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The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

The Presbyterian Church in Canada

W. Stanford Reid

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Is the New New Testament Modernistic?

N. B. Stonehouse

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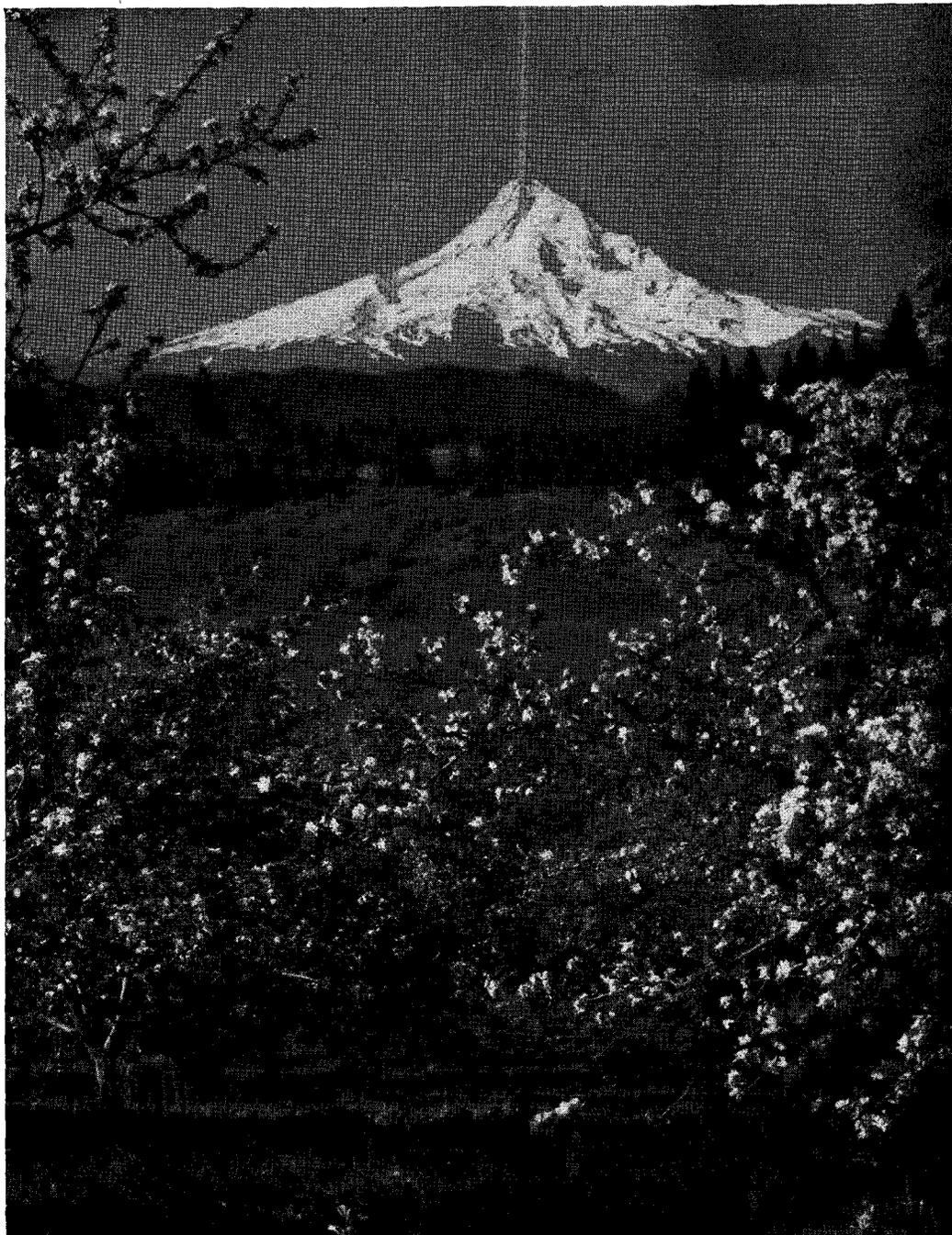
A Kingdom of Truth.

Calvin K. Cummings

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The Presbyterian Conflict in Ireland

Henry W. Coray



HIS HANDIWORK

Purple mountain majesty above the fruited plain . . .

June 25, 1946

VOLUME 15, NO. 12

RNS

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



GREETINGS from Cincinnati, Ohio! Whether you knew it nor not, the Youth Center used to issue from West Collingswood, New Jersey. Now it will be coming to you from Cincinnati. By the way, to speed up deliveries, address your Youth Center mail to Norma R. Ellis, Taft Road and Kemper Lane, Cincinnati 6, Ohio.

Several requests have been made lately for sample or model constitutions for local Machen Leagues. I promised to compile one and here it is. Check your own constitution by this and where yours is better let me know, if you will! This does not pretend to be the last word in constitutions. I'm printing it for the sake of the societies who are in the process of making one or for those whose constitutions need revising.

CONSTITUTION OF THE MACHEN LEAGUE OF THE ORTHODOX PRESBYTERIAN CHURCH

ARTICLE I
Name

This organization shall be known as the Machen League of the Orthodox Presbyterian Church.

ARTICLE II
Doctrinal Basis

The doctrinal basis of this society is that of the Orthodox Presbyterian Church, acknowledging the Word of God as the supreme standard of faith and practice and embracing the system of truth taught in the Westminster Confession and Catechisms.

ARTICLE III
Aim

The aim of this society is to study God's Word, the Bible, and the system of truth it presents; to promote Christian fellowship; to contribute to the intellectual and spiritual development of its members so that they may be led to a richer and more fruitful Christian life; and to reach out to others with the gospel, both in our own community and on the mission field.

ARTICLE IV
Membership

Any young person who subscribes to Articles II and III is eligible to become a member of this society.

(In large churches where there are enough to compose more than one society it will probably be necessary to prescribe

age limits for each society. Some societies may wish to broaden this article to welcome "any young Christian" whether of the Reformed persuasion or not into its active membership. If this is done it is especially important to retain the leadership in the hands of members in full communion in the Orthodox Presbyterian Church.)

ARTICLE V
Officers

The officers of the society shall be president, vice-president, secretary, and treasurer. The president and vice-president must be members in full communion of the Orthodox Presbyterian Church.

(In a small society a vicar may be substituted for the vice-president. The secretary and treasurer may be one office.)

ARTICLE VI
Election and Term of Office

Officers shall be elected for a term of one year and shall not be eligible to serve successive years with the exception of the president. Election shall be by ballot and shall take place at the first meeting of the fiscal year.

ARTICLE VII
Duties of Officers

A. The president shall preside at all meetings and perform all duties demanded by his office.

B. The vice-president shall take the place of the president. The vice-president shall also provide for a leader for the devotional portion of the program.

C. The secretary shall record all minutes and take care of all correspondence.

D. The treasurer shall pay all bills approved by the society and give an annual report at the end of each fiscal year.

(A small society will want to change the officers and their duties in the light of the suggestion made under Article V. The duty of the vicar is to take the place of the president or the secretary-treasurer.)

ARTICLE VIII
Fiscal Year

The fiscal year of the society shall commence June 1 and terminate May 31 of each year.

ARTICLE IX
Meetings

A. Devotional meetings shall be held every Sabbath at 6:45 P.M.

B. Business and social meetings shall be held the second Friday of each month at

8:00 P.M.

(If either meeting is disbanded for the summer indicate that fact here.)

ARTICLE X
Committees

In addition to special committees which the president may deem it well to appoint, the following standing committees shall be appointed by the president at the last meeting of the fiscal year:

A. *Membership Committee.* This committee shall welcome all visitors and strive to bring new members into the society.

B. *Attendance Committee.* This committee shall visit any member who has been absent from two consecutive meetings.

C. *Auditing Committee.* This committee shall audit the financial records of the treasurer at the end of the fiscal year.

D. *Program Committee.* This committee at the beginning of the fiscal year shall draw up a program of activities and study planned for the year commencing September 1, which shall be approved by the society.

E. *Social Committee.* This committee shall provide for entertainment and refreshments at the social meetings.

ARTICLE XI
Dues

The membership dues shall be twenty-five cents per month.

(Some societies will want to omit this article and cover their expenses in some other way.)

ARTICLE XII
Supervision

A. This society places itself under the supervision of the Session of the Orthodox Presbyterian Church.

B. The society shall elect an adult advisor each year who shall be present at all executive committee meetings. This advisor shall be a member of the Orthodox Presbyterian Church.

ARTICLE XIII
Amendments

The articles of this Constitution, with the exception of Articles II and III, may be revised or amended by a two-thirds vote of the members present at a meeting specifically called for this purpose and announced a month in advance.

Norma R. Ellis

Director, GUARDIAN Youth Center.

The Presbyterian Guardian is published semi-monthly from September to July, inclusive, and monthly in August by The Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia, Pa., at the following rates, payable in advance, for either old or new subscribers in any part of the world, postage prepaid: \$2.00 per year; \$1.00 for five months; five or more copies either to separate addresses or in a package to one address, \$1.25 each per year; introductory rate for new subscribers only, three months for 25c; 10c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879.

The Presbyterian Church in Canada

II. Developments Since 1925

By the REV. W. STANFORD REID

Pastor of the Presbyterian Church of Mount Royal, Quebec

AS mentioned in the previous article dealing with the Presbyterian Church in Canada, the year 1925 marked the end of a definite period in the church's existence. The so-called "Union" which took place between the Methodists, the Congregationalists, and fifty to sixty percent of the Presbyterians brought one period to a close and opened another. The Presbyterian Church in Canada still bears the scars of the conflict and the battle. What would have happened had there been no union, is hard to say. But no one can doubt that the past twenty years' history of the church has been much influenced by the disruption of 1925.

