why the Statement was prepared. Neither ministers nor office bearers are obliged to subscribe to it. It has been attacked by liberals in the church as being too conservative and by conservatives outside the church as being too liberal. It is remarkable, not for what it says but for what it avoids saying. Indeed, the doctrinal position of the church from the very beginning has been difficult to determine. A creedal subscription in the ordination vow was objectionable to the Congregationalists and so it was purposely omitted. The candidate for ordination is asked:

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required for eternal salvation in our Lord Jesus Christ, and are you resolved out

of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

Recently a United Church minister condemned the baptism of infants. When he was rebuked by his presbytery he affirmed that his views were quite consonant with his ordination vow.

Unionism appears at times to be the real creed of the United Church. It has declared itself to be a "united and uniting church." Efforts have been made to unite with the Evangelical and United Brethren, the Reformed Episcopal Church and the British Methodist Episcopal (Negro Methodist). Since 1943 negotiations for union have been carried on with the Church of England in Canada. Dr. R. C. Chalmers, writing in the *Christian Century*, says that such a union is made imperative by the demands of home missions and the shortage of ministers. The Anglicans are hardly ready to relinquish the episcopal system, but they do seem more open to the suggestion of a deliberative council to guide the bishop, remotely resembling a presbytery. A number of ministers in the United Church have declared themselves in favour of the episcopal system of government.

The claim has been reiterated by Dr. Chalmers that the United Church transcends denominational divisions. Very few people outside the membership of his church will be ready to believe this. The truth is that it is intolerant of denominational divisions.

On the occasion of the constituting of the minority Assembly in 1925, Dr. Ephraim Scott, moderator of the continuing Presbyterian Church in Canada, said,

"We return to the Word of God . . . to the system of doctrine set forth in our standards . . . to the great verities of the Christian faith."

The Assembly which met in 1950 declared, in marking its 75th anniversary, "We affirm our adherence to the Reformed faith taught in the Westminster standards."

The Presbyterian Church in Canada seems determined to march on, recognizing that it is a division of the Church of Jesus Christ, but remembering that any great army fights by divisions and not as one, unwieldy unit. It is determined to hold the faith in the unity of the Spirit.

Sunday-School Suggestions

Wanted — Articles

THERE are three subjects relating to Sunday school work on which we would like brief articles. We have approached several individuals but they did not feel ready to write on these subjects. Perhaps some of you have some ideas.

The first subject is as to the relative merits of the uniform and the graded type of lessons. Should the same material form the lesson subject for the little tots and for the grown-ups, and those in between? By way of putting our own neck out, we may say that we think there are definite advantages, from a pedagogical viewpoint, in the system of graded lessons. As an example, not long ago the lessons used by many Orthodox Presbyterian Sunday schools centered in the Sermon on the Mount. Are little tots prepared for that type of material, or should they not rather spend their early years getting acquainted with some of the wonderful stories of the Bible, and the wonderful people of which it tells. But then there are two sides to the question. What do you think?

The second subject has to do with the over-all curriculum of the Sunday school. In the field of secular education, pupils are expected to cover so much ground, and make so much advance each year, and at the end of their schooling they have covered a given area of formal education. Is such a program in effect in our Sunday schools? How much material and of what sort is to be covered each year, and when a pupil reaches age 16, say, in the Sunday school, what has been his total coverage of Biblical material? How can a program be planned so that there is efficient coverage of the greatest amount of Biblical material in a given period?

The third subject has to do with the effect of modern "progressive" educational methods on teaching in our Sunday schools. Have modern methods of education affected our schools? Have these effects been good or bad? If bad, what can we do to counteract them, and to establish good sound teaching in the Sunday school? For example, what about memorizing? Do we teach

the children, or do we expect them to absorb their learning in the course of the experience of attending Sunday school.

We will heartily welcome brief articles—not over two pages double spaced typewritten—on any of these subjects, or any aspects of them.

The Sunday school is one place where we are trying to train the coming generation of Christians. How effective is the job it is doing?

The Sunday School and the Church Service

THE Sunday school teacher is naturally concerned about teaching her class the material contained in the lesson. This is her principal business.

But the Sunday school also provides some excellent opportunities for instructing the pupils in matters not specifically involved in the lesson material. Either as something to bring in during spare time, or as a definite part of the program, there may well be instruction concerning other aspects of church life and work.

In the Sunday school pupils may and should be taught something of the nature and importance of the worship service of the church. All too often the idea gets around that Sunday school takes the place of the church worship. If one comes to Sunday school, one's duty is done. Let's go home. It is sad to see a large group of Sunday school pupils evaporate at the close of the school, with none of them appearing for the worship service. It is even more sad when Sunday school teachers fail to take the opportunity of emphasizing that the school is in no sense a substitute for church worship. To learn about what is in the Bible is one thing. To gather in the company of God's people to worship and adore the living God is another. Both are important. Neither should be neglected.

The Sunday school is also a good place in which to teach something of the special services of the church. Take the Communion, for example. This service, in which the children may not take part, seems strange to them. They

just have to sit still, if they are in church, and watch the adults partaking of the bread and the cup. On Communion Sundays the teachers in the Sunday school might very well tell the pupils something of the meaning of the communion service, and of the symbols that are used. Maybe the pastor might be asked to give a little talk to the assembled school on the meaning of the communion, so that the pupils will be prepared for it when they grow up and make public profession for themselves.

The Sunday school is also a good place to teach the children the meaning of stewardship, of giving to the work of the church. Probably a great many children come to Sunday school, clutching the penny or nickel in their hand, and put the coin in the plate without ever an idea of what it is all about. It is not strange that occasionally that penny or nickel finds its way to some other place than the collection plate. But occasional instruction in the Biblical teaching concerning stewardship, the giving of a portion of our income to the work of God, will be helpful not only in the Sunday school itself, but in preparing the children for the habit of stewardship, to be carried with them in adult years. The passing of the offering plate in the church is not an interlude, but a part of worship. Can we get this idea across to the children?

The Sunday school is not an end in itself, but is a servant of the church, designed to help prepare young people for a mature, intelligent and helpful participation in the whole life and program of the church. Is this the aim of your Sunday school?

SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

**Flannelgraph Pictures
and Helps**

**CHRISTIAN REFORMED PUBLISHING HOUSE
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The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXVII

CONVEYOR OF COMFORT TO TROUBLED SOULS

The supreme task of the Christian church is to bring to men the Word of God. That Word is profitable for instruction, correction and a great many other things. It also contains an inexhaustible wealth of comfort. The glorious task of conveying that comfort to troubled souls belongs to the church.

By virtue of the universal office of believers all church members should engage in the conveying of comfort. More particularly must the church dispense comfort through its special offices. Ministers, elders and deacons alike have a duty here. Most of all should the pastor comfort the disconsolate. To him especially apply the words of the prophet: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). As shepherd of the flock he must imitate the divine Shepherd, of whom it is written: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

So rich is the comfort which the church is honored to convey to troubled souls that only a few samples can be cited.

Comfort for Souls Troubled by Sin

The church must, of course, condemn unqualifiedly every form of sin. Often, too, it must rebuke sinners. Occasionally it is even called upon to excommunicate offenders. But it may never forget that the Word of God abounds in comfort for troubled sinners.

