

# The Presbyterian Guardian

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## Missionary Methods and the Glory of God

By the REV. CLARENCE W. DUFF

Formerly a Missionary to Ethiopia Under the Sudan Interior Mission

*"What is the chief end of man?"*

*"Man's chief end is to glorify God, and to enjoy him for ever"* (Shorter Catechism, Question 1).

*"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen"* (Rom. 11:36).

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* (I Cor. 10:31).

**A** FUNDAMENTAL and very comprehensive principle is stated in these quotations, a principle that is not confined to one department of life, but embraces every phase of it. Especially should it be applied by the foreign missionary.

What is our aim in mission work? What is the end for which we are working, or have worked, for instance, in Ethiopia? Is it to educate and civilize Ethiopia? I am sure all my readers would answer with a loud "No." Is it to make her a Christian nation? For centuries she has been known as such and, in any case, if that were our aim, perhaps we should start with America or England. Is then our chief purpose to win men to Christ? That is a great work, and is certainly one of the great ends of missionary labor. Strictly speaking, however, that is not ours to do, but

the Holy Spirit's, though He uses us in doing it. Is it to establish the Church of Christ in Ethiopia? Christ has promised to build His church, and we believe that our labors will result in that. Is it to preach the gospel to lost men? That is our commission, and we ever seek to fulfill our ministry.

### Missionary Aim and Methods

But, after all, no one or all of these, good and desirable though they may be, expresses fully enough our aim in missionary work. There is only one great end in all of life, and so in the work of Christian missions. Our *chief* end is to glorify God. This includes all the other ends. Since, then, the end of all our work as missionaries, whether we preach the gospel or establish churches or heal the sick or cleanse the leper, is the glory of God, it matters not only *that* we do these things, but *how* we do them.

Various methods have been employed in missionary work. For instance, some missions or missionaries have used largely the educational or medical or industrial approach to their task. Usually this has meant the building up of large institutions, and might be termed the institutional method. Others have concentrated their efforts on the training of native evangelists or pastors. After they have educated them at the

mission's expense, they send them forth to preach to their own people on a salary paid out of foreign funds on a scale which it will be most difficult for the native church ever to maintain. Or they have built churches, often of a distinctly western type, with foreign funds, in order that their converts may have a place in which to worship. But wherever the gospel of God's grace has been preached in its purity, God has wonderfully blessed, even though the method used may seem to have been faulty. Souls have been saved, churches established, and nations have felt the impact of Christian ideals.

### Indigenous Principles

Why, then, are some of us taking a stand today for that principle of missionary work usually described as the indigenous principle? Why are the missionaries and committee of The Orthodox Presbyterian Church following the "Nevius method"? Is it because we really are convinced that, working according to this plan, we can most glorify God? If so, let us hold to it faithfully. If not, we had better change our methods.

The indigenous method is briefly the method which looks toward the early establishing of native churches which shall be self-governing, self-supporting and self-propagating. From the beginning, paying native evangelists from foreign funds, building houses of worship for the native church, or in any way subsidizing or unduly keeping the church under the control of the foreign missionary is avoided. The gospel is preached, converts are taught in the Word of God, the church is established on sound Scriptural principles of government. It is not then abandoned by the missionary, but it is expected to conduct itself as a true church of Christ, without being coddled and kept continually under the control and care of the foreigner.

Just here comes in question 2 and its answer in the Shorter Catechism: "What rule hath God given to direct us how we may glorify and enjoy him?" "The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." Can we discover,

then, in the Word of God, rules for the carrying out of the great commission? Perhaps not so definitely and particularly that we can say the work must be done this way or not at all. Yet I believe we find there adequate instruction and illustration in the work of the early church, and particularly in the life and epistles of that greatest of all missionaries, the Apostle Paul, to show us what way will most glorify God.

It is not my intention here to present in any full manner the Scriptural foundation of the principles of which we have been speaking. I am convinced, both from the example set before us in the New Testament and from a number of years of observation of several types of missionary work in Africa, that no other method of work will so glorify God as the indigenous method. I believe our church is on the right road in seeking to conform its missionary work to these principles, and I want to give at least one reason for my belief.

To my mind one of the most important considerations is that when we follow indigenous principles we allow more scope for the operation of the Holy Spirit in the native believer and the native church, and demonstrate to all that it is not by the might nor by the power of man but by the Spirit of God that the work is accomplished.

As we Calvinists understand the

Word of God, the salvation of a soul from the guilt and penalty of sin is from first to last the work of God. We are unwilling to give any credit to man. All is a work of grace. And so all the glory is God's.

It is somewhat similar in the establishing of a church. We want all the glory to be God's. In a field such as Africa the difficulty is that churches that are the outgrowth of great institutions built with foreign money, or churches kept for long years in the control of foreign pastors, or led by men who are supported by foreign funds, are scarcely going to be so evidently the work of God alone. Too much credit is likely to go to the foreigner with his supposedly superior wisdom and culture and wealth.

The point on which all indigenous work hinges seems to me to be faith in the Holy Spirit. There can be no truly indigenous work except as the Holy Spirit does it. In the Acts of the Apostles and the Epistles of Paul we have abundant illustration of the Holy Spirit's working, not only in the apostles, but also in the believers wherever the gospel was preached and a church established. The Holy Spirit did astounding things. In Acts 10:45 He astonished those of the circumcision by being poured out on uncircumcised Gentiles. He will astonish us today by falling on simple un-westernized native Christians, if we do not begin to usurp His place and to insist on doing the things for them that He wants to enable them to do for themselves.

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### Illustrations from Ethiopia

The work of the Sudan Interior Mission in Ethiopia was of comparatively short duration, covering a period of only ten years and eight months altogether. The oldest station had been established only nine years when our missionaries were forced out of the interior by the decree of the Italian government expropriating all our property. You will realize that any of the native churches that grew out of this work are at best still in their infancy. We are all too conscious that they lack some elements that belong to a true New Testament church. The time had not arrived when we could see pastors appointed over the  
(Please Turn to Page 175)

# The Christian's Remedy For Fear

By W. STANFORD REID

**I**N THE 26th Chapter of I Samuel we find the account of Saul's pursuit of David. We read that in spite of Saul's activity David could not be found, while David's spies disclosed to him the situation of the camp of Saul. When he had received this information, David came to the king's camp by night, and all within were sound asleep. Even the guards had forgotten their duty in their weariness.

While this cloud of slumber rested upon Saul's camp, David and Abishai entered it. Without challenge they came to the place where the king lay. There he slept unguarded and unprepared for attack. One blow of Abishai's sword and much of David's trouble would have been over. So thought Abishai. He probably knew that David had been anointed king by Samuel. One blow of his sword would have been all that was necessary, and David would then have had no rival.

David, however, would have none of this. It was not for him to hurry the action of God. Who could raise his hand against the Lord's anointed and be guiltless? The Lord's will would be accomplished and he would be king—but all in God's own time. It was David's faith in the promise of God that saved Saul. God would accomplish His purpose in some way or other, but without God's command David had no right to take upon himself the office of the executioner of Saul.

Thus, in this moment of trial and temptation, instead of taking matters into his own hands, David looked to the Lord alone for justice. Had not the Lord promised to place him on the throne of Israel? The Lord had promised, and He would fulfill His promises at the proper time. Therefore David could well afford to be magnanimous. He had no reason to fear the enmity of Saul. He could well sing: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).

## Doubt Replaces Faith

In the chapter following, however, there seems to be a change in David's tone. A minor strain now enters. "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand" (I Sam. 27: 1).

After his great act of faith David began to have doubts. Perhaps he began to doubt the wisdom of sparing Saul's life. If he had killed Saul when he had had the chance, he might even now have been king of Israel. Instead of being a fugitive, hunted like a pheasant in the forest, he might have been at this time living in comfort in the midst of the royal court.

But he had not killed Saul. Nor had he even made Saul his friend by his act of mercy. Saul was apparently hunting for him still (v. 4). If he were to fall into the hands of this implacable enemy little effort was required to imagine what would be his end. The death of David was the great desire of Saul. Twice he had tried to murder him, once he had ordered his assassination and now he was hunting through the length and breadth of Judah in order to destroy him.

In thinking of his situation, David despaired even of saving his life. Where now were the promises of God? With as much energy and hatred as ever, Saul was seeking to kill him. There was no certainty that someone would not betray him to his enemy. To all appearances it was but a matter of days until Saul would overtake the fugitive. Then would come the end. Gone were the thoughts and recollections of the day on which he had killed the marauding bear which had attacked his flock. Gone was the remembrance of the day on which he had felled Goliath with a flying stone. Gone was the memory of the day on which Samuel had

anointed him with the holy oil. All David could say was: "I shall now perish one day by the hand of Saul."

## The Christian's Weakness

We may condemn David for his lack of faith, but how typically human he was! He had performed a great act of faith. In faith he had refrained from smiting Saul when it was in his power to have done so. Then, almost immediately after attaining its highest reach, his faith seems to have ebbed and he was left in despair.

Is this not a picture of many a Christian? How many of God's people, after standing for Him in some hard-fought battle, have not lost heart even after the victory has been won? It may be that the Christian has resisted some great temptation. Perhaps there has been opposition to the gospel, perhaps even persecution because of the gospel. Yet in all this the Christian has stood firm and trusted in the power of the Saviour.

Then after all the struggle is over, after the battle has been won, a feeling of weariness comes upon the warrior. Doubt and despair take hold upon him. His sword falls from his weakening grasp and he sinks to the ground. What is the use of keeping up the struggle? As soon as one enemy is defeated another appears. "And David said in his heart I shall now perish one day by the hand of Saul."

As a result of his feeling of desolation David fled to the Philistines. It was not a strategic retreat. It was not so much a counsel of wisdom as of despair. The thought uppermost in his mind was flight. Unless he left Judah soon he would probably fall a prey to the machinations of Saul. Forgotten were the promises and power of God. Like Elijah after the victory of Carmel years later, David decided that all was undone. Retreat was his only hope of safety.

The question immediately arises as to the reason for this despair after victory. Probably a case almost parallel with David's is that of Peter as

he walked on the sea to meet Christ. All was well when he looked to his Lord. But the moment he turned his attention to the boisterous waves and wind his faith failed and he began to sink (Matt. 14:30).