In the first place, the union came about after a long bitter fight. For the next ten years, wherever one went throughout the Dominion he would hear stories of the conflict. There was seldom, however, any idea that the real issue was one of doctrine or belief. Some of the most loyal Presbyterians had stayed Presbyterian largely because the Methodists "had tried to force us into a union." Others had been roused to battle for Presbyterianism as a result of the methods employed by the Unionists within the church. With others it had been a matter of tradition, while the controlling factor for others had been personal or family ties. But whatever the reason there was a great feeling of bitterness in the hearts of the Presbyterians at the way in which their church had been nearly wrecked.

One can easily perhaps understand this feeling when one compares the status of the church in 1926 with that of 1924. The number of ministers had been reduced from 1715 to 558, while the number of communicant members had decreased from 374,000 to 154,000. This meant that the Presbyterian Church in Canada was no longer the leading Protestant church in the Dominion, but was instead one of the smaller ecclesiastical groups. The loss, however, was not limited

merely to a matter of ministers and people. The church suffered heavily in the loss of real estate and property. While some sort of a division was made of the funds and seminary buildings, every church which voted itself into the union also took along its property. This meant that in a considerable number of cases, Presbyterian minorities, no matter how large they might be, were forced to leave their building and for their own use to erect a new church. This situation quite naturally placed a considerable strain upon the financial resources of the church, so that instead of going forward on all fronts it faced a period of local church development. The church also sustained a general loss in funds. The reserves were divided proportionately with the result that the church lost a very considerable amount of money.

As a consequence of these developments the five years following the union were occupied with reconstruction. They were in particular devoted to the building up of minority groups. Because of the large number of such churches, and also because a very large proportion of the ministers had gone into the union, there was a real scarcity of ministers. This meant that the church, for the purpose of obtaining supply for its congregations, sometimes dropped the bars by allowing men not adequately trained and often practically unknown into the ministry, a policy for which it later paid a high price. Besides all this, there was the big problem of putting up buildings for the minority groups. This was a further strain on the church's resources. Thus while there was no little enthusiasm amongst the people who had remained Presbyterians, it was undoubtedly a very difficult time for them.

On the mission field abroad the union had also had its effects. After the smoke of battle had cleared, the church found itself in possession of the Gwalior and Bhil fields in India.

While all the Chinese missions had gone into the union, Dr. Jonathan Goforth refused to follow suit, and leaving his old station in Honan he opened up a new work in Manchuria. Besides these fields, the church retained its missions in Formosa and British Guiana, and continued to do mission work amongst the Koreans in Japan. Thus the mission work continued to go forward in different parts of the world under pioneer workers such as Wilkie of Gwalior and Buchanan of the Bhil country in India, MacKay of Formosa, Goforth of China, and Cropper of British Guiana. Through these men the mission work of the church began to expand gradually and to open up new areas. Indeed many felt at the time that the most progressive and successful part of the church's work was to be found on the foreign mission fields.

One other good sign, at least to many, was that the continuing Presbyterian Church adopted, immediately on reorganizing as a church, the Westminster Confession of Faith. It officially placed itself in the line of Reformed Churches, claiming to be the true Presbyterian Church in Canada. The United Church objected very strongly to this proceeding, claiming that the Presbyterian Church no longer existed. At every General Assembly for about fifteen years a letter from the United Church was read protesting against the use of the term "Presbyterian Church in Canada"; and just as regularly the protest was rejected. Some seven or eight years ago, however, with United Church consent, an act of parliament was passed legalizing the use of the term "Presbyterian Church in Canada." For this gracious act, the General Assembly expressed its humble gratitude: as though the parliament could tell the Presbyterian Church in Canada whether or not it could exist! Despite lack of parliamentary approval, for the fifteen years preceding, the Presbyterian Church in Canada had been

carrying on as the true repository of Reformed doctrine in the Dominion.

The economic depression of the period 1929-35 struck a hard blow at the Presbyterian Church in Canada, as it did at so many others. The decline in incomes brought about a corresponding decline in giving. The result was a general retrenchment in the church's work all along the line. At the same time there seemed to be the beginnings of a general decline in membership. This was no doubt partially due to the economic change which had suddenly taken place in the situation of many of the members. While many had hoped that the first five years after the union would have solved most of the problems, a whole new crop appeared about 1930.

One of the major problems of the church since 1925 had been that of the theological seminaries. By the decision of the government's arbitration board, the Presbyterian College in Montreal and Knox College in Toronto had been left in Presbyterian hands. These colleges continued to operate as before, but in both of them there has by no means been peace and tranquillity. Without going into details, we must point out that in one of the colleges there were personal conflicts between members of the staff, while in the other, matters for various reasons as times have been none too pleasant. There seems also, during the period, to have come a general decline in efficiency as well as in appeal to students. The result was a wide-spread investigation by an Assembly's committee in 1942 which resulted in the removal of the Montreal college to Toronto "for the duration" and in the retirement of a number of the older professors. Last year Knox College was given a new principal in the person of Professor W. W. Bryden, other vacant chairs being filled by the appointment of new professors. The General Assembly of 1946 will be faced with the problem of what to do with the Montreal college.

But, probably the most important factor in the history of the church since 1930 is the doctrinal development. As already mentioned, the church in 1925 declared itself loyal to the Confession of Faith as adopted in the union of 1875. That is, it accepted the Confession of Faith, along with a rather vague statement concerning the matter of the relation of
(See "Reid," page 189)



Westminster Seminary Gospel Team
Standing: Knudsen, Bird, Kauffman, Lambert. Pianist: Johnson

Westminster Gospel Team On Nation-Wide Tour

WESTMINSTER Theological Seminary lacks a field representative this summer, but into the field on a nation-wide scale five student representatives are driving in a venerable Pontiac gassed up with high-octane youthful enthusiasm. The Westminster Seminary Gospel Team, Messrs. Robley J. Johnson, Roy F. Lambert, Donald T. Kauffman, Herbert S. Bird, and Robert D. Knudsen, will travel from coast to coast singing and preaching the gospel in scores of churches throughout the nation. Having already visited churches in New York, New England, and New Jersey, the group is now touring eastern Pennsylvania and Delaware, will appear in the Orthodox Presbyterian Church of Silver Spring, Md., Sunday, June 30. On July 2 the team will be in Covenant OPC of Pittsburgh, on July 3 in Harrisville, and on July 7 in the United Presbyterian Church of Kirklintown, Indiana. The itinerary then extends to Wisconsin, Iowa, Nebraska, the Dakotas, and reaches Portland, Oregon, on July 28. The early part of August will be spent in California, the latter part in the Gulf South, then the route turns up the east coast to Philadelphia. Churches desiring bookings should communicate with Mr. Paul Woolley, Westminster Theological Seminary, Chestnut Hill, Philadelphia 18, Pa.

Rian Receives Honorary Degree

THE Rev. Edwin H. Rian, general secretary of the Christian University Association of America, was honored with the Doctor of Laws degree, conferred by the faculty of Bob Jones College on June 5, for "making an outstanding contribution to the cause of Calvinism in this country." Mr. Rian is a graduate of Moody Bible Institute, the University of Minnesota, and Princeton Theological Seminary. He received the Master of Arts degree from Princeton University, and studied in the universities of Berlin and Marburg, Germany, having been awarded the Winthrop Fellowship by Princeton Seminary.

Heerema to Speak at University Rally

THE Rev. Edward Heerema, chaplain of the Christian Sanatorium of Wyckoff, New Jersey, will deliver an address at the second annual meeting of the Christian University Association of America, on Thursday evening, June 27, at the Central YMCA, Arch Street at 15th, Philadelphia. The public is invited to hear this Christian psychologist.

Is the *New New Testament* Modernistic?

A Review of the Revised Standard Version of the New Testament: Part Three

By the REV. N. B. STONEHOUSE, Th.D.

Professor of New Testament in Westminster Theological Seminary

IN THIS final article of our treatment of the translation of the New Testament in general, and of the Revised Standard Version in particular, we wish to pursue further the inquiry as to the trustworthiness of the new version. Since all the scholars who determined the final form of the RSV belong to the Modernist camp, one might well expect that some doctrinal bias would be in evidence. Indeed, on the basis of evidence to be presented below, we are compelled to conclude that such bias is actually present. Nevertheless, a word of caution is in order. Though the reviewers are distinctly not orthodox scholars, they may not fairly be accused of deliberately seeking to bring the New Testament into line with their peculiar theological point of view. Insofar as bias appears, it is evidently the consequence of their critical judgments.

Salutary Features

As a matter of fact, the new version must be credited with the adoption of several renderings which more specifically support orthodox positions than was true of the Revised Versions and, in certain instances, even of the Authorized Version. A case in point is the return in II Timothy 3:16 to the translation: "All scripture is inspired by God and profitable . . ." The Revised Versions, in rendering the passage "Every scripture inspired of God is also profitable . . ." eliminate, or at least greatly weaken, one of the classic evidences of the claim of Scripture to its own inspiration.