All sinners alike may be told, and must be, that, if they repent from the heart and flee to Christ crucified for washing in the crimson flood, God will

remove their transgressions from them as far as the east is from the west (Ps. 103:12) and will cast all their sins into the depths of the sea (Mic. 7:19). Even that is not the sum total of the message of forgiveness. The precious truths may not be neglected that God has no pleasure in the death of the wicked, but that the wicked turn from his way and live (Ezek. 33:11), and that He is not willing that any should perish but that all should come to repentance (2 Pet. 3:9). The church must bring to sinners the glad tidings that God will not only abundantly pardon them *if* they repent, but also, to quote that prince of expounders of Holy Scripture, John Calvin: "that God desires nothing more earnestly than that those who were perishing and rushing to destruction should return into the way of safety."

There are throughout the world many sinners whose consciences accuse them of having offended Deity and who now seek reconciliation by self-torture. Hindoo mothers cast their babes into the waters of the Ganges. Simeon the Stylite resigned himself for the last thirty years of his earthly life to the most miserable kind of existence on a pillar in an oriental desert, where by turns he was burned by the torrid sun, soaked with rain or drenching dew, and stiff with crackling frost. And of Martin Luther it is said that, with his bare knees on the stone floor of his cell and his back lashed with straps until the blood streamed down, he pleaded with God for mercy. But that was before the full light of the gospel of the grace of God had dawned upon him. The very heart of the gospel which the church must bring to troubled sinners is that the suffering Christ has made atonement for sin, that He was wounded for sinners' transgressions, was bruised for their iniquities; that the chastisement of their peace was upon Him, that with His stripes they are healed (Isa. 53:5), and that consequently salvation is free.

Occasionally one encounters a serious soul who fears that he has offended the Most High too heinously and too

long to be pardoned. Such need to be reminded of King David, who became guilty of the double crime of adultery and murder, but, after manifesting a broken heart and a contrite spirit, sang: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1); of King Manasseh, who made the streets of Jerusalem run red with the blood of Jehovah's faithful servants and may have had the body of the prophet Isaiah sawed in two, and yet found pardon when he humbled himself greatly before the God of his fathers (2 Chron. 33:1-13); of Saul of Tarsus, who gladly cared for the clothes of those casting the first stones on Stephen the evangelist, consented unto his death, and later on himself breathed out threatenings and slaughter against the disciples of Jesus (Acts 7:58; 8:1; 9:1), but after his conversion wrote: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). They must be told of the gracious promise: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Of all sinners perhaps those indulging in sins of appetite must be dealt with most firmly. Mealy-mouthed advice never rescued a drunkard nor wrested from the toils of lust. To that type of sin Jesus had reference when He said: "If thy right eye offend thee, pluck it out and cast it from thee . . . And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matth. 5:29, 30). Surely, that prescription excels in severity. But, strange though it may seem, it excels no less in kindness. For drastic measures alone are effective against sins of appetite, and summary treatment, however painful for the moment, is the one alternative to eternal gnawing of tongues and gnashing of teeth. Far from being cruel, this command of the Lord Jesus

is a beautiful revelation of His matchless love for those sinners who are rated as most despicable by their fellows and whose plight seems most hopeless. These wretches must also be assured that, if they will obey this command in utter dependence on the grace of God, which alone can break the shackles of sin, the Son of God will set them free indeed (John 8:36).

More than a few sincere children of God are oppressed by fear that they may have committed that sin against the Holy Spirit which Scripture tells us is unpardonable. They need to be taught from the Word of God just what that sin is. And what they need to be told above all else is that it consists of a complete hardening of heart so that for him who commits it repentance is out of the question. It follows that he who is deeply concerned about this matter, is worried by it, and cries from the depths to God for mercy, by that very token may be certain that the grace of God has kept him from committing the unpardonable sin.

Comfort for Souls Troubled by Affliction

All misery and misfortune, all sickness and sorrow, all distress and disappointment, all adversity and affliction, yea and death itself, is the consequence of sin. Because of sin "man is born unto trouble as the sparks fly upward" (Job 5:7). This earth, habitat of sinful man, is rapidly being transformed into one vast cemetery. But in the midst of that cemetery stands the church of the living God, and it sings:

"Come, ye disconsolate, where'er ye languish,

Come to the mercy-seat, fervently kneel:

Here bring your wounded hearts, here tell your anguish;

Earth has no sorrows that heaven cannot heal."

While the Word of God abounds in comfort for suffering saints, it is not without a message of hope for the unsaved in the day of their trouble. They may be told that, just as bodily pain is often a blessing in disguise, since it serves as a warning against present ailment and perhaps impending death, so the afflictions of the wicked may well be evidence of divine forbearance pleading with them to turn from their evil way lest they die.

No matter what may be the mediate cause of their trouble, God's children know that whatever ill betides them is controlled by the providence of a loving God and that therefore in every trial their prayer is granted: "Let me now fall into the hand of the Lord" (1 Chron. 21:13). When Job was deprived of all his possessions and servants and children by the Sabeans and Chaldeans, by lightning and hurricane, he exclaimed: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

A verse of Scripture which almost every Christian can repeat from memory and which throughout the centuries afflicted saints have found a source of unspeakable peace and joy is Romans 8:28—"And we know that all things work together for good to them that love God, to them who are called according to his purpose." This is no wishful thinking. God's children know because God has spoken. Every once in a while they strikingly experience this blessed truth, as did Jacob of old when in the slough of despond he sobbed: "All these things are against me" (Gen. 42:36), but presently found himself walking in the sunshine of bliss. And even when not a ray of light seems to penetrate the encircling gloom, yet their eye of faith is not dimmed. To them tribulation resembles a chunk of hard coal which is itself black as pitch, but, when brought out into God's sunshine, glistens like a diamond.

In his afflictions the believer finds evidence of his divine sonship. He knows that, if he were without chastisement, he would be a bastard, not a son. As it is, God is dealing with him as a son; for what son is he whom the father does not chasten? Whom the Lord loves He chastens, and He scourges every son whom He receives (Heb. 12:6-8). It follows that what he suffers is not punishment but chastisement. His Saviour endured the wrath of God due to him; he is experiencing the love of God. Christ atoned for his guilt; the heavenly Father is making him partaker of His holiness.

By life's trials and tribulations the child of God is both sanctified and glorified. Like gold he is refined in the fire of affliction. Like a precious stone he is cut in order that he may shine the more brilliantly. Not only is it true that "the sufferings of this pres-

ent time are not worthy to be compared with the glory that shall be revealed" in him, but he suffers with Christ to the very end that he may be glorified with Him (Rom. 8:17, 18). By his afflictions he is made meet to be a partaker of the inheritance of the saints in light (Col. 1:12). For that he gives thanks to the Father even now and will praise Him eternally.