Probably much the same thing took place in the experience of David. After he had entered, relying on the power of God, into the camp of Saul, after he had restrained Abishai because of his faith in God, he began to count the cost. What if Saul had awakened as he removed the cruse of water? What if he had been seen as he left the camp? It would have meant the end. His safety had depended upon the soundness of Saul's sleep. Suppose that the power of God had failed for an instant!

From such thoughts David could easily turn his mind to the forces which were seeking his destruction at that time. As a hunter with his net, so was Saul pursuing him. Treachery lurked on every hand. Even those closest to him might turn traitor to obtain reward. Was it any wonder that David's heart failed him for fear? He began to notice the opposition; he began to count the cost. All he could say was: "There is nothing better for me than that I should speedily escape into the land of the Philistines."

### The Only Safeguard

Every Christian is in this respect really a David. How often has a Christian, after making a valiant stand for God, suddenly become faint because he has stopped to think of the enemy! The victory may actually have been won, and yet the thought of opposition in the past throws him into a panic over the struggle to come. The Christian is perhaps physically weary. He is tired and countless foes oppose. Like David and Elijah he turns in his tracks and flees. He has forgotten the power of God.

The only means by which we can guard against such retreats is by maintaining a steadfast dependence upon the Lord Jesus Christ. Like Elisha's servant our eyes must be opened to the fact that "they that be with us are more than they that be with them" (II Kings 6:16). Only as we realize that the Lord is on our side, and that He is greater than all our foes can we gain any courage to stand or strength to fight on. Enemies will come, but in such times let us



### Westminster Opening

**T**HE eleventh annual opening exercises of Westminster Theological Seminary will be held on the campus at Laverock, Chestnut Hill, Philadelphia, on Wednesday, September 20th, at 2.30 P.M. The opening address will be delivered by the Rev. John P. Clelland, Pastor of Eastlake Presbyterian Church, Wilmington, Delaware, on the subject: "Presbyterian Piety." All friends of the seminary are urged to be present.



turn to our God who does save us from our sins. He is our refuge and our strong tower. In Him is our only hope, for He alone will never fail.

"Did we in our strength confide,  
Our striving would be losing;  
Were not the right man on our side,  
The man of God's own choosing:  
Dost ask who that may be?  
Christ Jesus, it is He;  
Lord Sabaoth His Name,  
From age to age the same,  
And He must win the battle."

### Politics, Agriculture and Religion

**J**UST exactly what the connection is between agriculture and religion in the present political set-up may puzzle many wise heads. A recent bulletin from the U. S. Department of Agriculture, A.A.A., Pro-

gram Study and Discussion Section, Dr. Carl F. Taeusch, Chief, hardly solves the puzzle.

On April 10, 1939, a philosophy conference on agriculture was held in Washington, D. C. Its aim was to consider the problems of agriculture in the United States, especially from the philosophical point of view. Although Aristotle and Kant have never helped the present writer to grow either gladioli or lima beans, still a number of professors of philosophy from a number of colleges attended. The results of the discussion were then sent to (I judge) all the professors of philosophy in the country. The contents are significant.

On page 11, carefully underlined so as to attract attention, we read that "indoctrination, not to mention any form of propaganda in the vicious sense, should be scrupulously avoided." How this is to be done in adult education is explained on the preceding page. "Our problem now is to protect the right of the individual to the richest possible self-development in a social context. . . . This involves a shift of emphasis from protection of the individual against interference. . . ." This last sentence is not underlined, perhaps in order not to attract too much attention. Instead of protection for the individual, stress will be laid on "co-operation" (Rooseveltian for coercion).

Every reader of this paper knows how the late Dr. J. Gresham Machen opposed governmental interference in private business; how in Philadelphia he appeared before the city council to plead the case of the pedestrian; how he held to the fine old American political principles. But, one will ask, what has this to do with religion?

On page eight of Dr. Taeusch's bulletin, there is the usual call for "directed intelligence." "The centralized, technical bureaus of the Department of Agriculture" will assist in local planning (p. 9) so as to coordinate economic, medical, and religious units. Apparently the Federal Council of Churches, with the aid of a censored radio and bureaucratic pressure, is to serve in suppressing dissenting religious groups.

Directed intelligence has now caused us to suffer from a planned depression for some years; it is time to have some individual protection against interference by prodigal bureaucrats.

—GORDON H. CLARK

# Shinto: The National Religion of Japan

By a MISSIONARY OBSERVER

**S**OMEONE has said that "really to understand a nation, a thorough knowledge of that nation's religion is absolutely necessary." This is certainly true of Japan, for its Shinto is the mighty force binding and uniting the empire into a single unit.

Shinto is a religious, patriotic cult, whose history is lost in the dim past, but which is exerting a tremendous power in every ramification of Japanese life today. The word Shinto means "The Way of the Gods," and thus, as we would expect, we find supernatural deities being worshipped and honored.

As in other religions of like magnitude, Shinto derives its authority from certain written documents. In a short study such as this we cannot quote from many of the books from which Shinto receives its authority. We will use just three: The *Kojiki*—The Chronicle of Ancient Events (712 A.D.); The *Nihongi*—The Chronicles of Japan (720 A.D.); The *Engi Shiki*—Ceremonies of Engi (927 A.D.). The *Kojiki* and the *Nihongi* are Japan's oldest histories, and the beginning of each volume contains the substance from which Shinto is composed.

Dr. W. G. Aston, the eminent translator of the *Nihongi*, says that "the earlier part of the *Nihongi* furnishes a very complete assortment of all the forms of the untrue of which the human mind is capable, whether myth, legend, fable, romance, gossip, mere blundering, or downright fiction." Much of the *Nihongi* is childish, repulsive and disgusting, but the Japanese nation teaches these fables and myths to the school children as accurate history.

The *Kojiki* also contains the fundamental myths on which Shinto is founded, and the *Engi Shiki* contains detailed instructions to be used in the rituals and ceremonies of Shinto temple worship.

The government recognizes two forms of Shinto: State and Sect Shinto. Representative shrines of State Shinto are Ise and Atsuta. Sect Shinto may be represented by Shinto Honkyoku, Taisha Kyo, and Tenrikyo. The shrines of Ise and Atsuta are not

regarded by the government as religious, but the shrines of Sect Shinto are listed as religious. Dr. Genchi Kato, associate professor of the chair of Shinto of the Imperial University in Tokyo, in his book, "A Study of Shinto, the Religion of the Japanese Nation," says that State as well as Sect Shinto is religious (page 3). On page 210 he says, "After the restoration of 1868, the Meiji government finally proclaimed State Shinto as non-religious, and in 1884 put it entirely apart from the Buddhistic and Christian religions and gave it a sphere of independent existence quite different from that of the foreign religions, thus furnishing State Shinto with an asylum in which, under the protective ægis or shield of the political power of the secular government, it is safe from interference by its two religious rivals." The government by this smokescreen, cleverly keeps out of the schools the teaching of any religion but Shinto; and thereby teaches its own system of Shinto under the guise of national ethics.

Shinto contains numerous deities, and Amaterasu O Mikami, or heaven-shining-great-august-deity, is the head of them all. Her shrine is located in Ise and is under government protection.

These state shrines are served by priests, who offer prayers, sacrifices, perform rituals, and purification ceremonies. If these do not characterize a religion, then what would?

These state shrines contain, in the *honden*, or holy of holies, an article called the *shintai* (God-Body). In the shrine of Amaterasu O Mikami the *shintai* is an eight-pointed mirror. This mirror was reputedly given by the Sun Goddess to her grandson in heaven and brought to earth by the grandson. This mirror is a very important article and the Sun Goddess enters the mirror when summoned there by proper rites during a Shinto temple service.

The worship at Ise is the center of the entire Shinto system and the Sun Goddess, Amaterasu O Mikami, is Japan's greatest deity.

The Emperor of Japan is held to be a direct descendant of the Sun God-

dess and, of course, is held in great veneration and is worshipped. He is also the great high-priest of the empire and acts accordingly in the three sacred shrines of the Imperial Palace. These three are: the Kashikodokaro, "the place of awe," where a replica of the mirror of Ise is kept; the Kordiden, Shrine of the Imperial Ancestors; and the Shinden, where thanks are given to the gods of heaven and earth.

These rituals observed by the Emperor and the court ritualists are very impressive and all center around the chief shrine in Ise, the home of the Sun Goddess.

This short outline of Shinto teaches just one thing: Japan's national religion is pure sun worship, nothing new in the history of religions, and is, according to the Bible, demon worship (I Cor. 10:20). The Shinto sacrifices of food, cloth and so forth, are made to demons. The system is idolatrous and, according to Revelation 21:8, idolaters will spend eternity in the lake of fire.

We see the nation being led into idolatry by the Emperor himself. What a sin idolatry is, and how God hates it! Japan is a cultured, highly civilized, courteous nation, and a world power, but Japan is bowing before idols both visible and invisible.

Idolatry in Japan is cultured, swept and garnished. The last years have seen a zeal for Shinto by the government which is causing concern in certain Christian ranks. In Korea, under Japanese rule, Christian schools and church leaders have been suppressed and forced out. Christians have been tortured and persecuted for their refusal to worship at the government shrines of Shinto. Just when such extreme pressure will take place in Japan is uncertain; but we expect it and are preparing for it.

Christianity reverences national heroes and respects the rulers God has permitted to govern the nations. But Christianity refuses to worship men, however high their station in life or death.

Rulers are deified in Japan and enshrined together with the ancient gods. Christians thus must believe

that bowing before any Shinto shrine is idolatry. Moreover, it is well nigh impossible to say which is man and which is a god. Bowing before the Emperor's picture, and the late bowing toward the palace, are in the same category. The palace contains these three sacred shrines of Shinto and especially the replica of the sacred mirror. It is all bound up with the abominable system of Shinto.

What do we find in Japan? Missionaries, Japanese pastors and Christians are divided as to whether the system is a religion and therefore idolatry. Many are saying that, since the government says State Shinto is not a religion, they can bow with a clear conscience. One influential pastor told the writer that he takes the government's position and thus can bow, sit through a Shinto ceremony, and enter into the whole procedure; since he does not think in his heart that it is idolatry, therefore it is not. This, my reader, is a short-cut to escape the cross our Lord has laid upon us. Yet it is the position adopted by some missionaries and some native pastors.