Another salutary feature of the RSV is that, at certain points, the deity of Christ is more specifically asserted than in either the AV or the ARV. In both Titus 2:13 and II Peter 1:1 Jesus Christ is designated as "God" in the phrase "our God and Savior Jesus Christ" (in agreement with the English Revised Version), whereas the AV and ARV distinguish Jesus from God.

These features are sufficient proof

that the RSV is not to be cast aside as a Modernist work from which we can expect no profit. But on the debit side there are other characteristics which tell against its trustworthiness in a distressing fashion. We shall present two illustrations of what appears to us to be a definitely Modernist tendency.

The Translation of Romans 9:5

If the RSV asserts the deity of Christ more clearly than other versions at certain points, it also subtracts from the New Testament support of this doctrine at others. The translation of Romans 9:5 wipes out one of the most explicit evidences of this doctrine in the entire New Testament. According to the familiar AV, Paul, referring to the Israelites, enumerates among their privileges that of them "as concerning the flesh Christ came, who is over all, God blessed forever. Amen." The Revised Versions agree with this translation, although the ERV calls attention to modern interpreters who separate the name "God" from Christ by construing the final words as an independent ascription of praise to God, and the ARV includes the latter construction in a marginal reading. But in the RSV the modern interpretation becomes the adopted rendering, and the traditional translation is reported in the margin.

A thorough evaluation of this question is not possible here, since it would have to include some rather technical arguments. Nevertheless, we are prepared to state that the really decisive argument which has brought many modern interpreters to the conclusion that Paul is not naming Jesus "God" is the consideration that, as they suppose, the apostle would be at variance with his own evaluation of Jesus. While not prepared to deny that Paul thought of Jesus as divine in some sense or other, these interpreters appeal, for example, to "the caution with which Paul treats the mystery of the divinity of Christ" (Lietzmann).

While it may be admitted that Paul usually reserves the name "God" for the Father, and expresses the deity of Christ characteristically by the name "Lord" (which is far and away the most common name for God in the Greek translation of the Old Testament in common use at that time), these are not sufficient grounds for ruling out the possibility that, by way of exception, Paul might have referred to Jesus as "God." Inasmuch as other considerations strongly favor the rendering of the earlier versions, we contend that it is highly objectionable to level down the Pauline usage as many modern interpreters, and as the new revisers, have done. Since Paul clearly teaches the deity of Christ, we have no right to insist that he could not have called Jesus "God."

Some readers may have become confused by the apparently contradictory conclusions with regard to Romans 9:5 and Titus 2:13. How can the revisers be credited with gaining new support for the doctrine of the deity of Christ in the latter passage and eliminating it in the former? The answer is doubtless to be found in their critical conclusions with regard to the epistles of Paul. There can be no serious doubt that the revisers, in common with the negative critics generally, reject the genuineness of the Epistles to Timothy and Titus, and assign them to a period long after the death of Paul, perhaps even to the second century. In keeping with their critical judgments, they might quite consistently allow that Jesus came to be referred to as God late in the first century, and yet hold that, when Paul wrote to the Romans about the middle of the first century, there was not such an explicit evaluation of Jesus as God.

The Text of Jude 5

We shall call attention to only one other highly objectionable feature of the new version, one that is also concerned with the interpretation of the

person of Jesus Christ, but this time turning on the application of textual criticism to the New Testament. In the new version Jude 5 reads:

"Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe."

In the earlier versions "the Lord," rather than "he," is mentioned as the one who saved and afterward destroyed.

Our criticism of the RSV involves, first of all, a question of ethics. It is true that a footnote states: "Some ancient authorities read *Jesus or the Lord or God*." This note is true as far as it goes. But what it fails to state, and what could not be omitted without giving an utterly false impression, is that no textual authorities, whether ancient or not, support the reading "he." The revisers have adopted here a "conjectural emendation," departing from all the manuscript evidence and substituting their own conjecture, and that without even informing their readers of the fact! One might well have supposed from the footnote quoted above that, while there was meager support for the three readings mentioned, the overwhelming mass of testimony supported the reading "he." But as we have noted, far from this being the case, there is not a particle of manuscript testimony for the reading they adopt.

We are not prepared to state that conjectural emendation is never a proper textual expedient. But as B. B. Warfield warned, this method should not be applied until all other methods of criticism have been exhausted, and a conjecture should not be adopted unless it approves itself as inevitable. In our judgment, these conditions are far from being fulfilled on this instance. A wholly acceptable choice may be made from among the three transmitted readings on the basis of the regular methods of textual criticism, and there is no need, therefore, of resorting to conjecture. Consequently, too, the proposed reading lacks inevitability.

The basic question at issue is whether Jude can have in mind *Jesus Christ* as the one who saved a people out of the land of Egypt. Can he have the pre-existent Messiah in view? It is unscientific, we believe, to insist that Jude could not possibly have meant to refer to pre-existent activities of

Christ. An analogy is provided by Paul in I Cor. 10:4, where he states that "our fathers . . . drank of a spiritual rock that followed them, and that rock was Christ." Moreover, in the context, a reference to Jesus Christ appears to be not only possible, but actually demanded. The pertinence of the warning in Jude 5 is found in the fact that the Person with Whom they had to do, Who had saved them and Who was their judge, was the One Who, "having saved a people out of the land of Egypt, afterward destroyed them that believed not." The reference to Christ becomes the more unmistakable when it is observed that in the immediately preceding words in v. 4 the unfaithfulness warned against is that of "denying our only Master and Lord Jesus Christ." The only Master and Lord Jesus Christ, accordingly, might with complete propriety be described as Saviour and Judge with reference to the people of the old dispensation as well as of the new. No one is justified in asserting dogmatically that the reference to Christ is a blunder which compels the textual critic to resort to conjecture as to the original state of the text.

The question as to which of the transmitted readings is to be accepted remains. Both "Jesus" and "the Lord" are strongly attested, and the choice lies between them. Some commentators prefer "Jesus" as the harder reading, and therefore most likely to have been altered by a scribe. The present writer prefers "the Lord," which is found in the earlier versions, chiefly because it most satisfactorily explains the origin of the other readings. But it is not necessary to enter here upon a full evaluation of this matter. Suffice it to say that even in the latter case, in view of the context, Jude would be speaking of Jesus Christ, "our only Master and Lord."

General Evaluation

The reader of these three brief articles will have gathered that our evaluation of the RSV steers a course somewhere between enthusiastic acclaim and minimizing disparagement. The RSV displays many excellencies in detail along with some glaring faults. Its merits are so considerable that it may contribute significantly to a spread of knowledge of the New Testament. It is a version which must be reckoned with in future exposition and translation. Many of its faults may be overcome rather easily through

further revision.

Our final plea is, not that the new version should be rejected outright in favor of the old, but that the challenge to prepare a translation that is both trustworthy and intelligible should be more fully met. Although the scholars responsible for this work performed a prodigious amount of labor, we believe that its publication was somewhat premature. Due to the war the original plan of collaboration with British scholars was not carried through, and the result was that a rather small company of American scholars, only nine to be exact, made the momentous judgments involved in the preparation of a "Standard Version." When this fact is related to the even more significant consideration that all nine belong, broadly speaking at least, to the Modernist party, the unrepresentative character of the undertaking comes into bold relief. It would be a mistake, therefore, for the churches generally to accept the new version as adequate, even for the next twenty-five or fifty years. Rather the defects of the RSV should be frankly acknowledged, and a larger company of scholars, including at least some orthodox ones, should take the matter in hand in the near future.

Colorado Camp Opens

CAMP Chief Yahmonite Bible Conference will conduct its eighth annual session at Steamboat Springs, Colorado, July 19-29. A program of sound Calvinistic Bible instruction is promised, and an excellent staff of Christian leaders will contribute to the spiritual blessing of the camp. The conference is located in a beautiful mountain valley in the heart of the Rockies, and affords, besides spiritual good, every advantage for outdoor recreation. The rates are described as reasonable, and the program includes classes for all ages. For further information write the director, Rev. W. Benson Male, 1509 E. 31st Avenue, Denver 5, Colorado.

Correction

In the May 25 issue it was mistakenly reported that Mr. J. Enoch Faw had been elected treasurer of the Board of Trustees of Westminster Theological Seminary. Mr. Faw was elected secretary. The treasurer elected was Mr. Murray Forst Thompson.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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The Thirteenth Assembly

ALTHOUGH not an official organ of The Orthodox Presbyterian Church, no church organization holds a higher place in the affections of THE PRESBYTERIAN GUARDIAN. In our last issue there was found a news account of the Thirteenth General Assembly from the pen of the managing editor. It is hardly possible to evaluate that Assembly without mixed feelings in which sadness must predominate.

To be sure, there are pleasant matters to record. Every standing committee of the church has made progress during the past year. We can be grateful to God for their reports, for the very heart of the church's task is the proclamation of the gospel. We believe that thus far all of the missionaries of the church are preaching the glorious gospel of the cross, the gospel of free grace, the gospel of a loving Saviour, and of an abundant salvation. The volume of material published by the Committee on Christian Education is splendid and there has been improvement in its quality.

The Committee on Local Evangelism has now nearly finished the production of a series of studies which, if published together, would make a capital handbook for the evangelist and pastor. The Committee on Song in Public Worship has hardly yet fulfilled the hopes which some must have entertained, but there is still time for more useful service.