When the angel of death enters a Christian home and flaps his wings over a child of God, there is mourning in that home, for believers are not less human, but rather more truly and fully so, than others. Yet they do not mourn as others who have no hope (1 Thes. 4:13). Contrariwise, their grief is assuaged, and even sweetened, by the assurance that another pilgrim has completed his desert journey and reached the land of Immanuel. But what if the deceased gave no evidence of being a child of God? Then more poignant pain cannot be imagined. Yet even for hearts broken by that experience there is healing balm in Gilead. When the Saviour was about to return to heaven He promised His church "another Comforter," the Holy Spirit. And that Comforter, He said, would abide with His disciples forever, dwelling with them and even in them (John 14:16, 17). Here is the supreme comfort of the Christian, comfort that fully suffices even when he must empty the cup of woe to its bitterest dregs. It is the sense of the abiding presence of God with him and in him. When his flesh and his heart fail, he can yet glory: "God is the strength of my heart and my portion forever" (Ps. 73:26).

A saint is about to encounter the last enemy, death, and is sore afraid. A servant of God stands at his bedside, an open Bible in his hand. He reads: "Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen. And I have the keys of hell and of death" (Rev. 1:17, 18). A smile of heavenly peace steals over that pallid face and it whispers: "O death, where is thy sting?" (1 Cor. 15:55). Another moment, and a sinner saved by grace has passed through the gate into the city that has no night, where God Himself wipes away all tears from the eyes of His children, where no one says, "I am sick," and where the streets of gold are not darkened by funeral processions—because there is no sin.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

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

Introduction:

As a re-enforcement and conclusion to all that we have said on the subject of prayer and missions we will begin now a study of Christ's intercessory prayer in the garden. The scriptures contain many wonderful passages but none more wonderful than the prayer recorded in the seventeenth chapter of John. It is the utterance of the mind and heart of the God-man in the hour of crisis, the hour when He was just about to complete the work that He had come to do. These utterances to the Father who had sent Him are "full of grace" and "full of truth." And though their expression and thought is simple, so full are they that human understanding cannot bring out of these plain words all that is in them.

Luther says of it, "He opens the depths of his heart both in reference to us and to his Father, and he pours them all out." We are called on to listen to the incarnate Son, telling His Father in heaven what He thought and what He desired in reference to the work in which the glory of God and the salvation of men were equally involved.

The prayer is the longest of our Lord's recorded prayers. It is not like the Lord's Prayer, intended as a form for His followers. This prayer is one, much of which none other but Christ himself could utter. Yet the same spirit prevails in both. In both, the supreme objective is the glory of God. In both, the blessings asked for man are spiritual.

Let us with sacred awe and holy delight consider the prayer, remembering that had He not prayed, did He not continue to pray, it were to little purpose that we should pray. Perhaps it is with similar utterances that our great High Priest continually makes intercession, in the holy of holies, in the immediate presence of God.

Lesson:

John 17:1—"These words," refer to

all that Jesus had spoken in the three preceding chapters—(16:33). "And lifted up his eyes to heaven." Calvin remarks, "He looked up to heaven, not because God is enclosed there—for He fills the earth also—but because the aspect of the heavens admonishes us that the Divinity is exalted far above all creatures." Assuming this attitude, our Lord begins his prayer.

The Address

Let us first look at the address of the prayer. (John 17:1, 11, 25.) It is offered up to God under the names of "Father," "Holy Father," "Righteous Father." Let us consider the meaning of the name, "Father," as used by our Lord, and then the force of the descriptive adjectives, "holy" and "righteous."

FATHER

Whom does the term denote? God—the only proper object of religious worship. The command to all intelligent creatures is, "Thou shalt worship the Lord thy God and him only shalt thou serve." A moment's reflection as to who is offering the prayer, makes it obvious that it is the first person of the Trinity that is being addressed.

What does the term denote? (a) It denotes relation, the relation of sonship. But what does sonship mean in the relation of God and Jesus. It means that His human nature was miraculously formed. (Heb. 10:5, Luke 1:35.) The man Christ Jesus is thus "the Son of God." He derives from Him that holy human nature, which was formed, so far as human nature can be formed, "in the nature of Him who created it." It denotes that God stands in the relation of Father to our Lord as the head, and representative, and ruler, of the holy family of redeemed—God's sons and daughters, "the first born among many brethren." In the third place it denotes the relation that existed from all eternity, complete unity. (John 1:1, 2.) Identity of nature is the very first idea suggested by such terms as father and son. (b) It also denotes affection, on the part of God for Christ and on the part of Christ for God. (John 10:17; 3:35;

Psalm 89:7; Luke 22:42; John 18:11.) It is, however, chiefly an expression of our Lord's own affection. Toward God Christ felt the characteristics of true love: veneration, submission and confidence.

HOLY FATHER

Holiness is a divine attribute. It embraces the idea of the highest moral purity. But the root idea is separation. God is holy. He is separated from every created being, and lifted above them. He is also separated from sin and it can have no part in Him. (Isa. 6:3; I Sam. 2:2; Rev. 15:4.)

RIGHTEOUS FATHER

The righteous Father is He who without respect of persons judgeth every man according to his works. (I Pet. 1:17). "The righteous Lord loveth righteousness and regardeth with a pleasant countenance only the upright." It was in the cause of righteousness that our Lord labored and suffered and died. It was that we might appear in His righteousness, in His good works, which alone count before God.

Conclusion:

When Christ had done all that He could do for His disciples He retired to beseech the Author of all good to bless the objects of His care. In this He set an example for us, that when we have done all we can in instructing and comforting those with whom we are connected, we must pray for them that they may be in His care and keeping. Christ comes to God as His Father. He was His father in quite a different sense from that in which He is ours. He was His father in that they were identical, the same in substance, equal in power and glory. But God is our Father through our relation to His Son. And He is a righteous Father for He demands that we be just and provides the means for our being made so.

Planning the Program

Eritrea, Its Fate and Its Need, is our topic for December. This subject could best be handled by having the Duffs, who are now on furlough, speak to us

on it. They probably will visit your church sometime this year. Prepare for their coming by arranging your meetings so as to have this one on Eritrea just before they arrive.

There should be a number of new persons in your society who do not know the Duffs, nor the land where they labor. Go over back copies of *The Messenger* and select the facts about which your members may be uninformed. Work up a program that will interest your members in the Duffs and give a background for appreciating what they have time to tell about their work. (See also *Your Missionaries*, Robert S. Marsden. Order from The Committees on Home and Foreign Missions.)

Quiz the members on their knowledge of the field. Have the secretary list questions that you are unable to answer among yourselves. Present them to the Duffs. This will be greatly appreciated. A missionary always wonders how much of all he knows and feels can be presented in the time allotted. He would prefer to talk of the things you do not know.

For your prayer circle see the requests for the Mahaffys in *The Messenger* Prayer Calendar. And don't forget those young people that the Lord may be calling into the field, who are now in preparation.

How Well Do You Know Eritrea?

Where is Eritrea?

Eritrea is in Northeastern Africa, North of Ethiopia, and East of the Sudan. With its 500 miles of coastline bordering the Red Sea on the East, it is properly called, a Red Sea Country.

How large is Eritrea?

About 50,000 square miles, twice as large as New Jersey.

Tell something of the people who live there.

There are nearly a million souls in Eritrea, but these are divided into a dozen racial groups, speaking as many different languages. Tigre, Saho and Dankali languages are the three generally used by our missionaries, though it is well to know Italian for the country was long an Italian colony.

What are some interesting facts about Eritrea's Ancient History?