Let me say with all the authority of God's holy Word: *Shinto is idolatry and demon worship.*

After the introduction of Buddhism into Japan in 552 A.D., the task before its leaders was to adjust it somehow to the native Shinto. The government leaders of the time assisted in the matter and a dual system was constructed. Shinto gods were declared by the Buddhists to be a manifestation of Buddhist deities, and so a good Buddhist never need cease being a loyal Shintoist. The two systems do not conflict, as far as fundamentals are concerned.

The government does not care if a Japanese embraces another religion, as long as he does not repudiate his native Shinto. Dr. Kato says, "Abjuration by Japanese of the National Shinto Faith would mean treachery to the Empire and disloyalty to its Divine Ruler."

We are sorry to say it, but much of the Christianity in Japan savors of an attempt to be loyal to Shinto as well as to Christianity. And perhaps God will allow a persecution to come in order to purify His Church and sift out those who desire to remain loyal to both irreconcilable systems.

A recent religious bill passed by the government recognizes Christianity as a religion on a par with Buddhism and Sect Shinto. But not with State

Shinto, which is held to be above a religion, the system par excellence of Japan: *Kannagara no Michi*—The Way of the Gods, with Amaterasu O Mikami as the head of the pantheon of 8,000,000 deities.

The present premier, in a recent statement in the diet, said, "Kannagara no Michi is the absolute Way and is the teaching proper to our country. All teachings that run counter to this Way cannot be permitted to exist." According to such statements, Christianity must adjust itself to Shinto and not teach Christians that State Shinto is idolatry and demon worship.

But what has been the answer to this challenge? Sad to say, certain Christian leaders are advocating a Japanese Christianity. For example, Toyohiko Kagawa has said "that Jesus Christ should take out His first and second naturalization papers in Japan." Christianity must conform to the government's idea and in some way amalgamate with State Shinto. Of course, no state law to this effect as yet exists.

Only an ethical system is wanted from Christianity, and the great doctrines of the Sovereignty of God and man's fallen state with the penalty of retributive justice must cease, according to the Japanese government. Redemption is not needed. But, says Dr. W. G. T. Shedd, "The distinguishing characteristic of Christianity is not the teaching of sound ethics, but the offer of mercy through a divine mediator and a radical change of human character." And further, "Christianity is an exclusive religion for man, because it is the only redemptive religion for him."

If the Japanese government desires to keep on worshipping idols we are powerless to stop it. But it has no authority from any source to compel men who have thrown the foolish system overboard to worship at Shinto shrines.

If so-called Christian pastors and their followers desire to continue worshipping at Shinto shrines they may do so. But they should not interfere with men who have left Shinto idolatry, who are serving God alone and waiting for His Son from heaven.

Christianity can never compromise with idolatry, nor can Jesus Christ be made a citizen of any one nation. His redemption is to be offered to all countries.

Let us pray definitely for Japan, her

leaders in government and in the Japanese Church. Vast sections of the Japanese Empire have yet to hear that God incarnate has died for their sins and risen from the dead. A solemn responsibility rests upon the church to see that at least one opportunity is given to these people to repent of their sins and turn to God from their Shinto idols.

In spite of all difficulties, we face the future knowing that God is ruling in the affairs of this world. True Christianity forces its way through obstacles insurmountable to the ordinary mind but possible to God-ordained men because they are carrying out His plan. No nation can exclude the church unless God desires and wills such a move. If such a thing takes place in Japan, God's people will know it, and act accordingly.

## GALVIN INSTITUTE PLANS OPENING OF SECOND YEAR

**T**HE Calvin Institute of the Bible, a Reformed training school for laymen, will hold its second annual opening exercises in Philadelphia on Monday evening, October 2nd, at 8 o'clock. Local newspapers will advertise the place of meeting.

The courses to be offered for the fall semester include Bible Doctrine, Introduction to the Books of the Bible, Christian Pedagogy, Psalms, Church History, and Bible History (the Gospels).

The Calvin Institute is not offered as a substitute for adequate seminary training for the gospel ministry, but exists "to acquaint such laymen as may enroll with God's self-revelation in Holy Scripture, to the end that they may truly know Him and serve Him intelligently and faithfully." The faculty is composed of ministers of The Orthodox Presbyterian Church. All its instruction "shall be in harmony with the system of doctrine contained in the Bible and expounded in the secondary standards [of that denomination]: the Westminster Confession of Faith and Catechisms."

No charge is made for tuition, but there is a registration fee of \$1.50. Further information may be secured by writing to the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Pennsylvania.

# The Christian Looks to the Future

A Review by the REV. LESLIE W. SLOAT

David Freeman: *THE BIBLE AND THINGS TO COME*. Zondervan Publishing House, Grand Rapids, Mich., 1939. \$1.\*

**T**HIS is a small volume containing nine interesting and profitable studies in the field of Christian Eschatology, originally delivered as sermons to the author's congregation in Philadelphia.

For several reasons the work immediately commends itself to an impartial reader. There is throughout a definitely evangelical note. Life consists not only of the past and the present, but also of the future. The Bible alone gives a certain message concerning that future. And the Bible's message concerning the future has inestimable importance, both for the sinner and the saint. The former is warned of wrath and judgment to come. The latter is comforted by a living hope, and exhorted to a more fully Christian life by the knowledge that he too shall receive according to that which has been done in the flesh. Mr. Freeman believes, and that rightly, that a renewed understanding of the Bible's teaching about things to come, and a clearer presentation of that teaching in the church's message, will be of no little value in convicting sinners and comforting saints.

Throughout there is full recognition of the authority of the Bible as the very Word of God, yet there is here no piecemeal handling of Scripture. The author is aware that the Bible sets forth one logical and consistent system of truth, and he relates the details of his exposition to this one comprehensive system. Thus he avoids the error, so frequent in prophetic study, of building a whole theory on one or two isolated passages of Scripture, taken apart from their context.

In the third place, there is a careful avoidance of any attempt to be sensational. The book is a sane and readable statement of those things which have commonly been believed among Christian people during the history of the church. No doubt some persons who have come to find in

\*This book may be purchased through The Presbyterian Guardian Book Service.

every newspaper clipping a special fulfillment of Scripture prophecy will be disappointed in the present volume. The writer even confesses at some points that he is not able to supply a clear and lucid interpretation. Would that such modesty were more often imitated! The Bible says, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (I Cor. 8:2). We were recently talking with a friend who said in all sincerity that that did not apply to him. He *knew* that he knew everything the Bible taught on every subject. It is a pleasure to read a book in which the author refrains from those curious interpretations which have a special attraction for itching ears, but which fail to bring true growth in grace and knowledge.

The writer has avoided making his work controversial. He has presented his conclusions, and the reasoning by which he has arrived at them, but has given relatively little attention to other views. At some points this method is not entirely satisfactory. One wishes opposing views might have been examined a little more fully.

This leads to what we consider the main and basic fault of the book. It is that the author has chosen to limit himself to such brief compass, and that he has chosen to present his material in the form of sermons. In preaching to his congregation these sermons were no doubt more excellent than they appear when published in book form. But the writer has now entered a field where there is a considerable amount of literature. Even though he may think much of that literature valueless, he can hardly afford to ignore entirely the arguments and conclusions of opponents. He has not only been unable to give much attention to these other views, but in the brevity of this book he has also not been able to touch, even with passing notice, much that the New Testament says on the subjects treated. Not that his own conclusions are thereby invalidated, but certainly the value and forcefulness of the book is much less than it might other-

wise have been. And this we sincerely regret, for the book may give to some a wrong impression of the support which the New Testament provides for the view the author seeks to present. The view is what is known today as amillenarian, but the book is definitely an understatement of the case for amillennialism.

Incidentally, we notice there is no separate chapter on the resurrection. The inclusion of one would seem to have contributed to logical completeness.

If it is our task as reviewer to pass critical judgment on the accuracy and merits of the several chapters, we would say that in our humble opinion not all of them attain the degree of excellence reached by some. This seems to be more or less usual in books of sermons.

The chapters which impressed us least were the second and third, in which the conclusions reached seemed somewhat too negative. In chapter two, on "When Will Christ Come?", we are told that the time of His coming will be the "last time" or the "last days" (p. 33). Then taking up the phrase, "the last days," the writer presents a well-reasoned proof that the period of the New Testament dispensation is the period referred to in the Old Testament usage of that phrase. Now this is true, and it is a fact to be remembered in any general prophetic study. But here it seems somewhat out of place. The New Testament does not say, as far as we have been able to discover, that Christ will come "in the last days." Rather it says He will come "at the last day," which is an entirely different matter. Thus to be told that Christ will come "in the last days," that is, in the New Testament dispensation, is really to be told nothing.

In the same chapter the writer deals with the much discussed question of whether the New Testament writers expected the *parousia* in their own lifetime. He thinks they did not (p. 42), and seeks to explain their great interest in the event as due, not to the expectation of its soon occurrence, but to their intense longing for

it, which made the intervening time seem as nothing. The author seems afraid that if he says they expected it but it did not happen, he will be accusing them of error, which he would not do. However, while it is certainly true that they did not *teach* that Christ would come in their time, neither did they *teach* that He would not come then. Their attitude would rather seem to have been that He *might* come before they themselves died. And this has been the attitude of the church, throughout its history, towards the *parousia*. We do not know the day nor the hour. Therefore, let us watch and be ready always. (Cf. B. B. Warfield, *Biblical Doctrines*, pp. 606, 612-3.)

In chapter three, under the title, "Signs of Christ's Coming," we find a consideration of Matthew 24. After examining various expositions of the chapter, the writer feels forced to reject them, and concludes that "our Lord took a view of the future which is evidently foreign to our way of thinking" (p. 56). We cannot tell the chronological arrangement of events, or which signs recorded here will "definitely proclaim the immediate coming of Christ." All we can say is that everything described will certainly happen.

The negative character of this conclusion leaves one somewhat cold. There is no doubt some value in pointing out the unsatisfactoriness of many interpretations of this Olivet Discourse. But in a book of sermons surely an attempt should be made to reach more positive conclusions, or else the particular study might well be omitted for the time being. And surely we may hope that the dimness of our present vision will be somewhat overcome through further investigation. Even in the Olivet Discourse Christ was teaching us.