The Orthodox Presbyterian Church, however, was founded because of hostility and indifference to Biblical doctrine in the Presbyterian Church in the U.S.A. The tragedy of the Thir-

teenth General Assembly was the acceptance again by a number of the commissioners of the policy of doctrinal indifference. This was manifested particularly in the impatience with which discussion of the doctrinal questions was heard, an impatience that sometimes turned to inattention. Doubtless in many cases ignorance of the vital character of the matter at issue was the root difficulty. Comparatively little attempt was made to justify from the doctrinal point of view the action of the Presbytery of Philadelphia on July 7, 1944. Get the matter over with, regardless of the consequences, appeared to be the spirit animating many commissioners. This augurs ill for the future. The church, through the appointment of a further committee to study the doctrines concerned, still has an opportunity to redeem herself. The temper of the Assembly, however, will need to be one of honest inquiry.

There is a genuine opportunity awaiting the committee to study the American Council of Christian Churches and the National Association of Evangelicals. Of the need for an organization of this type in contemporary America there can be no doubt. The federal government must be forced to recognize the existence of a tremendous volume of evangelical Christian sentiment when it hands out radio time, missionary passports, appointments to chaplaincies, advisory committees and confidential posts, and when in general it deals with its own masters, the citizenry. Cannot General Assembly's committee set so persuasively before one of these organizations the ideal for its activities that it will be compelled by the sheer merit of the plan to bring itself into conformity with it? We do not want a super-church, we do not want a political oracle, we do not want an evangelistic party, we do not want an infallible advisory board. We simply want a united representation of evangelical Christians in dealing with the problems of allotment and distribution which today plague the state when it deals with matters concerning the church. We believe the American Council gives greater promise of fulfilling this need than the National Association of Evangelicals. In any case, there is the hope.

The financial inadequacies of the Assembly's travel fund have, perhaps, been largely responsible for producing

a demand for the revision of the system of choosing members of the Assembly. The proposal which reached the Assembly was based solely on representation according to communicant membership figures. But ministers are not counted as communicant members in presbyterian churches. The proposal, therefore, was to take away their representation entirely. The committee charged with the problem must seek a more presbyterian solution than this. We do not believe that representation is the basic principle of presbyterian church courts. Rather it is the divine commission. If courts are so large as to be unwieldly, they should be reduced in accordance with proportions based upon their own proper membership, not by reference to some quite extraneous figures.

The Thirteenth General Assembly may awaken the Church to its imminent peril of falling back into the condition of the Presbyterian Church in the U.S.A. Or, it may encourage the triumph of doctrinal indifference and conformity to the temper of the times. Which shall it be? The answer is yet unknown. In no event will the providence of God fail.

Holland Relief

LETTERS from pastors and deacons have begun to come in to the GUARDIAN office in an increasing stream, requesting information for the mailing of relief packages to needy Christian families in Holland. As the requests come in, the GUARDIAN has been selecting families from its large list of those in real distress. There are still many for whom no aid has been arranged.

Readers will be sorry to learn that the Rev. Auke Vos, whose war-time sufferings were described in the article, and his wife have both contracted tuberculosis, and have been ordered absolute rest. Unless many of these families receive warm clothing before the coming winter, suffering must result.

If your church will help, write the GUARDIAN, estimating, if possible, the approximate weight of clothing you plan to send, or how many large families you think you could aid. You will then be given the names of particular families, and be referred to the American Relief for Holland, Inc., 55 Broadway, NYC, which handles relief packages free of charge, with the exception of freight costs to New York.

A Kingdom of Truth

**Tenth Anniversary Address Delivered Before the
Thirteenth General Assembly of the Orthodox Presbyterian Church**

Part Two: The Method of Its Extension

By the REV. CALVIN K. CUMMINGS
Pastor, Covenant Church, Pittsburgh, Pa.

JESUS in His testimony before Pilate also describes the *method* whereby His kingdom is to be extended. Jesus has just told Pilate—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Pilate, my weapons are not carnal; my kingdom is not advanced by physical force. There is but one method whereby my kingdom can be truly extended, that is by the truth, by the sword of the Spirit which is the Word of God. "To this end was I born and for this cause came I into the world that I should bear witness unto the truth." This was the only method that Christ or the Apostles ever employed in the work of the kingdom. "On that last day of the feast Jesus stood and cried saying, If any man thirst let him come unto me and drink." When the golden candelabras no longer cast their light over Jerusalem, Jesus stood forth and declared "I am the light of the world." He proclaimed Himself the sinner's Saviour. Paul declared "I determined not to know anything among you save Jesus Christ and Him crucified." "For we preach not ourselves but Christ Jesus the Lord." The exaltation of the truth of God in Christ and His revealed Word is the only method that is prescribed by Christ for the extension and maintenance of His kingdom. It was to a Peter confessing the Christ as the Son of God that Jesus declared—"Upon this rock I will build my church." To the twelve Christ revealed "and ye shall bear witness because ye have been with me from the beginning."

Furthermore, this is the only method that God has promised to bless. It is only promised of His Word of truth "it shall not return unto me void but it shall accomplish that which I please" (Isaiah 55:11). It is the Word of God that is "living and powerful and sharper than any two-edged sword" (Hebrews 4:12). It is only the witness to the truth of Christ that the Holy Spirit can bless. Christ said "the Spirit shall testify of me." It was when Christ

crucified and risen was preached that first three thousand, then five thousand, and then more than could be numbered were added to the church after Pentecost. It was when the Gospel was again rediscovered and preached that a mighty reformation was wrought in the sixteenth century that swept like wild-fire through the world. The great revivals under Whitefield, Wesley, and Moody came of the preaching of Jesus Christ and Him crucified. The abundant and manifest blessing of the Lord upon the witness of the Orthodox Presbyterian Church during these past ten years has demonstrated anew that God still honors the preaching of His Word and of His Son.

There is nothing more practical than the truth; there is nothing more powerful. The thing that augurs well for the future of the Orthodox Presbyterian Church is her continued concern for the truth. Far from discouraging us it should be for our encouragement. Where there is a growing lack of concern for the truth the demise of that witness to the truth is being written.

No Kingdom Without Truth

We do not advance the kingdom, then, when we deny the truth. This is so obvious that it would appear to be a truism. And yet this is precisely the method that the Presbyterian Church in the U.S.A. would employ to advance the kingdom. During the past generation there has been and continues to be in that communion a consuming desire for bigness. This desire has come to expression in various movements looking toward union with other churches. But at what price bigness? In 1920 at the General Assembly of the Presbyterian Church in the U.S.A. much time was spent in talking dollars and cents but not one minute was spent discussing the basis of proposed church union which would destroy Christianity at its very roots. Talk of expansion through union continues in that communion but there is scarcely any concern over the truth-

condemning and soul-destroying work of Modernist ministers and missionaries which honeycomb the church. Never will the true kingdom be extended in this manner. The greater the growth of such a kingdom the more monstrous will be the kingdom of error, unbelief, and sin!

Nor do we advance the kingdom by compromising the truth. In 1934 the General Assembly of the Presbyterian Church in the U.S.A. issued a mandate declaring: "A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper . . ." (Minutes, 1934, p. 110). There were evangelical Christians at that time who advised against disobeying this mandate on the ground that to disobey would mean to lose church property or to prevent young men from entering the ministry of the Presbyterian Church. We will still be free to preach the gospel, they declared. They soon found, however, that they were not to be free to preach the truth about Modernism in the church. Furthermore, it was very clear that obedience to this command would involve support of missionaries who denied the gospel. At this time Dr. Machen and others with him declared: "Obedience to the order in the way demanded by the General Assembly would involve support of a propaganda that is contrary to the gospel of Christ. Obedience to the order in the way demanded by the General Assembly would involve substitution of a human authority for the authority of the Word of God" (Statement of Dr. Machen before New Brunswick Presbytery, September 25, 1934, p. 14). He then went across the country preaching that telling sermon on the temptations of Jesus, where it is taught so plainly that we may never do evil that good may come. After ten

years we have seen with abundant clarity that Dr. Machen's uncompromising stand for the truth is the only way whereby the truth can be truly advanced. As the fruit of this cleaving to the truth there is the vigorous and growing testimony of the Orthodox Presbyterian Church. From 32 ministers and a mere handful of churches this witness has now grown to include over 100 ministers and some 88 churches and chapels. How many new churches true to the Word of God have those who sold the truth to serve the hour established? Write me if you know of one. Dr. Machen was one-hundred percent right: we cannot advance the kingdom of truth by miserable compromise.

The Fortress of Truth

Some sincere Christians think that they can advance the cause of the kingdom of truth by *diluting* the truth. In the language of the day they would "shake down" the creeds of the church. We can understand why some would advocate this. In the first assault of Modernism upon the forces of Christianity the ranks of evangelical Christianity were decimated. We might liken it to the battle of the bulge in fury and losses sustained. The natural reaction was for Christians in various denominations to feel their oneness in the face of a common enemy. This was and is as it should be. There was a strong feeling that we needed to stand shoulder to shoulder, regardless of our denominational affiliations, in fighting a common foe. Dr. Machen was the first to recognize the merit of such a position and readily joined hands with all lovers of the Bible and led them forth bravely and ably to destroy Modernism. But Dr. Machen realized that the Christian faith could best be defended from the citadel of the Reformed Faith. Here was an invulnerable fortress: consistent supernaturalism. Here was a fortress every parapet of which bristled with effective weapons to destroy the enemy. Let us not try to defend ourselves from the mud huts of Arminianism or Dispensationalism; let there be a Presbyterian Church with the glorious Westminster Confession of Faith as our standard. There is our banner around which to rally—the Reformed Faith. The church must be a Presbyterian church; the unofficial organ must be a Presbyterian GUARDIAN.