In ancient times what is known today as Eritrea did not exist. Modern

Eritrea was a part of the great Ethiopian Empire, which lasted from 300 B. C. till the ninth century A. D. The capital was at Axum which is forty miles south of the present Eritrean border. Through the centuries it remained the sacred centre of the Ethiopian Empire, where the rulers were crowned and where their throne and jewels are still preserved. We are especially interested in the fact that the land was reached by Christian priests from Syria in the sixth century. The faith they spread became the state religion. Their creed was that of the primitive Eastern church which acknowledged the supremacy of the Patriarch of Alexandria. Ever since, the religion of the Eritrean Highlands has been Coptic Christianity. In the west and east the people remained pagan until long after the sixth century and were eventually converted to Islam.

How are these relations, established in ancient times, affecting political conditions today?

Part of Eritrea's people who are related to Ethiopia by early racial ties and who hold to the same Coptic religion would like the United Nations to unite Eritrea with Ethiopia. But the Moslem group would prefer to be independent.

What are some of the more modern facts of history that help us to understand Eritrean problems?

From the ninth century to the fifteenth little is known of the history of Ethiopia. Modern history may be said to have begun in the fifteenth century. At that time Eritrea was the northernmost province of Ethiopia, and there was an almost constant threat from the Mohammedan armies. In 1525 Portugal saved Massawa, a Red Sea port, from falling to them. But a little later it fell to Turkey and of course to Moslem influence which reigned supreme for three hundred years. In 1834 Egypt occupied parts of both Ethiopia and present Eritrea. In 1865 Egypt occupied Massawa and intended extending her influence over the whole country, but was defeated in 1876 and had to withdraw from Eritrea. At the same time there was trouble between the most powerful warlord of Ethiopia and the British over the imprisoning of Captain Cameron, who was thought by Theodore II, the warlord, to be helping Egypt. In 1868 the British sent an expedition which defeated Theodore. Meanwhile

in the Sudan powerful forces were made ready and they entered Ethiopia and Eritrea and defeated John IV, who had been left in charge when the British evacuated after setting Captain Cameron and the British prisoners free.

While these wars were going on the Italians appeared on the scene. In 1869 they bought a strip of coast at Assab. In 1885, Italian soldiers occupied Massawa, though the Egyptians still held it. Gradually they extended their influence over the surrounding country. Though the governor of Eritrea once destroyed the Italian garrison he gradually became powerless against the intruders. They were clever enough to get the support of the ruler of Ethiopia. In 1889 a treaty gave Italy territory in Eritrea. However more war ensued for Menelik; the emperor of Ethiopia interpreted it in one way and the Italians in another. Finally in 1900, the Eritrea that we know today was created in an Italo-Ethiopian treaty. It remained a colony of Italy till 1935 when it became a province of the Italian East African Empire. The Italian Administration was neither unenlightened nor inefficient. First class roads, railroads and many public works were constructed. At the close of the last war all of Italy's African Empire was turned over to the United Nations, to decide what should be done with it.

How is Eritrea now Governed?

The administration of Eritrea's political affairs has been entrusted to Britain until the United Nations can find the best solution for her future. U. N. commissions have visited Eritrea. The second commission visited it early in 1950.

Please Note:

TWO books previously mentioned on this page may be obtained as follows:

Gold in Korea, by William N. Blair, may be secured from The Central Distribution Department of The Presbyterian Church U. S. A., 156 Fifth Ave., New York. Price is \$1.00 postage included.

He Brought Them Out, the story of the Christian Movement among the Mountain tribes of Formosa, may be obtained from The British and Foreign Bible Society, 146 Queen Victoria St., London E. C. 4, England.

New Jersey Machen League Meets

APPROXIMATELY 60 Machen Leaguers from various churches in New Jersey gathered at Immanuel Orthodox Presbyterian Church in Crescent Park on Friday and Saturday, September 22-23, for the annual fall conference of the organization. The largest delegation came from Wildwood, arriving in three carloads.

The Rev. Clarence Duff gave a very instructive talk on the work of our Church in Eritrea at the Friday evening session. Colored slides helped the young people to visualize the activity of the missionaries in that land.

The delegates were provided with night's lodging and Saturday breakfast by the members of the Crescent Park and West Collingswood churches.

The Rev. Edward L. Kellogg, who led a discussion period on Christian life problems on Saturday morning, had little talking to do, as the delegates felt in the "discussing" mood. The main problem considered related to the proper use of the Sabbath day.

The report on mission work in Eritrea was then continued by Mrs. Clarence Duff, who also had numerous curios from that land. The great need for more missionary workers was kept before the young people.

After a week of rain, the sunshine on Saturday was particularly welcome and contributed toward an enjoyable picnic at Knight's Park in Collingswood. Hot dogs, beans, pop and ice cream were the principle items on the menu.

Following a rather exciting treasure hunt the Leaguers headed back for Crescent Park for the closing session. Speaker was the Rev. Edmund Clowney of Westfield, and his text was, "The grass withereth, the flower fadeth, but the Word of our God abideth forever." Mr. Clowney drew a beautiful fall scene with chalk to illustrate the truth of the text. He urged the young people to study more faithfully and trust more completely the Word of God which abideth forever.

The officers of the League for the coming year are Charles Eckardt, presi-

dent; Robert Denny, Northern vice president; Donnie Gump, Southern vice president; Mary Eckardt, secretary; and Lois M. Hunt, treasurer.

"Those Preachers' Kids"

Family life in America today, as every home missionary knows, is the most vivid and saddest aspect of national decay. With this in mind, let me relate a story which I heard just last week, while I was in northern Wisconsin.

Mother and Father drove away with many apprehensions—missionary duties call them away from home. (There are some calls which a pastor cannot make alone. While to other men a wife may be a good thing, yet to a missionary she is a necessity.) Should they leave the children alone? Jack, thirteen, is the oldest, but he is such an irresponsible harem-scarem—all he thinks of is baseball; as a Father and Mother he would be a wonderful failure. There are the twins, four years old. Who will take care of them? Janice, aged twelve, would be a help, but there is also ten year old Beth Ann, eight-year Helen, and David, aged five. I suppose they will be O. K. for just an hour. The car soon took anxious parents to their mission call—what a relief however when they could turn home again.

But it began to shower. Now gentle reader, don't let that term deceive you. The thing that goes by the name of shower in Wisconsin, is an electrical storm. When it showers at night, for instance, people get up, dress and go downstairs. Why? Because the lightning has often enveloped a house in a sheet of flame before the family could get outside. So, as I have said, it began to shower. What a deluge; how the lightning flashed. Our missionary's car came to a stop several times as it crawled through water and mud up to the axles. Would they ever get home? Darkness was approaching; what would become of the children now? What if the house lights went out? and they would be out because the little power station near the Indian Reservation always shut down during a shower—it is

a safety measure. What a mistake we made. It will be dark when we get home, if we ever do. The youngest children will be crying now, the older ones will be frightened and helpless. Perhaps this is God's judgment for such a rash act: we should not put the work ahead of the children this way.

