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Discontent!

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

EIGHT years have passed—it seems longer—since those glorious days in 1936 when The Orthodox Presbyterian Church was born. It is not difficult to recapture in spirit the great enthusiasms of that June day in Philadelphia when the church was first constituted. The fervor was high and it rose ever higher because the church was committing itself to an ideal that had been tested and proved through centuries—the ideal of a Biblical church, its divinely ordained principles drawn directly from the Bible and its modes of operation in matters not Biblically prescribed based upon the experience of the Reformed churches through the ages. No fads, no newly evolved novelties, no pet ideas of leading individuals were to characterize this church. It was not to emphasize strange notions which had not stood the test of time in relation to the Bible. Its gates were to be as wide as the gates of the new Jerusalem and its path as narrow as the way that leadeth unto life. Its doctrine and its ethics had no other standard than the Word of God.

It was only a year later that a group, which wanted to narrow the stand of the church and make it more intolerant than our Lord and His Word, left its fellowship. It was a sad occasion, and one which neither principle nor history can justify. Perhaps the children will be wiser than the fathers. So it is to be hoped. Thus God preserved The Orthodox Presbyterian Church at its very beginning from un-Biblical fanaticism.

The years that have followed since 1937 have seen a slow and constant growth of The Orthodox Presbyterian Church. Its stability has been tested and proved. Its love of the Word has become manifest. Its steady attention to the privilege of preaching the gospel and ministering to the saints has been demonstrated.

But there is, in this year 1944, discontent within the church. Now discontent can be of two kinds—healthy or malignant. This discontent is of the second kind as well as of the first.

An American writer has recently pointed out that sooner or later any organization or entity in human society will be seized upon by persons bent upon exploiting it for purposes other than that for which it was originally intended. One of the great sources of discontent in The Orthodox Presbyterian Church—malignant discontent—is the lack of numerical growth. The church does not increase rapidly. This is true. The church was not founded for the purpose of growing rapidly. The Bible gives no warrant for believing that a church in this day and age should grow rapidly. But rapid growth is an American enthusiasm; it is a national sport. Other churches—freak churches, specialty churches, personal churches—grow rapidly. Therefore let us bend all our energies, say these friends, to make The Orthodox Presbyterian Church grow rapidly. Not only should it grow rapidly itself, they hold, it should also grow by joining other organizations. Not only

should it grow by joining other organizations, it should also grow by swallowing up other organizations.

Now as the writer referred to above has indicated, Gresham's law applies in spiritual matters as well as in monetary affairs. It is doubtless a result of the sinfulness and depravity of man that this is so. Gresham's law says that when debased money is put into circulation along with good money it will soon drive the good money out of use. So here. The urge for numbers, for growth, will drive the great, important, spiritual, Biblical principles out of mind and out of action. The Orthodox Presbyterian Church exists to perpetuate, maintain and propagate the principles of the Bible. The Bible contains no principle which emphasizes large numbers, or rapidity of growth, as a criterion of a true church or as a major aim for such a church.

When these factors become major aims of The Orthodox Presbyterian Church, the church may be assured that the really valuable results from the church will immediately begin proportionately to decrease.

The question is really a very simple one. Does The Orthodox Presbyterian Church want to have a growing revival of the preaching, teaching and application of the Biblical and Reformed Faith in these United States in the year 1944? Or does The Orthodox Presbyterian Church want to have many members and much money and read about itself often in the newspapers? It can have either one, but it cannot have both.

There is a healthy discontent, as well as a malignant one, within The Orthodox Presbyterian Church. It is concerned with two things: lack of enthusiasm for the Reformed Faith, and lack of completeness in its presentation.

In the eighteenth century, enthusiasm meant practically what emotional fanaticism means now. But modern enthusiasm is a different thing. It is essential to the propagation of any enterprise. Did a man's love ever mean anything to a girl if it was not enthusiastic? The question she asks him (mentally if not aloud) is: Do you think I am the most important girl in the whole world? If he does, he has her on his mind constantly, and is doing things for her or about her. It

ought to be the same way with the Reformed Faith among the ministers and ruling elders of The Orthodox Presbyterian Church. The maintenance and propagation of the Reformed Faith should be their chief love. I think there is reason for a healthy discontent here. We have not yet reached this standard, I fear. Let us make the faith the love of our hearts.

There is also room for real progress in the completeness with which the faith is preached in our pulpits. Obviously, the degree of well-rounded presentation that is attained varies with every pulpit. I have made no statistical study of the preaching in Orthodox Presbyterian pulpits. I have sent out no questionnaire. But from my conversations with them I can say that there are many people in our pews who have no notion of the faith as a system. Has it ever been put together for them? Do they realize the glorious truth that everything that happens happens in accordance with the eternal plan of God? Nothing has been left at loose ends. God is in control. That seems to me to be one of the most needed truths of our day.