Witnessing to Truth

The means by which the kingdom

is advanced, then, is *witnessing* to the truth. The Bible tells us how we can most effectively witness to God's truth.

We are to witness *militantly* to the truth. Jesus said, "I came not to bring peace but a sword." He brings peace with God, to be sure, but only as He first disturbs our peace with sin and error by proclaiming the truth. This does not mean that we are always or ever to look for a fight. God forbid. Nor does it mean that we are to be indiscreet and inexpedient. We are to be "as wise as serpents and as harmless as doves." But what it does mean is that we must wage a constant warfare against error and unbelief without and within. The greatest of the apostles, Paul, was a fighter. He characterized his ministry at its conclusion with these words—"I have fought a good fight." My first and most dominant impression of Dr. Machen was that he was always contending. What, I naively thought as a young college student, would Dr. Machen do when the conflict was over and the division was effected? Then it dawned upon me one day as I was reading the Bible that always we must fight against unbelief and sin. Always will the Orthodox Presbyterian Church have to contend. Let us prepare ourselves and our people for that. Let us pray that increasingly we may join issue with the hosts of unbelief and sin in the world and church—modernism, secularism, Communism, and Romanism.

Paul admonished the Ephesians that they were always to speak the truth "in love." "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and . . . faith so that I could remove mountains, and have not love I am nothing" (I Corinthians 13:1-6). We can appreciate how some might have an aversion toward these sentiments. Frequently they were used by Modernists to cut the nerve of evangelical opposition. Those who contended against Modernism were said to lack love. Dr. Machen aptly replied, what we need is not less love but more love, more love for Christ's little ones whose souls are put in peril by wolves in sheep's clothing. O for a rebirth of abounding Christian love—love for the souls of the lost. Jesus had it. "Seeing the multitudes He was

moved with compassion toward them because they were scattered abroad as sheep not having a shepherd." Paul had it. "I could wish that I were accursed from Christ for my brethren's sake, my kinsmen according to the flesh." It was said of D. L. Moody that he could not speak to a man about hell without tears in his voice. *How speak we the truth?*

God's Word requires that we speak the truth *sincerely*—that our lives conform to the gospel we profess. "Faith without works is dead." The Reformed Faith without Reformed works is dead also. We who have so much light sometimes live so poorly. If there is any one who should live a consistent Christian life it is we; we have the most consistent faith. At the heart and center of our faith is the Sovereignty of God, the corollary of which is the responsibility of man to bring all of his thoughts and actions into conformity to the will of God. And yet a ministerial friend well known for his Calvinism once testified that he who had all his life been a Sabbatarian was really taught how to keep the Lord's Day holy by a much less Calvinistic wife. We observe the success that others with less light have in their ministry and we ask why. It is not that they have light that we do not have but because they really live up to the light that they do have and God blesses it. God grant that our daily prayer may be—"Lord I am Thine, entirely Thine, purchased and saved by blood divine; with full consent Thine I would be, and own Thy sovereign right in me."

Finally, God would have us witness to His truth *confidently*. Ours has been a difficult task these ten years. The Lord alone knows how hard it has been for some. But there is a danger in certain attitudes that sometimes surge into our souls. Some may be tempted to do like Peter who felt that he must help Christ out; they begin to cut corners with the truth and periodically hide the full light of the gospel under a bushel. Others may be inclined in true defeatist fashion just to steel themselves or resign themselves to the fact that they don't think the truth of the gospel will succeed in our generation. But there is another attitude. It is the attitude of Jesus here before Pilate. He has been betrayed by one of His own, denied by another. His disciples, save for John, have forsaken Him in cowardice. The Sanhedrin has condemned Him; Pilate is utterly in-

different to the truth. Soon He must die for the truth. Jesus neither fears nor becomes discouraged. With majestic serenity, with quiet confidence, with holy boldness, He bears witness to the truth. Kill Him they may, but the truth never! His death can only advance the truth. Carlisle might say "poor fellow, that's the end of him." Pilate thought so too. But Christ knew otherwise. I am the king; I shall conquer. "I if I be lifted up from the earth will draw all men unto me." So mighty would His conquest be that one of the greatest conquerors of all time would testify of Him: "His Gospel, His apparition, His Empire, His march across the ages and the realms, is for me a prodigy, a mystery insoluble, which plunges me into a reverence which I cannot escape, a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human." "The gates of hell shall not prevail against my church."

Paul knew "fightings without and fears within." How his heart trembled, how he would weep over the little churches he established in the midst of a hostile world. Would they survive? Would he survive the plots of men against his life? But wherever Paul went with boldness, confidence, and manifest blessing he preached the unsearchable riches of Christ—to the Jews a stumbling block, to the Greeks foolishness, but to us which are saved, Christ the wisdom of God and Christ the power of God.

Such was the spirit of Dr. Machen, our leader under God. "Fear not little flock, for it is the Father's good pleasure to give you the kingdom," he would preach to little groups scattered throughout the country. With confidence and cheer he wrote on the occasion of the formation of the new church: "How can we who form that group have the temerity to stand against the whole current of the world and of the visible Church? How can we stand against so many men who are so much abler and stronger than we? Our answer is plain. It is because of the Bible. Those persons who are against us in this contention are also against the Word of God, and the Word of God stands sure . . . at the beginning it will be only a very little group. What is more, it will be a very weak little group, and a very sinful little group, utterly without any merit or any strength of its own. How then

can it survive? For one reason only. Because it is in the care and keeping of God, because it is founded upon His unchanging Word. Even the smallest and weakest group is strong if it can hear Jesus say: "Fear not, little flock."

We would conclude with the words of Him who witnessed so perfectly to the truth to which Dr. Machen and all of us witness so imperfectly: "Thou

sayest I am a King. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Jesus is King! By His truth He shall go forth conquering and to conquer until He return again in power and great glory and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Science and Evolution

Letters to a Boy Entering High School

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

Professor of Old Testament in Westminster Theological Seminary

PART NINE

DEAR TOM:

In this last letter I want to point out some of the insoluble difficulties which the evolutionary theory creates. We have discussed the question sufficiently so that we can truly say that there is really no adequate evidence in its favor. Furthermore, the evidence against it is so strong that one wonders why it is still being so widely propagated.

In the first place, evolution does not explain the origin of anything. It does not tell how life began. It is one thing to assert that present-day life evolved from some original cells, but what brought those original cells into being? It will not do to say that God created these cells. Not at all. The evolutionist has no right to talk about God. You see, God has told us how He created. What right then has any evolutionist to tell us that God's Word is mistaken and that God produced life in some way other than that which He has revealed in His Word? Whenever an evolutionist says that the process of evolution began with God, challenge him in a courteous way to prove that the Bible is not God's Word. No, evolutionists have no right to bring God into the picture. They have already ruled Him out by saying that His Word is mistaken. God did not bring into existence the start of an evolutionary process. This theory, so dazzling at first sight, does not tell how things began. The Bible says, "In the beginning God created the heaven and the earth." The Bible is right; evolution is wrong.

Again, if the evolution theory be correct, how did man acquire his

mind? The irrational creation, with the exception of Mark Twain's blue-jay, does not have minds. Can you imagine a dog working out a problem of mathematics? Can you imagine a horse pausing to reflect on whether it will rain tomorrow or not? Of course not. Nevertheless, man can do these things. Somewhere, in the long process of evolution, man must have acquired a mind. How did this happen? Furthermore, why did only man acquire a mind, whereas the animals, although they too evolved, did not make such an acquisition? How account for this? The evolutionist must account for this; yet he cannot.

A man is able to speak. But why? How did he acquire this ability? And why did only man thus learn? Or is it possible, that if evolution continues, animals will in time develop into something that can speak?

A man can learn to read. But why? Why can't a cat read just as well? How did man develop this ability to convey written thoughts to his mind by means of the eyes? How did man learn the great art of writing? Think of it, by taking up a pen in hand, man is able to place upon paper the thoughts of his mind. But how did he acquire this ability?

All these questions are really but manifestations of the one basic question, How did man obtain his mind? Then, too, man alone has the capacity for the adoration and worship of God. But, if evolution be true, what produced this capacity? Certainly, animals cannot worship. How, then, did it come about that this ability was developed? You see, Tom, evolution cannot account for these things. Your

text-book in high-school biology will probably not treat of these things. Quite likely, it will leave them unnoticed. Nevertheless, these are important matters. They must be explained. The Bible explains them and explains them satisfactorily. Evolution does not explain them, because it cannot.

In writing these letters to you, I have merely tried to point out some of the more glaring difficulties which the evolutionary theory creates. There is, of course, much more that could be said upon the subject. Perhaps what I have written will arouse your interest so that you will wish to read more upon the subject. Your own minister will be able to give you the names of books which discuss this question.

The period upon which you are about to enter is a crucial one. The new ideas which you meet in high school will influence you—for good or for evil. They will leave their mark upon you. Remember, therefore, that you are a Christian. Seek now, as never before, to be faithful to your church. Study, not merely read, your Bible and pray daily. You are a Christian soldier. Be prepared for the battle, and, whenever it is required of you, witness a good confession.

As you struggle in your mind with the problems which the evolutionary theory presents, may God give you grace to settle these problems in accord with His holy Word, which changes never.

Sincerely,

Your UNCLE JOE

Mrs. Cornelius Muller, Sr.