The main road into Morgan Siding is bumpy, but that evening they were welcome bumps and even the bumps could not keep up with the pounding hearts of Rev. and Mrs. John Davies as they drove into the village. Darkness was coming on as the car slithered into the driveway through the driving rain. Strained eyes searched the house for some sign of life. What about the kids? Guess they were not even home. But what was that? Seemed like a door was opening; the fading light fell on a zip hair cut, a funny nose, and a boy's broad grin. That boy, how he has provoked me, I often wonder what he's coming to. But that impudent looking face, none too clean by the way, was the most wonderful sight in all the earth that day. Jack, is everything all right? Sure, come on in. Yes, the kids were all there—no doubt about it, by the noises rushing around. The candles, Jack, where did you get them—I remembered there were none in the house, it worried me so. Oh, I ran over to the church and found some that were left from the Christmas program. And there they were, in the saucers, each stuck in wax which had been melted as an anchor, and each had some matches lying carefully beside it.

And what have you all been doing? said Mother with her arms full of children. Did you cry, and weren't you all afraid of the thunder? Oh no, we have been playing church. We sang lots of hymns and choruses, and then we all prayed that God would bring Mother and Daddy back home again.

I have often thought of that church service. There were seven present—not a bad congregation for the O. P. C.—I've had less. And then I wonder if the Spirit of God was ever more present in a church.

These ministers' kids—what are they bringing us to?

R. K. CHURCHILL

Orthodox Presbyterian Church News

Pittsburgh, Pa.: The Covenant Church recently held a special Day of Prayer, with Rev. Professor John Murray as guest preacher. Prayer groups in the afternoon laid before the Throne of Grace the needs of the church locally, denominationally and universally. The occasion proved a spiritual feast for those participating . . . A Mother-Daughter banquet has proved to be a highly successful means of reaching parents of Sabbath school children. Some 48 persons attended such a banquet recently.

Middletown, Pa.: Calvary Church had 33 delegates at the French Creek Conference, and ten members of the congregation served on the Conference staff . . . A third Machen league has been organized at the Church . . . Guest preachers recently were the Rev. Roy Oliver on August 20 and the Rev. Robert Marsden on September 24.

Schenectady, N. Y.: Nine carloads of members and friends of Calvary Church enjoyed the annual church picnic on September 16, when they traveled to the Catskill Game Farms, some 54 miles south of Schenectady. Rally day was held at the church September 24, and officers and teachers of the Sunday school were installed. The pastor, the Rev. Raymond Meiners, and Elder R. Y. McCullough were delegates to the fall meeting of the Presbytery of New York and New England, held September 12 in Rochester.

Cedar Grove, Wis.: Fifteen young people from Calvary Church were delegates to the Young People's Calvin Camp held at Spencer Lake, August 14-20. Over eighty delegates from Wisconsin, Illinois, Indiana and Iowa attended. The camp is under the efficient leadership of the Rev. George W. Marston of Evergreen Park, Ill. . . The Dorcas Missionary Society has decided to use the missionary material by Mrs. Gaffin appearing in the *GUARDIAN* for its monthly study program. The pastor, the Rev. Robert Churchill, is speaking Sunday evenings on "The Message of the Prophets for our Day."

Rochester, N. Y.: Covenant Church was host to the meeting of the Presbytery of New York and New England on September 12. The Rev. John J.

DeWaard was elected Moderator of the Presbytery, and the Rev. H. DuMont was re-elected Clerk. Among those present was the Rev. Calvin Busch of Portland, Maine, who told of his recent trip to the International Council Congress in Geneva, Switzerland. The Rev. Raymond Meiners brought the message at the popular meeting on Tuesday evening . . . The Rev. Armando deOliveira of Brazil was guest speaker at the church on Sunday evening, September 24. The Bible Lutheran congregation of Rochester united with Covenant Church for the occasion. Dr. W. H. Bordeaux was guest speaker at the church on October 8.

E. Orange, N. J.: Among guest speakers visiting Covenant church during the summer were the Rev. Richard B. Gaffin, Dr. J. Oliver Buswell, the Rev. Wilbur Wallis, the Rev. Leonard Pitcher, and the Rev. Daniel Fanon. The pastor of the church, the Rev. Charles Ellis, was speaker at the Deerwander Conference in Maine. On September 15 the Rev. A. Vieira and the Rev. O. Oliveira, evangelical leaders from Brazil, spoke at the church on conditions in their own country, and told of the recent ICCG Congress in Geneva, which they attended.

Ringoes, N. J.: The Rev. Meredith Kline, pastor of Calvary Church, has resigned in order to fill a teaching position at Westminster Seminary. The resignation took effect October 1. On September 3 five covenant children were baptized. Recent guest preachers at the church have been Mr. Fred Stone, the Rev. Henry Tavares, the Rev. Bruce Wideman, and Mr. Robley Johnston.

National City, Calif.: The First Church has purchased an acre lot just 100 feet off the main street through National City on 16th Street. It was formerly used by a nursery, and much nursery stock still stands on it. The ground has been cleared of debris and arrangements are under way for the financing and erection of a church building. The pastor of First Church, the Rev. Herman T. Petersen, has been elected president of the Executive Board of the United Christian School of San Diego. The school recently opened with an enrollment of 51 in 8

grades. There are two teachers, Miss Lydia Jepsen and Mr. Arthur Wyma.

Baneroft, S. D.: The Presbytery of the Dakotas was scheduled to meet in Murdock Memorial Church in Baneroft, October 10 and 11. The Presbytery expected to have as guests a number of the members of the Classis Eureka of the Reformed Church of the United States, a German Reformed denomination consisting of ministers and churches which did not go into the union of the Evangelical and Reformed Church. The pastor of Murdock Church, the Rev. Melvin Nonhof, reports spending a "different" kind of vacation during July, when he worked in a pea cannery in Cedar Grove, Wis. While in Cedar Grove he preached in Calvary Church, and also for one service in Bethel Church of Oostburg. On August 6 he was guest speaker for a mission fest in the Reformed Church of Garner, Iowa . . . On August 31 the Manchester Church held a farewell service for five boys called up for National Guard service. New Testaments were given to each of them. Mrs. John Ferguson was recently received into membership in the Manchester church. . . . During July the church building of the Yale congregation was repainted.

Nottingham, Pa.: The Rev. Robert L. Vining was installed as pastor of Bethany Church on September 29. The Rev. Arthur W. Kuschke presided at the service. The sermon was preached by Dr. C. Van Til of Westminster Seminary. The Rev. Raymond Commeret of Kirkwood gave the charge to the pastor, and Elder Cyrus Ferguson of Kirkwood gave the charge to the congregation.

Omaha, Neb.: A record average attendance of 64 marked the months of July and August at the Omaha church. During August, seven new members were received. Dr. James B. Brown was a visitor at the church, August 27. For those unable to attend the afternoon Missionary meeting, an evening missionary group has been organized and will meet once a month. Mrs. Edwin Meyer is president and Mrs. Raymond Nicolai, secretary-treasurer.

Gresham, Wis.: A group of men who participated in the Old Time Religion radio program of the First Christian Reformed Church of Sheboygan gave a musical program at Old Stockbridge Church on October 3. Church members are planning for the special thankoffering in November.