The other chapters sound a more positive note. We do not profess to agree with every detail of exposition, and in fact confess that there is quite a bit to which we would be inclined to take exception. Nevertheless, the chapters merit careful reading and the conclusions seem reasonably well established. Mr. Freeman believes that the world looks forward to one all-consummating event, the *parousia* or "second coming" of Christ. Centering about that one event will be the rapture of Christians then living, the resurrection of believers who

have died, who shall be caught up together with the living, the resurrection of the wicked dead, the final judgment and the introduction of the eternal state. Prior to the *parousia* there will take place a large scale or national conversion of the Jews to Christianity—by grace through faith—and there will appear a personal embodiment of the spirit of anti-christ in "the man of sin."

In support of his position the writer quotes many Scripture passages, and reasons well. The extension of the "consummation" over a period of a thousand years or more is, he thinks, without Biblical warrant. The various expressions used of the second coming all refer, he feels, to the same event. The finding of several judgments results, in his view, from faulty exposition. Particularly the attempt to make Matthew 25: 31ff. a judgment of "the nations" as over against the final judgment of individuals leads, he thinks, to inescapable confusion. Dealing with the question of the alleged "millennium," he argues from I Corinthians 15 and other passages, including Revelation 19, 20, that, not only does the Bible not require a millennium, it does not even permit a millennium. Once the millennium is assumed, many Scriptures can be made to fit in with the assumption. But the millennium must first be assumed. The Bible does not teach it.

The author, who is himself a Christian Jew, objects to the practice of setting before the Jews the hope of a national restoration to Palestine. The hope of the Christian, be he Jew or Gentile, is "in heaven." Anything else is anti-Scriptural. The expectation that the temple will be restored and sacrifices "for the remission of sins" again offered in Jerusalem, supposedly required by the "literal" interpretation of Ezekiel 40-48, is shown to be false. Once for all the sacrifice for sin was offered on Calvary. It has done away forever with all typical or even memorial sacrifices for sins. And the thought of their resumption is repugnant to the Christian consciousness, as it is to the properly understood Biblical doctrine.

The consequences of faith and unbelief appear immediately at death. The souls of believers are taken to be with Christ, while the souls of unbelievers enter a condition of torment. The doctrine of the sleep of the

soul after death until the resurrection, and the doctrine of a "second chance" to believe after death, are both shown to be false. Following the resurrection, there takes place the final judgment, in which all mankind, clothed in their bodies, are publicly received into the Kingdom of God or dismissed to eternal woe, according as they have trusted, or failed to trust, in the Son of God. The justification of this event, as respects those whose eternal state was already determined at their death, lies in its public nature. It is a public declaration, and not a private transaction. The believer is, of course, not in danger of the loss of his soul as he comes before the judgment seat of Christ, but will receive rewards or suffer loss according to the works done in the flesh since he believed.

One of the main values of this book for many people will be the simplicity and straightforwardness of the view of eschatological truth set forth. Much of the interest in these things today is associated with a complicated doctrine in which some things refer to Jews, some to Gentiles, some to one time, and some to another. Mr. Freeman's view is simple and plain. There is one great coming event, the *parousia*, about which all other events will be centered. With our Lord's appearance the eternal state will be introduced for both believers and unbelievers. For the former there will be the blessings of the kingdom of glory. For the latter there will be judgment and eternal condemnation. There will be no continuation of the present sort of life, no further opportunity to believe and be saved. Now, and now only, is the day of salvation.

A writer in a well-known religious periodical recently suggested that this view of things to come was somewhat of a new discovery. Nothing could be farther from the truth. This is precisely the view of the future which has been recognized down through history as the truly Biblical view. It is in substance the view that has been held by the great leaders in defense of the faith in past years.

The present volume teaches nothing else than does the Apostles' Creed when it asserts that Christ will come again "to judge the living and the dead." The world needs to be taught this. Mr. Freeman has sought to declare it. We hope and believe that his book will be used to that end.



# The Presbyterian Guardian

## EDITORIAL

### The Crisis in Modernism

THE August 5th issue of *The Saturday Evening Post* carries an article entitled "The Crisis in Christianity." The writer is Dr. Will Durant, the well-known author of "The Story of Philosophy." Dr. Durant's article is splendidly written, being characterized by his vigorous style and clever turns of phrase. It is a matter for profound regret that one so gifted as Dr. Durant is nevertheless so far from the truth.

How does Dr. Durant define Christianity? Is he dealing with something other than historic Christianity—the Christianity of the Bible? If he is, obviously his conclusions can have little or no weight for believers in the Word of God.

Dr. Durant makes it clear beyond cavil that by "Christianity" he means something radically different from Biblical Christianity. For him, Christianity is "not a body of doctrine but the figure and story of Christ, the stimulating challenge to behave as if all men were brothers, and the example of a life that lived up to this seemingly impossible ideal." Having said that "we do not need a new religion so much as a return to the old one in its essentials and its simplicity," Dr. Durant somewhat inconsistently pictures "one after another of the great Christian denominations meeting in enthusiastic assemblies, redefining Christianity as *sincere acceptance of the moral ideals of Christ*, and inviting to their membership any person, of whatever race or theology, who is willing to receive those ideals as the test and goal of his conduct and development." Dr. Durant thus steps forth as one more eloquent exponent of the usual modernist anti-doctrinal position with its emphasis upon the ethics of Jesus. Nothing is less important than belief; ideals and ethics—these alone matter.

How different was the teaching of our Lord Himself, as he spoke to the fair-minded Pharisee, Nicodemus:

"Except a man be born again, he cannot see the kingdom of God . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Form of Government of The Orthodox Presbyterian Church indicts in no uncertain fashion the point of view represented by Dr. Durant: ". . . truth is in order to goodness . . . no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are." We may not be surprised that Dr. Durant is a Modernist, but we *are* disappointed that he identifies his views as the views of historic Christianity.

What, then, is the "crisis" about which Dr. Durant is concerned? He fears that "Christianity," which he says suffered so much as a result of the World War, may not be able to survive the crisis of a second World War—a war caused by the totalitarian countries which have put aside "the ethics of Christ" and have adopted "the Nietzschean 'master-morality' of power."

We begin by observing that the word "crisis," which has so strongly the connotation of uncertainty, cannot be used in connection with Biblical Christianity. It can, however, be associated with a naturalistic system of thought such as Dr. Durant's "Christianity." Having in mind Webster's definition of crisis as a "decisive moment; turning point" or as a "time of difficulty or danger," one can speak of a crisis with respect to unbelief. Unbelief assumes different forms at different times. The Higher Criticism of yesterday may be threatened by the Barthianism of today. The emphasis on the social gospel

may give way to an emphasis on Moral Rearmament. And all of these "systems"—if one may so dignify them in order to avoid calling any of them a religion—may indeed be destroyed by totalitarianism. Dr. Durant is right at least in having fears for his "Christianity."

Paradoxically, however, we may say that uncertainty—that is, ultimate uncertainty—cannot be predicated of unbelief for the very good reason that Biblical Christianity is certain to prevail over all pagan opponents. It is therefore futile for Dr. Durant to summon believers in "the principles of Jesus" to sink theological differences and "to recreate for us a Christianity that would be intelligible to Christ."

The believer in the Bible can be and should be an interested observer of the changing scene—secure in the assurance that for his sovereign, unchanging God there can be no crisis, secure in the knowledge that there is no doubt about the issue of the conflict between the Christianity of the Bible and the false gospels of the world. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." But, let it never be forgotten that the Bible-believer, if he is faithful, is more than an interested observer. He is also a soldier, enlisted "for the duration of the war." He does not sit supinely by, feeling that this is the "devil's age" and that he can do nothing much about it. Obeying the command of Scripture and knowing that God, who has foreordained the end, has foreordained also the means, he puts on the whole armor of God and wars a good warfare—preaching the gospel, defending it against all forms of error and compromise, and adorning sound doctrine by godly living. Joyfully and courageously will the lover of the Word of God "press toward the mark for the prize of the high calling of God in Christ Jesus." For *his* faith there is no crisis, and he can sing with Martin Luther,

"And though this world, with devils filled  
Should threaten to undo us;  
We will not fear, for God hath willed  
His truth to triumph through us."

—M. F. T.

### Where to Send Your Gifts

**G**IFTS for the work of home and foreign missions of The Orthodox Presbyterian Church should be sent to the Rev. Robert S. Marsden, general secretary, Room 506, 1505 Race Street, Philadelphia.

## Excuses That Don't Excuse

Compiled Especially for Ministers, Elders and Laymen of  
the Presbyterian Church in the U.S.A.

"I WOULD LEAVE, BUT THERE IS NO  
ISSUE IN MY PRESBYTERY"

**M**ANY ministers, ruling elders and laymen of the Presbyterian Church in the U.S.A. feel that the issues raised in 1936, which caused many earnest Christians to leave that denomination and to form The Orthodox Presbyterian Church, were local issues centering around a few individuals, mostly in the eastern part of the country. When they are urged to withdraw from the Presbyterian Church in the U.S.A., they reply that there is no issue locally with them, and they tell us that they are members of "conservative" presbyteries, presbyteries in which, as far as they know, each minister is preaching the gospel faithfully. They tell us that if they were brought face to face with the issue, as we in the East have been, they too would withdraw. But, since their own presbyteries are standing squarely for the gospel, they feel no call to withdraw.

The spurious character of this excuse should be obvious. It is true indeed that there are many Christian ministers in the Presbyterian Church in the U.S.A. who are preaching the gospel. We pointed out in a former article that it is not possible to preach the gospel in its fullness without mentioning the specific sins of which the hearers are guilty, but apart from this omission the gospel is being preached by many ministers of that church. It is true that no issue has been raised against these particular ministers. The hierarchy of the Presbyterian Church in the U.S.A. will not attempt to interfere with gospel preaching in the local church or even in the courts of the church. The modernist-controlled boards and agencies are not interested in whether a person preaches the gospel or not—they are interested solely in whether a person supports them, or whether at least, he does not actively oppose them. So long as a man takes the attitude of "live and let live"—you allow me to preach the true gospel without interference, and I will allow you to preach and support another

gospel—the Modernist will for the present be content.