Do our people hear, for example, about the mystical union of the believer with Christ, about the internal testimony of the Holy Spirit to the Scriptures, about the meaning of the presence of Christ in the Lord's supper, about the personal return of our Lord and the events connected therewith? I would not be surprised if preaching on these subjects would round out the faith for many.

The times are serious. The church is in a dangerous position. Can we concentrate our discontent on the healthy side, on increasing our enthusiasm and comprehensiveness? If not, I tremble for the usefulness of this particular instrument of God's grace. But if so, God's abundant blessing is awaiting us. The Apostle said, "For I shrank not from declaring unto you the whole counsel of God" (Acts 20:27).

WESTMINSTER SEMINARY OPENS SUMMER SESSION

THE opening exercises of the summer session of Westminster Theological Seminary were held on Friday, June 30th, at 2:30 P.M., in the seminary chapel at Laverock, near Chestnut Hill, Philadelphia. The nine students beginning their seminary course and a few friends were present. Dr. Cornelius Van Til, Professor of Apologetics, presided over the meeting, and the Rev. John Murray, Professor of Systematic Theology, delivered a brief address.

In welcoming the incoming students, Professor Murray expressed the sincere hope that they had found it extremely difficult to come to Westminster at this time, when so many of their fellows appear to be facing dangers and work so much greater and immediately practical. However, those who avoid military service in order to come to Westminster now are to be congratulated because they have come under a divine compulsion as good soldiers of Christ. That soldiery, said Professor Murray, is really the highest service of all to the United States, the United Nations, and the whole world, and it is by far the most militant service that we can possibly engage in. There is therefore, said Professor Murray, an exacting obligation facing theological students today. The course of study is arduous, and may sometimes be discouraging and bewildering. There are no shortcuts by air travel to the great peaks of theological truth; it is a hard, slow climb. Yet, since the reward is given by God, the seminary welcomes these young men to that great fellowship of labor.

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Doctrinal Complexion of the Federal Council

The Federal Council vs. Orthodox Christianity: PART 2

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

Professor of New Testament in Westminster Theological Seminary

THE analysis of the doctrinal complexion of the Federal Council appears to be a matter of considerable practical moment. If we judge that we must oppose the Federal Council, at least so far as the main thrust of its operations is concerned, we ought to be able to give a good reason for such opposition. Moreover, since orthodox Christians likewise are seriously challenged to seek unity and achieve co-operation to the greatest possible extent, we may perhaps learn to avoid certain fateful steps as we consider the effort of this movement to bring about coöperation and unity among Christian churches.

Broadly speaking, the doctrinal complexion of the Council is simply that of American Christianity. Its doctrinal position at any rate is not an isolated phenomenon. Rather it represents, by and large, the drift of doctrinal thought in the present century in America. In the main, this drift has followed the current of modern so-called Liberal theology with special emphasis upon the social gospel. This is not to say that the Council has arrived at a final formulation of its theology or of its principles of action. In recent days its pronouncements have disclosed that Barthian thinking has made some impact upon the earlier Modernism. And, to cite a conspicuous example of its changeable attitude toward world problems, it has fluctuated radically, much as public opinion as a whole has fluctuated, on the question of the right attitude toward war. The study of the doctrinal complexion of the Federal Council serves, therefore, to provide a fair sample of the Christianity of the churches which make up its membership, a Christianity that is drifting along without the benefit of the chart of Holy Scripture.

There is a sense, however, in which the doctrinal viewpoint of the Federal Council is not exactly a representative viewpoint. For it is rather clear that the Council has been more or less in the vanguard of the march of Modernism in our times. Although the Council officially merely represents the constituent churches, in actual prac-

tice it has acted with a large degree of independence of the churches. And since the churches have characteristically chosen their more liberally-minded churchmen to represent them on the Council, and the spokesmen of the Council have, with remarkable consistency, been among the most prominent Modernists in America, the doctrinal utterances of the Council have been somewhat in advance of those of the churches generally.

There are three attitudes towards the gospel that seem to me to come to expression in the Federal Council. Basic to its approach is an attenuation or emaciation of the rich, full-bodied gospel of the New Testament. This attenuation of the gospel provides the background for an eclipse of the gospel. And, since the gospel does not easily yield to such treatment, the eclipse of the gospel has frequently developed into open hostility to the gospel.

Attenuation of the Gospel

My first observation is that, in the interest of inclusivism, the Council rests upon a platform that is so vague that it is virtually meaningless. The only restriction from a doctrinal point of view which finds expression in the Constitution is the acknowledgment of Jesus Christ as "divine Lord and Savior". Technically perhaps the Council is meant to be creedless. Actually, however, this statement constitutes a creed, even if it is the briefest possible creed. And, of course, it is altogether vague and unprecise. Liberals of all stripes would be willing to acknowledge Jesus Christ as divine Lord and Saviour. Even Ritschl, who held that Jesus was a mere man and denied the reality of the incarnation in the historic sense of the term, was quite willing to employ similar language with reference to Jesus.