French Creek Conference Association Formed

ONE hundred and one delegates and thirty staff members participated in the first French Creek Bible Conference held in French Creek State Park, near Reading, Pa., August 28-September 4. On the closing day of the Conference, more than two hundred persons were present for the "mission fest," at which missionaries of The Orthodox Presbyterian Church were guest speakers.

This year the Conference was conducted under private auspices, but a Conference association was formed, and a board of directors chosen. The directors are Ministers Glenn Coie, Lewis Grotenhuis, Robert L. Atwell, Edward L. Kellogg, Arthur W. Kuschke, John P. Clelland and Elders Hoffman and Miller. According to the rules adopted by the Association, election to the Board of Directors is limited to ministers and elders of The Orthodox Presbyterian Church. It is planned to increase the number on the Board to 12 next year. It was also decided that a report of the activities of the Association be made annually to the Presbyteries of Philadelphia and of New Jersey.

At the Conference services on September 3, offerings were received for Westminster Seminary, for a travel fund for oriental students coming to Westminster, and for the Conference. At the gathering on Monday an offering was received for the mission committees of the Church.

Mr. Atwell reports that largely because the Conference staff served practically without remuneration, the treasurer, Mr. John Hoffman, was able to report some \$350 worth of permanent equipment had been purchased, and the books would show a favorable balance at the end of the conference period. It is expected that the French Creek lease will be renewed and a Conference held there again in late August, 1951.

Presbytery of Philadelphia

THE fall meeting of the Presbytery of Philadelphia of the Orthodox Presbyterian Church was held at Westminster Theological Seminary on Monday, September 18. Elected as Moderator of Presbytery for the next year

was the Rev. Arthur W. Kuschke. Elected as Stated Clerk for a two year term was the Rev. Leslie W. Sloat.

The Presbytery examined and took under care as a candidate for the ministry Mr. Robley Johnston of Altoona, Penna., a member of the Covenant Church of Pittsburgh and a recent graduate of Westminster Seminary.

Much time was spent by Presbytery considering an application by Dr. L. Craig Long to be received as a minister of the church. Dr. Long was one of the charter members of the Orthodox Presbyterian Church when it was formed in 1936, and served a congregation in New Haven, Conn. Later he moved to New York City and was engaged in work with university students. While in New York he transferred his membership to the Associate Presbyterian Church. In 1946 his wife secured a divorce in California. In 1947 Dr. Long married again. The Associate Presbyterian Church summarily dropped him from its roll of ministers. In 1948 Dr. Long applied to the Presbytery of New York and New England for reception as a minister. After extended consideration, the Presbytery refused to grant the request. Dr. Long made application to the Presbytery of Philadelphia in May, 1950. The Presbytery, after examining Dr. Long in matters relating to his divorce and remarriage, and in other matters concerning his ministerial status, determined to refer the whole question back to its Committee on Candidates and Credentials for a full report to be made at the November meeting. Dr. Long is at present living in Florida. His wife and children are members of the Ft. Lauderdale church, and he is employed in Miami.

Westminster Begins Twenty-Second Year

TWENTY-FIVE students were admitted to the entering class of Westminster Theological Seminary as it opened its twenty-second year on September 20. These, in addition to two new middler students and three new graduate students, bring the total enrollment of the institution to 67, the largest it has been in many years.

The opening exercises were noticeable for the absence of Professor R. B. Kuiper, delayed in his return from Europe by a hurricane on the Atlantic.

Prof. Kuiper had been in Geneva in August as a delegate of The Orthodox Presbyterian Church at the Congress of the ICCC. After a visit in Holland, he was returning and expected to arrive September 18, but the ship was delayed by the storm. Dr. C. Van Til was appointed by the faculty to take Prof. Kuiper's place in welcoming the new students. His brief address appears elsewhere in this GUARDIAN.

The address of the afternoon was delivered by the Rev. Edward L. Kellogg of Immanuel Church, West Collingswood, N. J. Mr. Kellogg spoke on "The Christian's True Authority." Noting the confusion which exists as to the proper authority in the home, the church and the state, Mr. Kellogg pointed his hearers to the only true authority, which is found in the Word of God, the Scripture. Such an authority is necessary because of the creaturely limitations and the sinfulness of mankind. God alone can give the answers man needs to know, and the truth he needs to believe. Mr. Kellogg set the true authority of God's Word over against such false sources of authority as appear in religious sects, in Romanism, Liberalism, the new Modernism and even in those who hold to an extra-Biblical guidance. Adherence to that sole authority will indeed bring suffering in this world, Mr. Kellogg said, but it will also bring an abundant victory, both here and in the world to come.

The Seminary auditorium was completely filled for the opening exercises. The usual delightful tea was held in Machen Hall to conclude a most pleasant afternoon.

Vital Statistics

ASON, John Wright Tavares, was born to the Rev. and Mrs. Henry Tavares on August 27. Mr. Tavares is pastor of Community Church of Center Square, Penna.

A son, David Bruce, was born to the Rev. and Mrs. Calvin K. Cummings of Pittsburgh on September 10. Mr. Cummings is pastor of Covenant Church.

A son, David Alexander, was born to the Rev. and Mrs. H. van DuMont of Rochester on September 9. Mr. DuMont is pastor of Covenant Church.

A son, Paul Robert, was born to the Rev. and Mrs. Francis Mahaffy, Missionaries in Eritrea, on September 24, 1950.

Missionary Methods

(Continued from p. 187)

faults may be remedied and improvements be suggested. Mainly, however, if there are tried scriptural methods which ought to be followed, it is tremendously important that our Church become so appreciative of them that we shall not be in danger of departing from them and of becoming entangled in mission programs that will tie up our men and means in unfruitful occupations.

Its foreign mission program is the work of the whole Church. The Church's life, prayers and money are being expended in it and without the whole Church's intelligent interest in and understanding of the proper aims and methods of obtaining them the work cannot prosper as it should. It is after all the Church that must ultimately decide and control its foreign mission policies and not a few men sent out as its representatives, nor even the Committee which the Church elects.

The history of missions shows that it is fairly easy for individual missionaries or whole missions, faced with the urgency of the need in heathen countries and the difficulty of winning converts and establishing the church, to adopt methods for which little can be said to justify them from scriptural precedent and whose results have been disappointing. The Church as a whole must be alive to the problems that face its missionaries if there is not to be great waste of energy and means.

It should do us all a great deal of good to think through the aims of our mission work and to state clearly the principles which should guide us and the methods that are right and profitable to use in the attainment of these aims. This will help the missionaries on the foreign fields to continue in the right direction. It should help to assure continuity of method and greater unity of purpose.

I think we may most comprehensively state in a few words the aim of foreign missionary work as being the establishing of truly native churches—in our case, of truly Presbyterian native churches. But, you say, the great commission is our authority and charter for missionary work, and the great commission says nothing about establishing churches. It speaks of preaching the gospel, making disciples of all nations.

Aside from the fact, however, that the command to baptize and to teach all things whatsoever Christ had commanded them must envision the church, the fact is that the disciples in obeying the great commission did bring the converts together in churches wherever they labored. Surely the precedent they set is to be followed by us. Besides, the only hope of discipling all nations is through native churches in each country. We shall not get very far or preach the gospel to many people if we depend only on a few foreign missionaries and their paid agents in heathen lands. But if we depend on God the Holy Spirit working through a church which is an organism native to the country where it exists and that grows and extends itself into every part of that country and then goes on to extend into neighboring countries, then the task of evangelizing the world will really be attacked.