But when you take this attitude, are you not effectively destroying the gospel? Are you not holding that truth and error are on a par and that Christianity and anti-Christianity are equally true, and, consequently, equally false? Are you not, in other words, displaying your basic unbelief in the gospel of Christ? When one actually believes the gospel to be true, a necessary corollary to that belief is that one hold all other gospels to be false, and false gospels must be opposed with all of one's heart. It was not without much thought that the apostle wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 8, 9). Only when one harbors a basic unbelief in the true gospel can he be content with the preaching of another gospel in his denomination.

But this excuse begins to partake of the ridiculous when we analyze it just a bit. The attitude of the ostrich who hides his head in the sand in order that it may not see danger, is as untenable in human experience as in the realm of the lower animals. Suppose there were an invasion of the United States by some foreign power. It is quite likely that that invasion would begin on the East coast. The cities along that coast would be affected first. Would the man who lives in Iowa, for instance, say, "Well, there is no local problem; Iowa has not been invaded and until it is I shall not take up arms"? Thus, he would continue to read in the newspapers of how the foreign power had taken possession of the seats of government in the East, and he would ultimately begin to pay his taxes to the foreign government. It would be many a day before an issue was raised in Iowa, as long as the inhabitants were content to feel that their land had not been invaded. The

ridiculousness of this situation appears on the face of it. If the Atlantic coast were invaded, the citizens of Iowa would be among the first to send troops to protect the coast, for it is their coast, the coast of their country. One would universally be regarded as a traitor to the nation if he did not do all in his power to stem the invasion. Certainly the invasion would be a local invasion—every event in the world is "local" in the sense that it takes place at one particular locality, but no loyal citizen would hold for a minute that the local character of the invasion would excuse him from an attempt to stop it.

This very thing has happened within the Presbyterian Church in the U.S.A. Modernism, in one of its most subtle forms, has taken complete possession of a large section of the church and of its highest courts as well as of its boards and agencies. There will be no attempt for many years to drive the true gospel out of the church entirely, if those who represent the gospel are willing to concede the right of the invaders to the position which they hold.

No, the issue is not a local one but an issue of the whole church. Presbyterians in the remotest districts of the United States cannot be regarded as loyal to Christ while they make peace with His enemies. The prayer of those of us who have separated ourselves from the apostasy which has gripped the whole church is that those who truly believe the gospel may join us in our endeavor to be loyal to Him who purchased us with His own blood.

—ROBERT S. MARSDEN

### Letters From the Orient

**T**HE Rev. M. C. Frehn of Tokyo, Japan, writes on June 18th:

Our Sunday is over and in Philadelphia it is just 5:30 Sunday morning. I trust your Sunday will be as nice as ours has been.

By this time we usually are having the *nyubai*, or rainy season, but so far no rain has come. We thought about ten days ago that the rain had begun, but now the weather man says it is delayed. Perhaps a deluge will come later. Last year we had a serious flood near our home.

Yesterday I had a class of six young men for Bible study and we had a very profitable time, I feel sure. Two had never been in my home before and they left with some definite information as to

their souls' welfare, and an assortment of solid gospel literature.

I wouldn't give a cent for most of the Christianity in this nation, as it is such a mixture of patriotism, Modernism and native religion that the heart of the matter can't be found. The present generation of young people know nothing of real Christianity. I am now speaking of those who are living near established churches. On top of these there are the millions living in places where no churches are to be found. What a task and a heavy responsibility rests upon The Orthodox Presbyterian Church.

We cannot stress too much in our various church missionary societies the great need in the rural districts of this empire. Prayer requests for these 30,000,000 in Japan proper are in order. The farmers as a rule are a kindly folk and I always enjoy visiting among them. Today I was giving some sound literature to these humble farmers and always met with a kindly reception. As I looked into the faces of these people—some old, some young—what a contrast, I felt, between their background and ours. The country folk are very religious and full of superstition. The struggle for existence is terrific and the gods of the farm and soil must have unusual reverence. Now the information contained in the literature I gave out today was revolutionary and entirely different from anything they have ever read. To accept this would throw their whole life into reverse and cause mental and spiritual pain. Satan doesn't want this, and uses all his power through the priests and the carnal human heart to expel these new ideas. Here is where the friends in our churches can meet in their special societies for real prayer for our work out here. I am speaking now of special prayer for our foreign work. Unless this seed is watered by prayer there is about as much hope of harvesting a crop of regenerated men as growing wheat on the deserts of Arizona. Nothing will come of it. Notice Paul's ministry and prayer life for the pagans and churches to which he preached. Real praying takes time and costs something. The salvation of men was a life and death matter with the apostles and can it be less with us?

I am continually receiving fine letters from secretaries of missionary societies of our churches, telling of their interest and prayers for our work out here. This is highly encouraging and stimulates our faith.

War-time rationing is in full swing and will become somewhat of a problem as the conflict progresses. Cotton and wool have disappeared, and that means I must order from home. I got my little girl a pair of shoes last month and had to pay eight yen duty. Duty is high on imported things. Almost everything is made from staple fibre or a wood pulp. It doesn't wear well.

Mr. Yamaguchi, our Japanese pastor, is now away on a very important mission to visit persons who have written us for information about our message. It looks as though he will be gone about a month.

On July 3rd a letter was written

to The Committee on Foreign Missions by the Rev. Bruce F. Hunt of Harbin, Manchoukuo:

Shortly after I wrote my last letter the family all came down to Korea and I went on a couple of itinerating trips to finish visiting the churches for my regular spring visiting. I wish I could tell you all about these trips, but it would almost take books to tell all the interesting experiences.

Tsitsihar was my first stop. I got there late Saturday afternoon. The Koreans would not hear of my staying with my American friends, the Phil Martins or others who keep inviting me to make my headquarters with them in Tsitsihar, so I went to a Korean home. It took me until midnight Saturday night to examine those who came to be examined for baptism or as catechumens, and I had to finish the examinations on Sunday morning. It is not that we had so many, but it just takes time the way I do it. Four were examined for baptism and two as catechumens and two couples brought their children for baptism.

On Sunday they wanted me to speak to the children's Sunday school. The

evangelist taught the adult Sunday school following which I preached and we had the communion service. We elected church officers there for the first time, though they are only temporary officers and the church is not regularly organized. They decided they wanted a picture of the congregation and I hope I will be able to send you a copy later. In the evening we had another service.

One of those whom I had examined for baptism was sick and not able to come to church for the service so, after the evening service, the evangelist and I and a couple of other Christians went to the home and there, at midnight, we baptized him. It made us think of the baptism of the Philippian jailer's family. This young man's father and mother had been baptized that morning and his baptism completed the baptism of the whole family. The father had read through the Bible several times in preparation for his baptism and he was very familiar with the Shorter Catechism, giving Catechism answers to many of my questions. I urge people to use the Shorter Catechism in preparation for baptism, but he is the first one I have seen who has really listened to me.

## The Young People's Page

A Series of Studies for Use in Young People's Societies

By the REV. CALVIN K. CUMMINGS

### Why I Believe the Bible Is God's Word

SEPTEMBER 17th

#### The Wonder of the Book

**T**HUS far we have called to the witness stand God and Christ. We saw that they both testified clearly and emphatically that the Bible is God's Word. But, says plaintiff Modernist, we have evidence that the Bible is full of mistakes and contradictions; therefore, the Bible cannot be the infallible Word of God. So, in order to prove that the critics of the Bible are wrong and in order to confirm the faith of those who take God and Christ at their word, we present some of the evidences within the Scriptures which substantiate the claim that the Bible is God's Word. As young Christians, we should rejoice that God has not left us without the effective weapon of "Christian Evidences" with which to stop, as John Calvin termed it, "the obstreperous clamourings" of unbelievers.

As we come to the Bible, we observe that, while it contains many books written by many different authors, yet there is but one underlying

message. The Bible is composed of 66 books written by 36 different men over a period of 16 centuries. Yet, there is one theme—salvation through Christ. The Old Testament points forward to the Christ that was to come; the New Testament tells of His coming. How do we account for such marvellous unity and harmony, when so many authors wrote independently of each other? There is but one reasonable answer: there was one mind directing all of these authors—the mind of God Himself.

A little closer study of the Bible reveals that the Scriptures contain many fulfilled prophecies. Centuries before Christ came into the world it was prophesied that He would come and that He would fulfill certain conditions. In the New Testament we read of the fulfillment of these prophecies (see lesson for October 1st). God promised that, if His people, the Jews, disobeyed Him, they would be scattered and persecuted (Lev. 26:33 and context). Witness everywhere today its fulfillment. The prophets of the Lord prophesied the fates of Tyre and Sidon (Ezek. 26:14; 28:22, 23), Babylon (Isaiah 13:19-22), and many other nations. History tells of the ful-

filment of these prophecies. Study I Kings 13:2 and Isa. 44:28. We see that Josiah is mentioned by name 300 years before he was born. Cyrus is mentioned by name 150 years before he lived.

Consider the great mysteries taught in the Bible: Grace, the Trinity, the Incarnation, Predestination and Free Agency. If the Bible came simply from the mind of man, it would not contain so many teachings beyond the understanding of man. I, for my part, am glad that the Bible contains some things that no man can understand. It is evidence that man did not write the Bible, but God, and that the mind behind the Bible is infinite, not finite.

Finally, the message of salvation contained in the Bible is one that men, if left to themselves, would never have written. It runs counter to the natural mind. How the natural man hates to be told he is a sinner, a hell-deserving sinner, and that he must believe on the Lord Jesus Christ if he is to be saved. Yet this is the message of the Bible. It is the weightiest evidence of all that God, and not man, is the Author of the Bible.

### SEPTEMBER 24th The Stones Cry Out

Dr. Melvin Grove Kyle, who spent most of his life in the field of archeological research, was once asked whether he had ever discovered anything in the years of his excavations that proved the Bible contained historical inaccuracies. He replied that he knew of nothing that had been discovered that cast doubt upon the truthfulness of the Bible; rather, all the evidence that had been unearthed pointed to the amazing accuracy of the Bible. He told how skeptical archeologists frequently came to use the Bible as a guide book for them in their excavations. The very stones cry out against the modern critics of the Bible.