MRS. Cornelius Muller, Sr., wife of Elder Muller of Memorial Orthodox Presbyterian Church of Rochester, N. Y., passed away suddenly on May 17 after nearly a year's illness. She had been appearing to regain her health, and had been able to worship with God's people again. Mrs. Muller came to this country from Holland in her youth, and celebrated her sixty-fourth birthday just before her death. She was the mother of three children. The strength of her faith and the godliness of her life was a blessing to many. Just before her death she wrote to her brother, "My daily prayer is, 'Lord, give me a great measure of patience.' I do not know what the Lord has in store for me . . . I am sure He will be with me. . ."

The Presbyterian Conflict in Ireland

A Review by the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, California

"THE ORIGIN AND WITNESS OF THE IRISH EVANGELICAL CHURCH," by W. J. Grier, Evangelical Book Shop, Belfast, Ireland.

THIS little book narrates an old and familiar story, the story of compromise in the church. The heart-breaking words of the apostle, "Ye did run well; who did hinder you?" might correctly be addressed to the Irish Presbyterian Church. The seventeenth century witnessed the establishment of a healthy Presbyterian movement on the Emerald Isle. Doctrinal indifference corrupted its witness in the eighteenth century. During the nineteenth century there was a vigorous reaction to the deadness of Modernism and an upsurge of new life. A true evangelical revival swept over the church. It is interesting that controversy was the instrument used of God to cleanse the temple of its weak and beggarly elements.

By 1905, however, there had settled upon the Irish Church another mist of indifference. The leaders of the church, disciples of Jehoshaphat, made affinity with the Modernistic United Free Church of Scotland, at least expressed sympathy with the Ahabs in that organization, thus revealing their own liberal tendencies. About that time a significant development took place in the Irish Church. There was inserted into the Constitution in the chapter on the Rule of Faith a statement declaring "In the church resides the right to interpret and explain her standards under the guidance of the Spirit." Thus the General Assembly substituted its own authority

for the authority of the Word of God. (Shades of Cleveland, 1934, where the General Assembly of the Presbyterian Church, U.S.A. did the same thing.)

The declension continued until it was discovered about twenty years ago that the Irish Presbyterian College of Belfast through at least one of its professors, J. E. Davey, was teaching Modernism in its most poisonous form. Rev. James Hunter had courage enough to prefer charges of heresy against Mr. Davey. It was not difficult to prove the truth of the charges on the basis of manuscript evidence. But Bible-believing Christians in Ireland learned, as we have in this country, that actually liberals are anything but liberal, but rather the most intolerant of men. The Belfast Presbytery instead of conducting a fair trial, scouted the charges, raised a smoke-screen, exonerated the accused by a majority vote, "agreed and ordered" that the case should not be discussed in public. Mr. Hunter courageously disobeyed the latter edict and published a series of pamphlets exposing the errors of the accused. He appealed the case to the General Assembly but by a vote of 707 to 82 that body supported Mr. Davey and approved his position. The action was accompanied by a burst of emotional thunder, misrepresentation, and falsification of the orthodox position, of Calvin, and of the Word of God. There was also much pious patter about the accused's fine personal religious life.

Mr. Hunter continued to publish his series of Ulster Pamphlets in which he championed the cause of evangelical Christianity and exposed the Modernism of Mr. Davey. The Assembly of 1927 appointed a committee to deal with him and with a friend who helped raise the banner of truth. It was clear that liberty to speak out publicly for Christ and His Word was about to be dealt a death blow. Before any action could be taken, however, Mr. Hunter withdrew from the Irish Presbyterian Church after having fought the good fight for thirty-nine years. Others followed him

To Club Subscribers:

RISING costs have reached the "Guardian," too. Beginning with September 1, the club subscription rate will be \$1.50 rather than \$1.25. Save the quarter by subscribing now! Renewals received before September 1 will be renewed at the old rate from the date of expiration, even if that date is after September 1.

out with genuine sorrow and in many instances at great personal sacrifice. These men organized The Irish Evangelical Church.

Meanwhile history is repeating itself. The house of David waxes stronger as the house of Saul grows weaker. The Evangelical Church, though small, is soundly Calvinistic and missionary-minded and it is vigorously contending for the faith once delivered to the saints. The Irish Presbyterian Church, on the other hand, is wandering farther and farther into the sphere of rationalism, continues to hate the godly and love those who hate the Lord. Mr. Grier's evidence for this is indisputable.

This reviewer is in full sympathy with the stand of the Irish Evan-

gelical Church. After having lived for a season in Mukden which is the center of missionary activity of the Irish Presbyterian Church in Manchuria, he knows firsthand the paralyzing effects of Modernism on the foreign field. He has nothing but admiration for Mr. Hunter and the valiant warriors who stood with him in battle. It does seem to him, however, that the orthodox wing of the Irish Church would have had a more powerful case, had the men waited for the General Assembly to cast them out rather than withdrawing. There would have been one more opportunity to testify before the walls of the temple of Dagon came crashing down upon the heads of Samson and his friends.

wood: On Sunday, May 26, Mr. Cecil Pascoe was ordained and installed as a deacon, and Mr. John Benjamin was also installed in that office. Messrs. Eric Crowe, Edward Hunt, Ellsworth Gentel, David Smith, Leonard Moule, and H. K. Spear were installed as trustees. . . . At a recent congregational meeting the finishing of the church building, involving chiefly the waterproofing and plastering of the basement, was authorized. The cost of the work, \$3,800, has been raised in full, either in gifts or loans by members of the congregation, in response to the appeal made by Mr. Lloyd Taylor, treasurer. It is expected that the work will be completed in time for the vacation Bible school in the latter part of July. . . . Recently the Rev. R. B. Kuiper addressed the Camden County Christian Day School Association at its annual meeting in Immanuel Church. In the subsequent business meeting, a budget of \$2,500 was approved for the coming year, \$700 of the sum being on hand. It is the earnest prayer of the Association that the school may be opened in the fall.

Grace Church, Westfield: A capacity crowd of 400 crowded the Lincoln school auditorium when the church sponsored the showing of the Moody film "God of Creation." . . . A six-car caravan carried members of the church to the Tenth Anniversary rally in Philadelphia. . . . Recent participants in church services have been Dr. E. J. Young, Rev. Charles G. Schaufele, Rev. Henry Coray, and the Westminster Seminary Gospel Team. . . . Summer Bible school is scheduled for July 8, 19.

Presbytery of New York and New England

Memorial Church, Rochester: Former Chaplain Clifford Bristow, a graduate of Westminster Seminary, was the speaker at a mothers and daughters banquet sponsored by the girls' society. Mr. Bristow has recently been called to a Baptist church in Rochester. . . . An enthusiastic reception is reported for the gospel team representing Westminster Seminary which visited the church in its summer itinerary.

Second Parish Church, Portland: During Loyalty Month—May—a 25 percent increase in the Sunday evening attendance was registered. Weekly post cards and newspaper advertising an-

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Presbytery of California

GRACE Church, Los Angeles: With the framing of the new building complete, the siding is now being put on. Growing attendances stress the need of the edifice. Last month high points were reached with 70 present at the church service and 98 at Sunday school. . . . Pastor Robert H. Graham and his family are spending two weeks at Yosemite National Park together with the Corays, Churchills, Ahlfeldts, and Poundstones.

Westminster Church, Los Angeles: During the absence of Pastor Robert B. Brown while in attendance at the General Assembly, the Rev. Henry Owen, acting district secretary for the China Inland Mission on the West Coast, occupied the pulpit. . . . Elder and Mrs. Robert Lovik are being congratulated on the birth of a son, Dale, May 17.

Presbytery of the Dakotas

First Church, Logan-Fontenelle Chapel, Omaha: Mr. Donald Stanton has assumed direction of the chapel services: these have been changed from an afternoon to a morning hour. Miss Mary Roberts, who conducted children's meetings at the chapel for the past year, will assist him. Sunday school attendance at the chapel has averaged 26. The church Sunday school now averages 65, and the Machen League has grown since

scheduling week-night meetings. . . . Former Pastor Robert B. Brown paid a brief visit on his way to the General Assembly with Commissioners Smith, Hunt, and Graham.

Presbytery of New Jersey

Grace Church, Trenton: Two young people, Mr. Richard Niedt and Miss Constance Niedt, were received into the communicant membership of the church at the last communion service. . . . The Senior Machen League of Ringoes was the host of the Trenton group at a fellowship gathering featuring moving pictures of archeological findings relating to the accuracy of Bible history. Two carloads of Machen Leaguers also enjoyed the overnight conference of the Jersey League at Camp Matallionguay.

Faith Church, Pittsgrove: Saddened by the leaving of the Rev. Edward B. Cooper, who has accepted a call in Washington, Georgia, the congregation requests the prayers of GUARDIAN readers as it seeks a new pastor. Faith Church was organized by Mr. Cooper in 1936 with 12 charter members, and he will be remembered by the people in prayer. . . . Preachers for the month of July include Mr. Alan Tichenor, of Philadelphia, Rev. John Gray, of Ringoes, Rev. Thomas Cooper, of Drexel Hill, Pa., and Mr. Donald Kauffman of Philadelphia.

Immanuel Church, West Collings-

nounced the special services. . . . A girls' chorus has recently been organized. . . . A Machen League contest pitting the Alphas against the Omegas has already resulted in an increase above 100 percent in attendance. Thirty-three young people were present at a dinner which began the contest. . . . Portland's tenth anniversary of the withdrawal from the U.S.A. denomination will be observed June 30.