What do we mean by a truly indigenous church in a country, say, like Africa or Korea? And how may we go about establishing one? I would like to present in outline form some thoughts on these subjects and suggest some questions and problems that may arise in connection with them. I shall be happy if some discussion is thereby provoked and if men far more capable than I may bring to light more clearly the scriptural procedures that ought to be followed.

Some Questions for Discussion

I. The comprehensive aim of our foreign missionary work: Is it not the establishing of truly native Presbyterian churches? Does not the aim thus stated sufficiently include all proper aims, such as the salvation of the lost, teaching the whole counsel of God, etc.?

II. What do we mean by a truly native church? Do we not mean a church that is organized with its own native officers, capable of conducting its own affairs as regards the sacraments and preaching, government and discipline, and finance? In this connection, can Presbyterian churches be such native churches from the beginning, or must they be subordinate to the foreign church for a considerable period, and only gradually come to administer their own affairs? Is it not better to have the church begin the way we believe it ought eventually to be conducted?

Again, to be Presbyterian, must a church be related organically to the

home church, or may it be Presbyterian if modelled after the home church? As regards the sacraments and preaching, can elders administer the sacraments, can they preach? How soon can elders be appointed? (See Acts.)

As regards government and discipline, in whose hands should these be? Are native churches to choose their own leaders? Who are best fitted to judge in cases of discipline? Until the Scriptures are available in the native tongue, and well understood by the leaders of the church, the church will naturally need to refer frequently to the missionaries for help in discovering the Scriptural truths and principles involved. But are not native Christians in a better position to judge the facts of a case, and are not decisions by the native church itself likely to be more effective? Is not this in accord with Pauline practice?

As concerning finances, how does this affect the problem of establishing truly native churches? Is it not true that foreign standards of wages, church buildings, furniture, etc., place an almost impossible burden on a native African church if it wants later to take over from the mission? Do not foreign subsidies imply and actually involve foreign control? Do they not pauperize native churches and hinder and discourage native giving? But can the native church finance its own affairs, and administer its own finances?

III. What steps may lead toward the establishing of native churches such as are envisioned here? We suggest (a) thorough and widespread evangelism by means of individual personal work, regular preaching services, outdoor meetings, prayerful distribution of Scriptures and tracts, reading rooms, bookshops, etc. Note that we do not know where God may be pleased to call men and to begin His work, therefore we should sow beside all waters. Cf. Isa. 32:30; Eccles. 11:6. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both alike shall be good." (Cf. 2 Cor. 9:6)

Secondly we suggest (b) the instruction of all converts. It is important that the whole church be taught. As this is done, natural leaders should appear. There should be special teaching for these leaders that the church itself produces and recognizes, rather than for those the mission chooses without

much reference to the native church. Is there not a presbyterian parallel or precedent for this in the requirement that candidates for the ministry shall have a recommendation from a church session, and shall be taken under the care of the presbytery?

And finally (c) there is the ordination of elders chosen and recognized as leaders by the church. The questions arise as to what special training must be provided for these, and as to when pastors may be put over churches, and what their qualifications and whence their support.

IV. What is the place of medical work in the foreign mission program? Is it merely an auxiliary to evangelism, an attraction to get people to listen to the gospel, a means of providing a suitable atmosphere for preaching? Or does it have a sphere of its own, in manifesting the compassion of Christ through the ministry of healing? Is it actually commanded by Christ? How is medical work related to the establishment of the church in a foreign country?

V. Is secular education a proper activity in missions? What about education for non-Christians? Is there any Scriptural precedent for establishing schools for non-Christians as a means of evangelism? Does the commission of Christ include formal secular education? Does "teaching them to observe all things whatsoever I have commanded you" have anything to do at all with educational programs as we find them conducted in many mission fields? Has the educational method of mission work followed by so many missions not proven very expensive, inefficient and unsatisfactory in results?

As to education for Christian converts, is it necessary to help establish an educational system for the new Christian community? How far is the foreign mission obligated to go in this regard?

Is it true, as the Rev. Harry Boer says, that "The purpose of formal education on the mission field is not primarily to evangelize, but to provide rootage and stability for the young church, and to develop the Christian life as such . . . The preaching of the Gospel is the spearhead of all mission work. If that fails to penetrate no other force will avail. A mission activity like education can only consolidate the gains that have come out of the preaching of the Word. It is not and

cannot be used as an independent missionary force running parallel to the preaching of the Gospel when there is full freedom for the proclamation of the Word . . . Evangelism aims at the conversion of the pagan masses; education aims at the strengthening of the Christian community and church that have resulted from evangelism's work."

May school work for non-Christians be engaged in by missions if governments insist on it as the prerequisite to entering a new field or remaining in one already entered?

In conclusion let me say very seriously that I believe principles ought to be discovered and enunciated in order that as concrete situations develop they may be considered in the light of these principles instead of our principles and methods being influenced too much by the personalities and local circumstances of the concrete problem involved.

Proposed Preamble Not Adopted By ICCC

AT its Assembly last May The Orthodox Presbyterian Church adopted certain changes in the Constitution of the ICCC which it submitted for acceptance by that body. These changes included a completely rewritten Preamble and extended revisions in other sections of the Constitution. The purpose of the changes was to safeguard the position of The Orthodox Presbyterian Church, that there are certain functions which are the work of the church itself, and which cannot be given over to a council of churches, especially to a council which includes non-reformed bodies.

These changes, as proposed by The Orthodox Presbyterian Church, were not accepted by the Council. Considerable attention was given to them in the meeting of the Executive Committee, and the position they involved was urged on the floor of the Council. Certain minor changes that were made in the Constitution are said to have been made with the Orthodox Presbyterian position in mind. We are informed that the revision of the doctrinal statement concerning salvation, as proposed by the Assembly, was accepted.

Since the meeting of the Congress, the Christian Reformed Churches of the Netherlands (not to be confused

with the Christian Reformed Church in America) have voted to join the International Council. The Dutch name of this group is the Christelijke Gereformeerde Kerken, and it consists of those churches which refused to enter the union in 1892 of the Separation and Doleantie movements.

Officers of the Council are the Rev. Carl McIntire of Collingswood, N. J., president; eight vice-presidents—Prof. J. J. van der Schuitt of the Netherlands, T. T. Shields of Toronto, W. O. H. Garman of Wilkensburg, Pa., W. H. Guiton of France, David Hedegaard of Sweden, Chia Yu Ming of China, M. Galila of the Philippines, F. Pereira of Brazil and B. Saavedra of Chile; General Secretary, Arie Kok of the Netherlands; Executive Secretary, Henri F. M. Pol of the Netherlands; Treasurer R. F. Hamilton of Cheltenham, Pa.