Let us look at some of the narratives that are popularly ridiculed today. There is the story of Lot's wife, who was turned into a pillar of salt during the destruction of Sodom and Gomorrah. Sodom and Gomorrah have been unearthed and evidence of the explosion of a crater which threw forth hot rock salt has been found. The falling of the walls of Jericho is frequently regarded as ridiculous. Professor Garstang has unearthed

Jericho and found evidence of an earthquake which caused the walls to fall outward rather than inward, thus proving that the city was not taken by any attack of the Israelites from without (as is commonly supposed). The stories of Genesis and Exodus are regarded by many simply as fables. Consider one of these stories: the oppression of the children of Israel in their Egyptian bondage. The narrative tells how they built the cities of Pithom and Raamses of three kinds of bricks (Exodus 1:11; 5:6-14). These cities have been unearthed, and these three types of bricks have been found.

Let us now turn to one of the more skilled attacks upon the Bible. The critics have insisted that Moses could not have written the Pentateuch, as the Scriptures maintain. There was no writing at the time of Moses, they say. But the Rosetta stone, discovered in 1799 and now residing in the British Museum, establishes the fact that there was writing before the time of Abraham. The most recent discovery that throws light on the Mosaic authorship of the Pentateuch was the discovery of the Ras Shamra tablets in 1929. It had been held by the critics that Moses could not have written the Pentateuch because a few Aramaic words were to be found in the Pentateuch. The presence of such words, they said, proved that the books of the Pentateuch were written late, centuries after Moses died. But the Ras Shamra tablet, which is conservatively dated by scientists at 1400 B. C., contains some of those Aramaic words, thus proving that Moses could have used them. Now the critics are beginning to cry that the presence of Aramaic words indicates that the books were written *before* the time of Moses. What colossal folly men will commit rather than accept Christ's verdict that Moses wrote the Pentateuch! Study Christ's references to Moses (see Mark 12:26).

"Forever, O Lord, Thy Word is settled in heaven."

### Why I Believe in Jesus Christ

#### OCTOBER 1st Jesus Fulfills Prophecy

When we say that we believe in Jesus Christ, it is understood that we

mean the Christ presented in the Gospel narratives: the Son of God and man's only Saviour. The "Liberal Jesus" who was a mere man is not the Jesus of history, but the Jesus of man's imagination. The only Jesus that history knows anything about is the Jesus who was "God and man in two distinct natures and one person forever."

Before we can have faith in Christ we must first be convinced that He is trustworthy. We cannot believe in someone whom we know to be untrustworthy. Therefore, we shall, in this series, consider first the evidences and then the ultimate testimony of God which convince us that we can trust Him completely as our Saviour.

As we read the Bible we observe that, many centuries before Jesus was born in the flesh, God had revealed through the prophets, first in a general way and then in a more particular way, that He would send the Messiah. As we trace a few of these prophecies in the Bible let us note how the prophecies become more and more specific. The first glimmer of the Saviour is found in Genesis 3:15. Here it is promised that a mighty deliverer shall come who shall bruise the head of Satan, although not without suffering. God later makes it known that this mighty Deliverer is to come through a certain nation—the seed of Abraham—prophesying, "In thee shall all families of the earth be blessed" (Genesis 12:3). God then chooses a particular line as the channel through which the Saviour will come—the line of David (Jeremiah 23:5). Isaiah (7:14) prophesies that the Christ will be born of a virgin. In Isaiah 53 it is prophesied that He shall suffer for the sins of His people. Micah (5:2) even specifies the place where He shall be born—Bethlehem.

The person who would fulfill these prophecies could certainly not be an ordinary being, but would have to be God sent. To explain it away as mere coincidence impresses us as rank absurdity. As we read the marvellous way in which Christ fulfilled all of these prophecies, unbelievers are confounded and our faith in Him is confirmed. Truly, in the crucifixion of Christ "the head" of power of Satan was broken although the heel of the blessed One was bruised. Matthew (2) and Luke (3) prove that Christ's lineage was that of Abraham and

David. He was also virgin-born. The only two accounts of the birth of Christ that we have make it abundantly plain that Christ was without human father, born of a virgin (see Matthew 1: 18-20 and Luke 1: 27, 34, 35; 2: 5; 3: 23). All of the accounts of the life of Jesus culminate in a description of the week of passion which so unmistakably fulfilled the prophecy of Isaiah 53. Where among all the religions of the world is there anything similar to Jesus' fulfillment of prophecies concerning Himself?

### OCTOBER 8th His Sinless Life

The New Testament throughout presents Jesus as the sinless Christ. Follow Him as He marches across the pages of sacred history. In His temptations in the wilderness He was tempted in all points like as we are and yet without sin. During His ministry He fed the needy, healed the sick and loved the unlovely. When He was reviled He reviled not again. When unjustly condemned, He opened not His mouth. In suffering and in death at the hands of hateful blasphemers, He prayed, "Father, forgive them." As we stand in the presence of this character so gloriously free from sin we cannot but say, with the centurion, "Truly, this was the Son of God."

So strong is the evidence for the sinlessness of Jesus that even those who reject Christ as the Son of God shrink from openly stating that Jesus was a sinner. It is a significant fact that the Modernists, who have been so bold to deny the deity of our Lord, have been constrained as they read the Gospel narratives to declare, in the words of Tennyson, "Thou seemest human and divine, the highest, holiest manhood thou." They are compelled to recognize His goodness. This testimony from the lips of the Modernists *proves* nothing, of course. However, we can use this admission of the Modernist to demonstrate to him his fatal inconsistency in denying that Jesus was God. For if Jesus was a good man He spoke the truth. This good man claimed that He was God (John 14: 9). If this claim was not true, as they assert, then Jesus was not a good man. Jesus was then either an impostor or an insane man.

The sinless life of Jesus is an evidence of His deity. Pasteur, the emi-

nent scientist, once testified, "I would not know how to account for the life of Christ, if He were not the Son of God." He was right. Had Jesus been a mere man He would have sinned. Being without sin, there is only one reasonable explanation: He was God as well as man.

The sinless life of Christ is neces-

sary if Christ is to be my Saviour. A sinner can no more save me than can my own sinful self. I need a perfect righteousness to enable me to stand in the presence of the holy Lord. This Jesus can and does supply (Phil. 3: 9).

Read Matthew, Chapters 4 to 9, for a clear picture of His sinless life.

## News From the Presbyteries

### California

**B**EREAN MISSION, 1120 N. Olive Street, Santa Ana: The work of the Santa Ana Mission has been moved to more adequate quarters at this new address. . . . The Boys' Bible Club is reaching new boys constantly through the organization of a softball team coached by the pastor, the Rev. E. Lynne Wade. The team is considered the champion of the city, and 13 of these boys have now accepted Christ as their personal Saviour. Several are showing encouraging signs of real spiritual growth.

*Covenant Church, Addison and Grove Streets, Berkeley:* During the last week of July, two carloads of young people journeyed to the Suttle Lake Young People's Conference in Oregon, and during the conference three of them accepted Christ as their Saviour.

*Westminster Church, Bend, Oregon:* Sixty young people attended the summer conference of this church, held at Suttle Lake, Oregon, 35 miles northwest of Bend in the heart of the Cascade Mountains. Some of those attending travelled well over a thousand miles, but considered the spiritual benefits derived from the conference as well worth the effort. The faculty included the Rev. Robert K. Churchill of Berkeley, California; the Rev. and Mrs. Leonard S. Pitcher of Seattle, Washington; Mr. Robert E. Nicholas, Jr., of The League of Evangelical Students; and the Rev. and Mrs. Glenn R. Coie of Bend, Oregon. Mornings were devoted to classes, the afternoons to recreation, and the evenings to an inspirational message followed by a campfire service. At the meeting on Thursday evening, led by Mr. Churchill, more than 15 confessed their faith in Christ as Saviour.

At a meeting of presbytery held on August 4th at Oceanside, California,

in the home of Dr. and Mrs. Donald K. Blackie, Mr. Dwight Poundstone was transferred from the care of the Presbytery of Philadelphia to this presbytery. Mr. Poundstone was licensed and, on September 20th, will be ordained and installed as pastor of the Beverly Church, Los Angeles, formerly served by Dr. Blackie. The following officers were elected for the ensuing year: Dr. William Harlee Bordeaux, moderator, and the Rev. Russell D. Piper, stated clerk.

### New York and New England

**C**ALVARY CHURCH, Schenectady, N. Y.: The congregation hopes soon to move to more adequate quarters, and is looking for a church home in the residential section of Schenectady. The Rev. Raymond M. Meiners, pastor of the church, is still conducting services each Sunday afternoon at the Calvary Church of Worcester during the illness of the Rev. John C. Rankin. Mr. Rankin expects soon to resume his pastoral duties. Mr. Meiners, who has been teaching at the Peniel Bible Conference, reports that five young people have recently professed faith in Christ.

*Second Parish Church, Portland, Maine:* Starting with 30 pupils and doubling its attendance in the first week, the Bible school of this church closed a successful two weeks on August 18th. At a missionary prayer meeting on August 1st, the work of the Committee for the Propagation of the Reformed Faith in New England was reviewed by the Rev. Dr. Daniel Van Houte of Pownal, Maine.

*Franklin Square, Long Island, N. Y.:* An Act of Association has been prepared by the members of this group and sufficient signatures have already been obtained for the organization of a church. The group hopes to be received into the presbytery at

its next regular meeting.

*Pownal, Maine:* Dr. Van Houte reports a successful Daily Vacation Bible School. The average attendance was approximately 73, in addition to teachers and helpers. Mr. Ross Mackay, a student at Westminster Seminary, assisted in the work, and has recently aided in similar work at Canaan, Maine, and at Deerfield, New Hampshire.

### Philadelphia

**M**EDIATOR CHURCH, Philadelphia: Open air services have been conducted each Tuesday evening in Fotteral Square. On Sunday evenings, services have been held in the Ogontz section of Philadelphia. Speakers have been: the Rev. Henry W. Coray, Dr. Robert Strong, the Rev. Robert S. Marsden, and Mr. Edmund Clowney.