Franklin Square Church, L. I.: Chaplain E. Lynne Wade and the Westminster Seminary gospel team were recent visitors in charge of Sunday services. . . . The Moody film "God of Creation" was shown last month.

Calvary Church, Schenectady: During the absence of the pastor while attending the General Assembly, the pulpit was occupied by Mr. Van DuMont, a member of the church now a middler at Westminster Seminary. . . . Members of the congregation have been conducting a neighborhood survey on Sunday afternoons to contact children for the summer Bible school. . . . The children's department of the Sunday school recently presented a pageant, "Children of Many Lands." The fourth summer Bible school meets June 24 to July 5, using the materials published by the Christian Education committee.

Presbytery of Philadelphia

Bethany Church, Nottingham: Materials have arrived for the addition planned for the building. . . . The Missionary and Prayer Band has sent two packages to the needy in Korea, and plans to respond to the appeal of the GUARDIAN for Holland relief. . . . Eight delegates are being sent to Quarryville Conference next month.

Covenant Church, Pittsburgh: Pastor Calvin K. Cummings reports that more people than ever from the community are attending the services. The landscaping of the front of the church has just been completed. Coupled with the summer Bible school, which begins the second week in July, there will be a class of Christian instruction for adults.

Grace Church, Middletown, Del.: The Rev. Robert H. Graham, former pastor, was guest preacher at the time of the General Assembly. The annual summer Bible school is now in progress.

Knox Church, Silver Spring, Md.: The Rev. Bruce F. Hunt, former missionary to Korea and Manchuria, was

guest preacher at the time of the General Assembly. . . . Eleven Machen Leaguers went with the pastor and Elder Julius Andrae to the Memorial Day rally at Westminster Seminary. . . . The vacation Bible school is now in session. . . . The Westminster Gospel Team is expected June 30.

New Hope Church, Branchton, Pa.: The quarterly Sunday school convention of the Western Pennsylvania Evangelicals was held on Saturday, June 15, at Hilltop, near Branchton, where an extension work of the church is conducted. Mr. Robert Eckardt, a senior at Westminster Seminary, participated in the convention, and the Rev. E. P. Clowney was a speaker. Mr. Eckardt is assisting Pastor Charles G. Schaufele during the summer.

Presbytery of Wisconsin

Bethel Church, Oostburg: The congregation recently welcomed home returned war veterans in a program in which every organization of the church participated. One young man lost his life in the service, two have returned with impaired health, and three are still in the armed forces. . . . On June 2, the choir gave a sacred concert before a large and appreciative audience.

Calvary Church, Cedar Grove: A Children's Day program, "Soldiers of the Cross," prepared by a committee of the Sunday school, was given by the Beginner, Primary, and Junior departments on June 2. It included graduation exercises. General Superintendent Erwin Claerhout presided; the devotions were conducted by Superintendents Vonley Voskuil and Elmer Heuver. The Rev. George J. Willis, former pastor, spoke at a reception given in honor of returning servicemen, and attended by some 400 guests.

Reid . . .

(Concluded from page 180)

church and state. Since 1930, however, there seems to have been growing up in the church a general tendency towards what is often called "Modernism." It had been in the church before 1925, but following the Union it seems to have developed more rapidly and more thoroughly, or at least it came out into the open more than it had ever done before. The growth of its influence was particularly strong in the theological seminaries. Along with this point of view

there grew up its usual companion "indifferentism." Many who still held, at least partially, to the old doctrines said that they were really of little importance. There was a general tendency to follow the point of view of the United Church and its broad inclusivism. That was felt to be broad-minded and up-to-date. Thus, there has been a very general growth throughout the church towards doctrinal laxity and a much greater interest in outward uniformity than in inward unity.

There has, on the other hand, during the past five or ten years, been also a reaction against this liberal and indifferentist movement. This has come partially through the influence of Barthianism, or what passes in Canada for the Barthian theology. One finds that this system of thought has had a rather varied influence on different ministers. Some would seem to have become quite orthodox Barthians, while others have been led to turn back to a study of Calvin and the Reformation. In a sense the so-called Barthianism of the Presbyterian Church in Canada is unique, and is therefore hard to classify. The Modernistic element in the church loves to attack anything it does not like, especially that which emphasizes sovereign grace, as "Barthian" with considerable vagueness as to the content of the term. The leading figure in this phase of the church's life has been Professor W. W. Bryden, now Principal of Knox College, Toronto. While one may feel that Professor Bryden and his supporters do not go as far as a thorough-going Calvinist might wish, nevertheless it must be recognised that their influence upon the church has been healthy. They have emphasized a return to the Scriptures, a return to doctrine, and also have stressed the doctrine of salvation by grace alone. True, they do not always place quite the same content in these terms as we might wish. Nevertheless, they have exercised a good influence on the church in calling people back to examine the church's standards, to see if the church is loyal to that which it professes.

Together with this group, there is another which in a sense owes its theological origins to the Calvinistic movement in the United States. Composed partially of graduates of the old Princeton and of Westminster Seminary, and coupled also with the Cal-

vinistic forces still in existence in Canada, this group has stood strongly for the church's confessional position. These men have done their utmost to keep the church's doctrinal stand before the people, insisting that a church can alone call itself Presbyterian if it remains faithful to its professed beliefs. Efforts have at times been made by the Modernistic element to imply that this group is introducing an alien point of view into the church, but the fact of the matter is it is emphasizing the position held by the church from its very inception.

Due to the influence of Principal Bryden of Toronto, the last two years has seen an important development in the church's life. This has been the establishment of a General Assembly's committee to work out, over a period of years, a statement of the church's faith in terms of modern problems. It is by no means an attempt to "rewrite" the Westminster Confession of Faith, but rather to set before the average person the church's teachings in modern language and modern thought forms. After one year's work the committee through the General Assembly sent down to the presbyteries a statement dealing with a few doctrines, with a request for criticisms. The result has been interesting. A great many who have hitherto been crying out for a change of the Confession of Faith are now declaring that the "good old Confession is good enough" for them. They find that they prefer to have the doctrines of the church written in seventeenth century English, rather than to have them brought out into the open daylight in modern dress. A number of the Calvinistic element have found fault with it on certain theological grounds, usually sound, but a number have adopted the attitude that the committee is attempting to rewrite the Confession in a year and then to foist it on the church. This is far from the truth. The hope of the committee is that this doctrinal statement will test the church to see if it has a real confession to make, or if it is being held together merely by financial ties. It is also hoped that this doctrinal statement will rouse doctrinal discussion in the church, thus stirring up once again the church's interest in its own beliefs. Whether the church is honest enough to face theological controversy, or whether it prefers to have a nominal confession which is worshipped as a sort of "unknown

god," will determine this plan's success.

Another characteristic of the last few years of the church has been the development of a bureaucracy. There is a tendency for committees of the General Assembly to develop into boards which in turn take unto themselves ever-growing powers and authority. This has led to an increasing growth in bureaucratic government within the church to the detriment of presbyterial and synodical authority. The continual appointment of new full-time secretaries for various boards has tended also to strengthen centralized control. Added to this, there has developed recently a feeling in some quarters that the Barrier Act, by which all important legislation must be sent down to the presbyteries for ratification, should be abolished. This would place all the legislation and even the constitution of the church in the hands of each individual General Assembly, which in turn tends to be strongly influenced by the various official boards. Thus, the boards would virtually become the governing bodies of the church, to the complete destruction of the authority of presbytery and to the negation of the Presbyterian tradition of democratic ecclesiastical government.

Out of these various movements current in the church, particularly the doctrinal indifference and the bureaucratic tendencies, has come a new movement towards church union. A continual emphasis is being laid upon the fact that the church is so small that it can do nothing unless it links up with some other ecclesiastical group or groups. Those favouring this point of view are helped by the contemporary ecumenical movement and also by the general doctrinal indifference of modern Christendom. The feeling is that since there is really no solid reason for separation, all the churches should be one. Doctrinal differences do not amount to anything, and matters such as government are purely problems of expediency. The great supporters of such views seem to be those who are closely linked up with the official boards of the church. Looking at things from a purely administrative point of view, they feel that such a change would be entirely advantageous.

It is true, of course, that most of them would deny that they really want church union. Instead they seek "in-

terdenominational co-operation," while retaining denominational identity. When we turn, however, to an actual examination of this "co-operation" we obtain a real understanding of its nature. This co-operation is actually organic church union.