ICCC Statement on True Ecumenicity

AMONG the statements and resolutions adopted by the International Council of Christian Churches at its meeting in Geneva in August was one entitled "The Church and the Reformation." The text of this significant statement is as follows:

THE CHURCH AND THE REFORMATION

THE International Council of Christian Churches is characterized by, and is determined to foster, both an insistence upon the maintenance of the purity of the Church and a devotion to true ecumenicity. These two goals are not in conflict, for both are derived from and find their unity in the acknowledgement of Jesus Christ, the eternal Son of God, as the only head of the Church, and in the acceptance of the Holy Scripture as the infallible rule He has given to govern the faith and life of the Church. Because of these convictions there is a concern in the International Council of Christian Churches that the churches which constitute the Council shall indeed be true Churches, and this means first of all that they shall be worthy of the name Christian.

Historically the marks of a true Church have been recognized as being the faithful preaching of the Word of God, the administration of the ordinances according to the commandments

of Christ, and the exercise of church discipline according to the Scriptures. These marks have in common that they intimate that all the life of the Church must conform and be made to conform to the Scriptures; that the Church exists to be "the pillar and the ground of truth."

Judging by this standard the Church of the Reformation viewed the Roman Catholic Church as a false church and as no longer deserving the name of "church." In our own day we are again confronted with the tragic situation that as a result of the influence of modernism, many churches have demonstrated by their denials of Christ as God and of His Word and by their failure to display the true marks of the church, that they do not properly bear the name churches of Christ. In calling for a new reformation the International Council of Christian Churches accordingly emphasizes the absolute requirement of purity of doctrine and life in the Church and of separation from apostasy wherever it may be found in order that the church may be true to Christ, her King, and be worthy of the name Church of Jesus Christ.

In insisting upon purity and separation we do not presume to claim that sinless perfection is attainable in this life. The constituent churches are more or less pure according as the Word of God is more or less purely proclaimed and embraced. Nevertheless, though divided and not without spots and blemishes, there are Churches which wholeheartedly accept the Holy Scriptures as the only rule of Christ and sincerely seek to submit their doctrine and life to the test of its authoritative teaching. It is these churches which are in view in the establishment of the International Council of Christian Churches.

The plurality of churches worthy of the name is not in contradiction with the recognition of the catholicity and unity of the Church. There is but one Church, scripturally called the body of Christ. That unity is a precious fact. Although this unity is partially concealed, it will come to perfect expression in the world to come. And now there is the call to realize it as fully as possible as the church and the churches derive their life and power from the crucified and risen Saviour and Lord.

Romanist and modernist forms of church union and co-operation are not expressions of such a striving for unity,

for the unity sought is not a unity in the truth as it is in the Lord Jesus Christ. Ecclesiastical unity is sought on the basis of conceptions of Christ and of the Church which are at variance with Christ's own teaching. Therefore the modern church union movement associated with the development of the World Council of Churches has been destructive of true unity.

We also acknowledge, however, that where there is spiritual unity that unity will also express itself in the outward visible life of the Church. We do not close our eyes to our own imperfections and lack of complete conformity to what the Word of God teaches and requires. Accordingly, though the International Council of Christian Churches exists primarily to achieve and foster cooperation among true Christian churches, we believe it is essential and inevitable as we come together on the basis of our unity in Christ that we shall humble ourselves before the Word of God and its judgments upon error and disobedience that there may be increasing conformity to the will of our King. Thus our zeal for purity in the life of the churches and separation from apostasy involves a comparable concern for reformation within. The more that such reforma-

tion of the individual churches takes place, the greater will be our unity in Christ. And so our opposition to church union of the modern inclusivist, doctrinally indifferent kind does not involve rejection of the view that, in certain situations, churches which agree in faith and practice may and should unite on the basis of their common commitment to the truth.

As in the 16th century, so now there can be a reformation of fidelity and power only as believers separate from unfaithful, Christ-denying churches and prayerfully seek for revival and reformation through the outpouring of the Holy Spirit upon those who honor and obey His Word. The Spirit Whose sword brings division witnesses to and effects unity in the truth of God by

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His gracious acts. The call for a twentieth century reformation in the church and the churches is issued therefore with deep humility because of our grievous faults but also with a holy resolve to be true, regardless of cost, to the commandments of Christ the Lord.

ICCC Statement on Evangelism

ANOTHER statement adopted by the Congress of the International Council had to do with evangelism. Its text follows:

REALIZING that the attacks of unbelief upon the verities of our Christian faith have destroyed the testimony of many churches, we believe the primary task of our Bible-believing churches is Evangelism, in obedience to the Word of God, and that the proclamation and defense of the Gospel is the only effective antidote to counteract the unbelief that is so rife on every hand, and indeed that this pure Gospel of Christ is the only hope for this sick world.

It is the view of this Council that the Church is the Scriptural agency for Evangelism. As a Council we strongly urge our constituent denominations to emphasize the presentation of the Gospel to all whom they may be able to reach directly as well as throughout the whole world.

We would encourage on the part of all spiritual leaders, and indeed upon all Christians, a greater emphasis upon the personal reading and study of the Word, upon prayer, and upon a personal witnessing of the saving power of Christ for lost souls. Evangelism is effective only as we have God's Word as our message and as every believer is a soul winner. It is urged that we sow the seed and urge the claims of Christ, with the prayer that the Holy Spirit may convict and bring men to a saving knowledge of Christ.

It is further stressed that our churches do all in their power to conserve the results of evangelism, that converts be directed to churches which are pure in doctrine and in fellowship, free from compromise with apostasy, where they may grow in the Faith, and that these babes in Christ be further

established by consistent teaching of the Word of God.

We urge a constructive, aggressive evangelism in our churches, and dedicate ourselves to that end.

Christian "Reform" Begun in China

THE New York Times reported on September 25 that a Communist program for the reformation of Christianity in China has gotten under way. A state-church declaration prepared in July has been signed by over 1,500 religious leaders. This declaration specifies the conditions under which churches and missionaries will be permitted to carry on their activities.

These conditions are the purging of all imperialist influence, the elimination of foreign support, the education of Christians against the evils of imperialism, feudalism and bureaucratic capitalism, and a program for unifying the various sects of Christendom in China.

The program of Communism in other areas of the world suggests that this development in China is but the first step. Once the church is cut off from outside influence, the government will through the control of education attempt to eliminate religious belief as such, in so far as it involves acceptance of any final authority other than the authority of Communism's leaders. Non-cooperating religious leaders will be removed from positions of influence and a materialistic, secularistic culture will be promoted.

On the other hand there is a possibility that this program in China may have certain beneficial results. With the Chinese church thrown back upon its own resources, and cut off from the

influence of the Modernistic denominations which have largely financed missionary work there, it may be that a simple Christian faith will have a better chance to develop than has been true heretofore. At any rate, foreign financed missionary work in China appears, for the time being, to be a thing of the past.

Chosen University in Korea Destroyed

REPORTS from Korea indicate that Chosen Christian University in Seoul has been almost completely destroyed during the recent battle for that city. Chosen was a Presbyterian institution, established by Presbyterian missionary Horace G. Underwood in 1915. After the death of the founder, his son, H. H. Underwood became president. It was his wife who in March 1949 was murdered by two Korean Communists at the door of her home. A grandson of the founder, and his namesake, was with the Marines interrogating Communist prisoners, when information came that the Communists were using the University for a headquarters. The Communists were cleaned out. But the college buildings were destroyed in the process.

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