*Redeemer Church, Philadelphia:* In addition to the regular worship services, vesper services have been held on Sunday evenings in Clark Park, West Philadelphia. Mr. Edmund Clowney has given gospel "chalk talks" each week, and the interest shown by persons in the park has been high.

The Machen League held a farewell party for three of its group on Thursday, August 17th: Miss Eleanor McClay, who is entering Wheaton College; Miss Dorothy Walker, who will teach French at Wheaton; and Mr. Evan Runner, who, as recipient of the Stevenson Fellowship at Westminster Seminary, will study in Europe.

*Calvary Church, Middletown:* On Sunday, July 16th, the Rev. Clarence W. Duff told of his missionary work in Ethiopia. Mr. Duff's explanation of many of the heathen customs of that land, and his use of these customs to illustrate Christian truth, was most interesting. On Wednesday, July 19th, Miss Adelaide Poinsett, who has spent some time in mission work among the Navajo Indians in Arizona, spoke at the mid-week prayer service. From August 13th to 15th, the Rev. David Freeman presented the importance of work among the Jews and conducted a series of services designed to reach Jewish members of the community. Several attended the services and many interesting discussions were held in Jewish homes. It is hoped that, as a result of these meetings, many Jews will be

brought to a knowledge of Jesus Christ. . . . A successful Bible school, with an average attendance of 65, was held at the Calvary Church from August 7th to 18th.

### Wisconsin

**O**N SUNDAY, August 6th, Dr. Cornelius Van Til of Westminster Seminary spoke in three churches of the presbytery: Grace Church, Milwaukee; Bethel Church, Oostburg; and Calvary Church, Cedar Grove. Two days later, at Cedar Grove, Dr. Van Til delivered an address on the subject of Barthianism. A large and receptive audience, including ministers and seminary students of the Reformed Church in America, was present.

*Atonement Church, Waterloo, Iowa:* About 30 children now attend the Bible class held each Saturday morning. Six new members have been received into the church. The Rev. Edward Wybenga, pastor of the church, is preaching a series of sermons each Sunday evening on the Gospel according to John.

### The Dakotas

**T**HE Orthodox Presbyterian Hour was inaugurated on Sunday, August 13th, at 4:30 p. m. over radio station KGLV of Mandan, North Dakota. The speaker was the Rev. Samuel J. Allen, of Carson. Mr. Allen announced that the purpose of the hour was to preach the unsearchable riches of Christ, to warn against Modernism, and to urge Christians to contend for the faith. In spite of the fact that frank declarations of the apostasy of the Presbyterian Church in the U.S.A. might force the program from the air, Mr. Allen fearlessly presented a picture of the recent history of that denomination and concluded with a brief summary of the reasons for the existence of The Orthodox Presbyterian Church.

*Wilton, North Dakota:* Successful Bible schools were conducted both here and at Baldwin by the Rev. C. A. Balcom. At both schools there were some who professed faith in the Lord Jesus Christ as Saviour. . . . Mr. Balcom is conducting street meetings, with a large attendance, each Saturday night.

*Aurora, Nebraska:* The second anniversary of the Aurora Orthodox Presbyterian Church was held on August 6th. Dr. James B. Brown, the

first pastor, delivered the evening message. The pastor, the Rev. Calvin A. Busch, preached the anniversary sermon in the morning. Summer visitors have included Dr. Cornelius Van Til and Mr. Robert Nicholas, newly elected general secretary of The League of Evangelical Students.

### Ohio

**C**OVENANT CHURCH, Indianapolis, Indiana: Evangelistic work has been conducted each Sunday evening in the park across the street from the meeting place of the church. Several visitors have attended worship services as a result of this work and the pastor, the Rev. Carl Ahlfeldt, has dealt personally with two of them about their salvation.

*Trinity Memorial Chapel, Newport, Kentucky:* Under the leadership of the Rev. and Mrs. J. Lyle Shaw, the Sunday school membership has grown to 109. During the month of July, 23 public meetings were held in a Newport park, and it is estimated that more than 1,000 persons thus heard the gospel preached. At least 25 professed faith in Christ as a result of this work. Those who support this mission chapel have made it possible for the poverty-stricken men, women, and children to be clothed and aided in many ways. Mr. Shaw reports that, since the flood of 1937, they have distributed literally tons of shoes, stockings, suits, and dresses. The need is still tremendous and support of the work is essential.

### George Peck Pierson

**M**ANY Christians, both here and in the Orient, will learn with sadness of the death, on July 31st, of the Rev. George Peck Pierson, D.D., for many years prior to his retirement in 1928 a missionary to Japan. He succumbed to a heart attack at the home of his brother-in-law in Philadelphia. The funeral was held at Elizabeth, New Jersey, on August 4th.

Dr. Pierson was born at Elizabeth on January 14, 1861. He was graduated from the College of New Jersey (Princeton University) in 1882. After teaching for three years, he entered Princeton Seminary and, in 1888, was ordained by the Presbytery of Elizabeth of the Presbyterian Church in the U.S.A. In that same year he be-

gan his long labors as a missionary to Japan. On June 12, 1895, he married Ida Goepf, a missionary to Japan under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and thereafter they served together under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Both Dr. and Mrs. Pierson exerted a broad and abiding influence in the great northern island of Hokkaido.

After 40 years of service in Japan they were honorably retired on August 10, 1928. Mrs. Pierson died on March 12, 1937.

Dr. Pierson was always a warm friend of the evangelical cause, and a loyal supporter of Westminster Seminary. His death means the end of a long life of devotion to the cause of true evangelical missions.

### Missionary Methods and the Glory of God

(Concluded From Page 162)

congregations. Some of the arrangements for the government of the churches and the administration of the sacraments were made because of the exigency created by the sudden removal of our missionaries from the field. Had we been allowed to remain, the organization of the churches could have been more gradually and more completely built up.

My own work for over five and a half years was among a pagan tribe of southern Ethiopia, known as the Gudeilla. When, after about two years spent in building our houses, learning the language and preaching the gospel, we had the great joy of seeing a few from that tribe quite definitely put their faith in Christ for salvation, it would have been comparatively easy for us to have appealed for funds from home to build a little meeting place for the believers. Instead of this we continued to meet in a room of the missionary's house, while we kept holding before the native believers the possibility of their eventually building their own place of worship.

One of the first two from the Gudeilla tribe to confess their faith in Christ and to give convincing proof that they were born again, was a young man named Shugutei. Shugutei never grew to be quite the normal height. He was left an orphan

when little more than a baby, and had an extremely hard existence as a child in the care of an unloving sister-in-law. Early in his 'teens his sight and hearing were somewhat impaired by a serious illness, so that when he eventually wanted to learn to read he found it more difficult than the average boy. After his conversion he wanted as his wife a girl whom he had known from childhood. Before the marriage, tribal custom made it very difficult for Shugutei to talk very much with Talilei, but he took the pains to have Mulunah, an older Christian friend, go to her home on several occasions and explain to the family, in Talilei's hearing, the way of salvation. He himself took the opportunity, on the way home from the Saturday market, to talk with her, and he told me she said she believed in Jesus Christ. Whether she was saved before or after the wedding I do not know, but there can be no doubt that she became one of our most faithful Christian women.

A younger sister of Shugutei's wife frequently spent some time in their home. She observed them as they asked the Lord to bless their meals, prayed before retiring at night, or struggled with the long Ethiopic alphabet or a few verses of God's Word as they sought to learn to read. She saw how Shugutei was no longer used by Jara, an evil spirit of prophecy, as his medium. She listened to the gospel and to their testimony of what Christ had done for them, and she too believed in the Lord Jesus Christ and was saved. In spite of great opposition from her mother and older brother, and later from a

Mohammedan husband, she stood firm in her new faith.

Largely through the testimony of these and two or three others, Dabancho, their home village, be-

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### Missionary Societies

ALL missionary societies regularly using the mission studies published each month in "The Presbyterian Guardian" are urged to use the article by the Rev. Clarence W. Duff, appearing on these pages, as the basis of their study this month. The regular series by the Rev. Robert S. Marsden will be resumed in the October number.

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came the center for a flourishing group of Christians, stronger than the group which grew up close to our station. When last we heard from them before we left Ethiopia, they were meeting each Sunday in the home of one of the Christians, but were beginning to gather materials to build a small church. This church would be purely native in its construction. It never entered their minds to ask us white people for a contribution, much less to ask us to build their house of worship for them. Does it not glorify God more when they look to Him for help and not to the foreigner?

The Lord was pleased to bring about the greatest growth in the Gudeilla church after our missionaries had been forced to leave that province. He waited until He had removed the foreign teachers from the scene, and then used the foolish things of the world and the weak things and the base and despised things and the things which are not, to confound the wise and mighty and the things that are. Why? "That no flesh should glory in His presence. . . . That according as it is written, He that glorieth, let him glory in the Lord."

Shugutei was one of the two men whom I had the privilege of ordaining as the first elders of the Gudeilla church. The ordination service was in the Sunday morning meeting in Addis Ababa. We could not go back to our old field of labor, though there was word of the Holy Spirit's working in a new way among them. But these two men, at their own suggestion, returned, not as paid agents of a foreign mission, but as simple Christians who left good paying jobs in the capital to preach the unsearchable riches of Christ to their own people without charge. The Holy Spirit had prepared hearts. A goodly number believed in Christ for the first time, and of those who had accepted Christ before, but were now asking for Christian baptism, they baptized 26. More elders were appointed, and the Christians began to function as a church of Jesus Christ.

Space forbids my telling of cases of discipline decided by the elders according to the Word of God, of the growth in grace of individual Christians, of the encouraging manner in which some of the believing women began to take their part

in the work and worship of the church, or of the wider witness to other districts and even to other tribes. We heard of these things while still living in Ethiopia's capital.

Now that we are still farther removed, can we trust the Holy Spirit to continue the work He has begun? Can we trust God to glorify Himself in the native believer, and in the native church? We believe He has removed us only that He may do so more abundantly than perhaps He could have done with us there, "that [their] faith should not stand in the wisdom of men but in the power of God."