One of the most important movements of this type was the proposal for a "Divinity Faculty" at McGill University. The university proposed that the three denominations, the Church of England, the United Church of Canada and the Presbyterian Church, which have seminaries affiliated with that institution, should abolish their own theological training centers in Montreal. Instead they should place all of the training with the exception of courses in church symbolics, liturgics, and pastoral theology, in the hands of the university, leaving that body in complete control of the appointment and discipline of the professors. The three denominations were, at the same time, to sup-

Kim Finds Park in Financial Need

WAR conditions have left Yune Sun Park, Korean minister and student, in real need, according to word received by the Rev. W. Benson Male, of Denver, Col., from Chin Hong Kim, a colleague of Mr. Park's now with the American Military Government in Korea. As Oriental students at Westminster Theological Seminary Mr. Park and Mr. Kim have been loved and respected. Mr. Park is remembered as a scholar of real ability, and was at work on a Korean commentary on the New Testament while taking work at the Seminary. Mr. Kim, after writing of his own joy at being reunited with his family, tells of meeting Mr. Park, who was in Korea throughout the war. Without work at the present time, and in debt, Park is living temporarily in Seoul. He has five children: the oldest is attending high school. His commentary is finished, but he is without funds to publish it. Food and clothing are not only scarce, but extremely expensive. Civilian mail service is not yet available to Korea, but Kim is ready to forward to Park any help that friends in this country might send. Address:

Chin Hong Kim
96th Hq & Hq Det, M. G. Gp.
APO No. 6
% P. M. San Francisco, Calif.

port this faculty financially. This meant that all the professors, if the university had so desired, could have been Jews or Buddhists. Yet despite the obvious disadvantage of the system, and its whole tendency towards a complete negation of doctrinal differences, it was strongly supported last year on the floor of the Presbyterian General Assembly. An overwhelming majority of the presbyteries had voted against the plan, but in the Assembly it was defeated by only a few votes. In this way the church only just avoided a movement whose whole tendency was towards church union.

Another phase of this present development is seen in the establishment of the Canadian Council of Churches. Although part of the World Ecumenical Movement, it claims to have no designs of church union, yet it would seem quite clear from statements of its advocates that this is the ultimate objective. From the Presbyterian point of view, it is interesting to see that many of those who are strongly supporting the Council were leaders in the battle to have McGill University take over part of the church's theological training.

The most outstanding example of the church union tendency, however, is found on the foreign mission fields. Already the Indian mission fields have been virtually turned over to a United Church in India. An even more important development, however, has been the turning of a good part of the Chinese mission work over to the Church of Christ in China, despite its obviously non-presbyterian character. Dr. Goforth fought against this "church union" movement, but since he has gone now, men have endeavored to commit our mission work into the hands of this body. As a result of high pressure methods in the General Assembly of 1943 the church was committed to what was then called "co-operation," but is now referred to as "an adventure in church union." The next General Assembly is going to face a demand that the whole matter be sent down to the presbyteries for their consideration and ratification. What the outcome will be is not yet known.

From the foregoing one can see that since 1925 all has not been clear sailing in the Presbyterian Church in Canada. The position today is by no means an easy one. Faced with a growing attempt to undermine its

whole existence doctrinally and governmentally, the church is not going to find it a simple matter to settle its problems. Thus it cannot by any means be said that all is well, and that no real problems exist.

Yet at the same time, there is much cause for confidence and faith. The church by its very differences and conflicts shows that it is by no means dead. What is more, with its groups who are demanding a re-emphasis of the church's beliefs, there is a definite sign that the church is awake and beginning to revive spiritually. There is the possibility that much may be accomplished within the church towards a renewal of Reformed belief and teaching. Those of us who are in the church feel very strongly that we possess as a great historic tradition founded upon the Word of God, the one cure for the various political, economic, and social as well as religious problems of the Dominion. Therefore, with confidence in the Kingship of Christ, we are going forward, confident that He is still leading us forward to ultimate victory through His sovereign grace.



Your
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JULY 4. ROMANS 1:1-17 (16)*
THE grandeur of this epistle is derived from the sublimity of its theme. It is the gospel of God, which is by Jesus Christ unto eternal salvation through faith. It is a glorious gospel which has been delivered unto the saints. It is a gracious gospel. By this gospel we are restrained from sin and constrained to declare fearlessly the good news to the ends of the earth.

JULY 5. ROMANS 1:18-32 (21)
God has revealed Himself with sufficient clarity in His creation to leave every man without excuse. The corruption of the human heart through sin was never painted with more vivid strokes than in this and the succeeding portions. With a little time you can readily trace the downward course of wilful man from his knowledge of God to his worship of the worm.

JULY 6. ROMANS 2:1-16 (4)
So wilful had man become that God gave him up to follow the cor-

* To be memorized.

ruptions of his own heart. And in this portion we find that God shall judge justly between the righteous and the wicked. He has reserved immortality and eternal life for those who persevere patiently in well doing. God has also in store for the contentious and disobedient, indignation, wrath, tribulation and anguish. Ask God for grace to begin and continue in the faith of Jesus Christ.

JULY 7. ROMANS 2:17-29 (29)

Do we not behold an abuse of the privileges that flow from God's hand in these words? With all his blessings and opportunities, the Jew, through neglect and disobedience, brought reproach upon the name of God. Let this not be the case of those who by the covenant have even greater privileges under the hand of God today. Each must properly evaluate his privileges, assume his responsibilities and yield himself, heart and life, unto God by Christ Jesus.

JULY 8. ROMANS 3:1-20 (18)

The war simply brought into the open the gross corruption of man's heart. Civilization, culture, education and formal religion are all merely a veneer which temporarily covers the deep sinfulness of man. Lower the bars of restraint for a moment and the beastliness of sinful man will rush forth. "There is no fear of God before their eyes." This is the great key to sin and wickedness. Where the fear of God dwells there is righteousness, peace, joy, and faith.

JULY 9. ROMANS 3:21-31 (22)

It has been plainly set forth in the preceding portion of this epistle that man is corrupt, that by the deeds of the law no flesh shall be justified, and that man's guilt is great. Now we behold how God has met man's awful need by the righteous life and sacrificial death of His Son Jesus Christ. It is through faith in Christ's shed blood that our sins are forgiven and we are received into eternal life by a reconciled God.

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JULY 10. ROMANS 4:1-12 (5)

To illustrate the doctrine of justification by faith Paul adduces the case of Abraham. It was upon Abraham that the Jews had built their hopes of acceptance with God. The apostle points out that Abraham was not accepted by outward works, which the Jews had diligently practiced, but by faith—"he believed God and it was counted unto him for righteousness." Mark the difference between living faith and dead works.

JULY 11. ROMANS 4:13-25 (20)

God gave Abraham a promise. Heaped upon that promise, humanly speaking, was the burden of age, childlessness, a lengthy waiting period, his wife's age and her laughing unbelief, and the fact that he had to stand alone in his hope for the fulfillment of God's word. Faith shines forth when we read in this light these words, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform."

JULY 12. ROMANS 5:1-11 (1)

Needless to say, we are not attempting in these brief articles to present a doctrinal exposition, but rather devotional thoughts. By the gracious liberality of God there are many benefits added unto those justified. Take time as a family to pick out the blessings which are mentioned here. These are some of God's treasures which we may enjoy right now, if we trust in His Son.

JULY 13. ROMANS 5:12-21 (21)

This is the central passage touching on the two great themes of sin and righteousness. It shows their relation to one another in contrasting their origin, the basis upon which they may be charged to man's account, and their ultimate effect. God has imputed to all mankind, born of natural generation, the sin of Adam, so that each of us is under the condemnation of death before we commit sin ourselves. In the same manner, while we are unable to perform any acts of righteousness, God has placed to our account the righteousness of Christ unto eternal life. Let us not, therefore, boast of any merit which we may think we have but rather rejoice in the righteousness of Christ which has been put to our credit.

JULY 14. ROMANS 6:1-10 (6)

One of the strange paradoxes of

Christian experience is that of being dead yet alive. In this passage we see that the Christian is dead to sin, because he is identified with Christ in His death. He is alive because Christ rose again. Hence we are convinced that a believer is the only one who is really alive, though the body of sin has been destroyed. Let us live unto God!

JULY 15. ROMANS 6:11-23 (23)

Just as the first motions of life in a little baby give evidence of life, so also in the born-again-one evidence of the Spirit's work must show forth. The sovereignty of sin is broken and the reins of sin are loosed. Count this to be so in your heart and yield yourself unto God. The yoke of God's dominion is easy, therefore obey Him. Always remember that the wages earned by sin is death, while God adds gift unto gift to those who believe through Jesus Christ our Lord.

JULY 16. ROMANS 7:1-6 (4)

When we are united to Christ by faith we become dead to the law under which we were formerly in bondage. Death dissolves this relationship even as it dissolves the relationship existing between married people. Henceforth, we are freed to bring forth fruit unto God. Look into your own heart, review your life since you first believed, and ascertain whether you have fulfilled this obligation of the Christian life. Reread John 15 with this in mind.

JULY 17. ROMANS 7:7-25 (22)

Yesterday we suggested searching your own heart. Again as you think of the driving desires of your heart do you find, with Paul, that you delight in the law of God in the inward man? If there is a shadow of a doubt, now is the time to fall on your knees and ask God for the witness of His Spirit with your spirit, that you might know that you are His child. His children will delight in Him and His revealed will.

JULY 18. ROMANS 8:1-11 (1)

As you delight in God you will walk according to His Spirit. As you walk after the Spirit you will know the freedom which is in Christ Jesus. Not only will you be free from the law of sin and death but you will be persuaded in your heart that there is now no condemnation for you. Furthermore, you will have the joyful assurance that even your mortal body will be quickened by His Spirit.

—HENRY D. PHILLIPS

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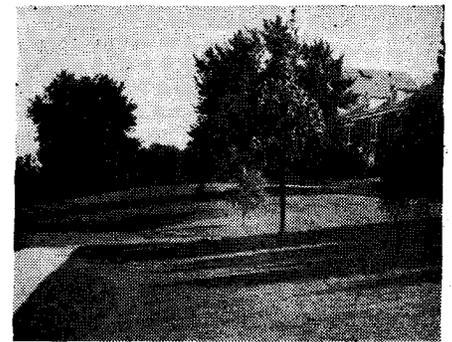
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