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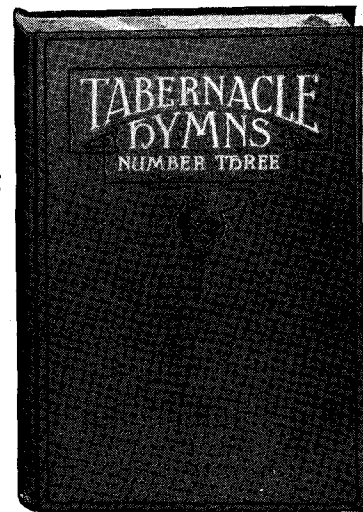
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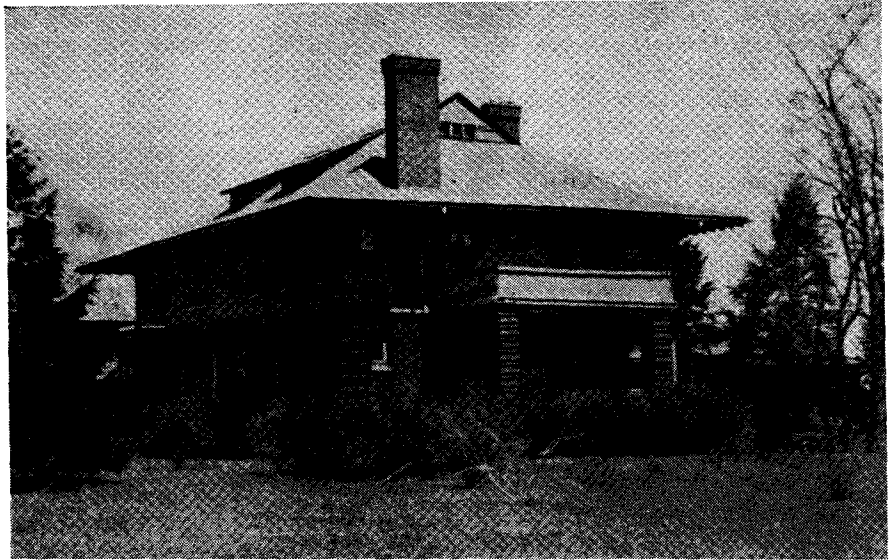
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**New Home of the Covenant Orthodox Presbyterian Church, Rochester**

## NEW BUILDING ACQUIRED BY ROCHESTER CHURCH

ON Sunday morning, July 2nd, the congregation of the Covenant Orthodox Presbyterian Church of Rochester, New York, gathered for the first time in its newly-purchased church home to celebrate the sacrament of the Lord's Supper. Hymns of praise and prayers of thanksgiving to God for His goodness to them were on the lips of every member of the church. Throughout the oppressive weeks of summer the attendance at all services has steadily increased, and on August 6th, both morning and evening, every seat in the auditorium was filled.

On Tuesday, August 8th, the Rev. Peter Pascoe was installed as pastor of the church by the Presbytery of New York and New England. The installation sermon was preached by the Rev. Professor R. B. Kuiper, of Westminster Seminary; the Rev. Edward L. Kellogg delivered the charge to the pastor; and the charge to the congregation was given by the Rev. Theodore Wray, of the Reformed Presbyterian Church, whose parents are members of the Rochester congregation. One hundred and ten persons attended this service.

Prior to the acquisition of the new property, the group had been meeting for all regular services in the Rochester Y.M.C.A. Less than a year ago a building committee was elected

by the congregation and authorized to conduct a survey of possible sites for a future home. As a result of that survey, and after weeding out other possibilities, two locations were given serious consideration. Just when the decision was almost reached in favor of the smaller of those properties, the door to its purchase was definitely closed. The congregation saw in this the leading of God, and turned its attention to the remaining site.

That property seemed far beyond the resources of the church, but the building committee was authorized to negotiate with the bank regarding terms. Despite obvious difficulties, and in the confidence that the Lord would overrule in the accomplishment of His will, the committee continued negotiations and eventually was able to purchase the property at a price within the congregation's means.

The battle, however, was not yet won. The building was located in a highly restricted area, and before the property could be used as a church it was necessary to secure the agreement of 58 persons owning land in the tract of which the proposed property was a part. John T. Armstrong, Esq., an attorney and member of the Covenant Church, spent weeks of hard and discouraging labor in securing the needed signatures and, by tact and diplomacy, won the good will of all the church's neighbors. Many of them are now attending the services of worship.

The new church is located in one of the most advantageous spots in Rochester, in the midst of a new and growing section and with no other churches in the immediate vicinity. The property is 300 feet by 280 feet. The entire ground floor of the 11-



**Members of the Covenant Church of Rochester**

room house is used for church and Sunday school, and Mr. and Mrs. Pascoe occupy the second floor. Also on the property is a brick building, 72 feet by 35 feet, which the congregation hopes eventually to convert into a chapel.

All visitors to the city of Rochester are invited to worship with the Covenant Orthodox Presbyterian Church, 2052 St. Paul Boulevard.

## NEW CHURCH IN ROCHESTER ADDED TO ORTHODOX CHURCH

**T**HE Memorial Orthodox Church of Rochester, New York, was formally accepted into the Presbytery of New York and New England on Tuesday, August 8th, at a special meeting of the presbytery in Rochester. The church, now to be known as the Memorial Orthodox Presbyterian Church, consists of approximately 50 families, mostly of Dutch descent, and formerly members of the Christian Reformed Church.

After the application of the church had been accepted by the presbytery, the Rev. Peter Pascoe, pastor of the Covenant Orthodox Presbyterian Church of that city, was appointed moderator of the session. In the near future the Memorial Church expects to call a pastor, to initiate a building fund on the budget plan, and to establish a growing Orthodox Presbyterian church on the northeast side of Rochester.

For about a year prior to its decision to affiliate with The Orthodox Presbyterian Church, the group had been making a study of several denominations. On March 14, 1939, it was decided to meet regularly for worship each Sunday. The first service was held in the auditorium of the Brighton Reformed Church, with two of the present elders conducting the worship. Since that time the congregation has met each Sunday morning and evening in the Calvary Evangelical Church, Culver Road and Melville Street.

On Sunday morning, April 23rd, Mr. Pascoe was guest preacher. The thoroughness and consistency of his Reformed preaching impressed the congregation, and other ministers and members of The Orthodox Presbyterian Church were invited to occupy the pulpit. Among these were:

Messrs. Evan Runner, William Muir, John C. Hills, Edward Heerema, Arthur Kuschke, and the Rev. John J. DeWaard. On June 6th the Rev. Professor R. B. Kuiper was invited to deliver an address on "The Present Status of Protestantism."

On June 18th the church was formally constituted. The following members were chosen to serve as ruling elders: Dirk Heuseveldt, Cornelius Muller, Sr., John Schumacher, and Harry J. M. Remein; deacons elected by the congregation were: Peter J. Vandenberg, Richard Stam, Fred Kalsbeek, and Hubert Schoonhagen, Sr. On June 25th the name, Memorial Orthodox Church, was chosen by the congregation.

One hundred and one communicant members signed the following petition, addressed to the Presbytery of New York and New England:

Esteemed Brethren:

The undersigned, being associated for worship, having completed in so far as this was possible, the organization of themselves into a church, and furthermore, finding themselves in perfect agree-

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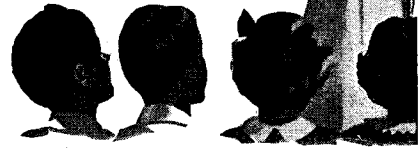


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ment with the doctrinal standards and form of government of the Orthodox Presbyterian Church, hereby apply to the Presbytery of New York and New England for recognition and full organization.

At the present time this church consists of 101 professing members and 65 baptised members, thoroughly indoctrinated in the Reformed Faith, the children having received instruction in the Rochester Christian School and in the Catechism classes. A well-attended Sunday school and various organizations of adults and of the young people help to increase the acquired knowledge and to foster Christian fellowship.

This church feels that with the help of God it will be able to support a pastor and to meet all obligations in connection with the maintenance of the church.

Should the Lord move your hearts to grant our request for recognition and full organization, we respectfully ask that a moderator be appointed, that as soon as possible the elders and deacons who have already been elected, be ordained and installed and permission be granted to proceed with the calling of a pastor.

This church, if recognized, should like to be known as the Memorial Orthodox Presbyterian Church, of Rochester, N. Y.

And now, brethren, may the Lord, the King of His Church, move your hearts to grant our request, to the glory of His name and to the extension of His Kingdom.

Respectfully submitted,  
MEMORIAL ORTHODOX CHURCH,  
Harry J. M. Remein, Clerk.

The Memorial Orthodox Presbyterian Church already has a growing

Sunday school and Ladies' Aid Society. About 90 are registered as pupils in the Sunday school, and are led by a staff of six teachers. The Ladies' Aid Society now has 30 members. In September a young men's and a young ladies' society will be organized.

Readers of THE PRESBYTERIAN GUARDIAN will welcome this latest addition to the roll of The Orthodox Presbyterian Church, and will pray that God's rich blessing and heavenly benediction may rest upon every member of the congregation.


**WILLOW GROVE CHURCH TO DEDICATE NEW PROPERTY**

THE dedication service of the new building of the Calvary Orthodox Presbyterian Church of Willow Grove, Pennsylvania, will be held on Sunday morning, September 17th, at 11 o'clock, at which time the congregation will begin to occupy its new quarters. Dr. Robert Strong, pastor of the church, will preach the dedicatory sermon.

The property, costing \$10,000 and situated on a \$4,000 lot overlooking a main highway, is the result of the vision and perseverance of members of the church, under the leadership of Dr. Strong. Since withdrawing from the Presbyterian Church in the U.S.A. in 1936, the congregation has met regularly in a large rented hall, and the services have steadily increased in attendance and interest. The building fund, which was begun at once, has grown consistently and has at last enabled the church to occupy its new property. The low cost of construction is due to exceptional savings on material and labor made possible by the fact that the work was contracted by the members themselves.

A pipe organ (not included in the cost mentioned above) has been purchased and installed. The new auditorium will seat 350, and there is also a large Sunday school assembly room. Nine class rooms and a study complete the modern and up-to-date plant.

From September 24th to October 1st the Calvary Church will hold a series of evangelistic services, with the Rev. Henry W. Coray as guest preacher.



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