Now the churches, in the interest of an expression of their "oneness", are asked to submerge the doctrinal differences which find expression in their creeds. It must be conceded, indeed, that if churches of different creeds are to arrive at a common plat-

form, it will hardly be possible for each to insist upon its own creed. But what is the true path to coöperation and unity? Is it the approach which simply sets aside the differences as irrelevant? Or is it the path which recognizes that the unity of the church is fundamentally a unity in the truth as it is in Christ? If, as we believe, the latter alternative is the true approach, the Christian church which desires to coöperate with other churches and to work for unity will be obliged to restrict itself to coöperation of a very limited kind, that is, a coöperation which does not involve a compromise with, or a toning down of, its own message. The only other approach to Christian unity which is tolerable for one who holds that unity is a mockery unless it is a unity in the truth is that which endeavors to persuade the less pure churches of their errors and so to seek to bring about the solid unity of a common faith.

This issue is not merely doctrinal. It is also basically moral. A church cannot maintain its integrity if it equivocates at this point. How could a church maintain before the world its right to a separate existence because it regards its confession as the purest expression of the gospel of Christ and at the same time agree to accept as an adequate platform some vague, attenuated form of the gospel? It would be quite incongruous, for example, for a Presbyterian church to insist, on the one hand, upon its historic Calvinistic testimony while, on the other hand, it was content to accept as an adequate basis of broad Christian action a colorless, compromising, inclusivist creed.

If the Council restricted itself to activities that did not involve any doctrinal judgments, a virtually creedless organization might be defensible. But as everyone who has the slightest acquaintance with the Council's pronouncements knows, it constantly has dealt with matters involving judgments concerning the doctrines of God and man, of the nature of the kingdom of God and the church, and the like. When, therefore, churches

of different creedal viewpoints on such fundamental matters allow the Council to be a spokesman for them, they virtually make their own creeds of none effect by allowing an attenuated gospel to take their place. Participation in the Council has meant accordingly a virtual nullification of the historic creeds of Christendom in the sphere of interchurch relations. And nullification of the confession of a church in one sphere of action cannot but let down the bars for nullification all along the line.

Eclipse of the Gospel

The charge that the Federal Council has allowed the gospel to be eclipsed is a serious one and requires substantiation. Fortunately this responsibility has been largely taken from our shoulders by the admissions of a recent book which presents a highly sympathetic critical and historical study of the Council.¹

The reason for the eclipse of the gospel of the grace of God is that the Council's policies have been dominated by a thoroughly anti-doctrinal, pragmatic philosophy. "The attitude of the federation toward theology", Mr. Hutchison says, "was in keeping with the anti-theological trend of the times. It was widely contended that while thought divided people, action united them" (p. 28). The same writer also frequently attributes to the Council the declaration of a moratorium on theology.

Now this error is the most devastating error of American Modernism, for it comprehends the entire structure of Christian doctrine in its embrace, and by its thoroughgoing indifference to the truth of Christianity undermines its very foundation. It is a subtle error because it may even go hand in hand with the affirmation of the truth of many Christian doctrines. It was perhaps the most distinguishing characteristic of the notorious Auburn Affirmation, for that document maintained that it was quite immaterial whether even Presbyterian ministers came to conclusions on such subjects as the inspiration of the Scriptures, the virgin birth of Christ, His miracles, His atonement and His resurrection. On this perspective there is no point in being concerned over the truth of Christianity. There is also no gain in

contending for the truth. Rather men are challenged to set aside their doctrinal beliefs as largely inconsequential or even as a detriment to Christianity, and instead to engage in a program of action. It is truly astonishing that this philosophy of pragmatism, so remote from the letter and spirit of the New Testament, should have come to be regarded as a truly Christian position.

One who is under the spell of this philosophy cannot possibly regard the gospel of redemption through Christ as constituting the message suited to illumine this world's darkness. But this anti-doctrinal approach itself demands a message conforming to its own genius. This message is the "Social Gospel". Mr. Hutchison states that the Federal Council is treated quite correctly as "an official institutional embodiment of the Social Gospel" (p. 299). Insofar as the advocates of the social gospel have stressed the social bonds of mankind and have insisted upon the application of Christianity to the whole of life, we have no serious criticism to offer. Our difference of judgment concerns rather what is applied to meet the social needs of men. In view of the profound indifference of this movement to doctrine, it is perfectly clear that it does not propose to apply to this situation the Christian gospel but rather a substitute for it. The social gospel is not an application or legitimate extension of the gospel of grace. It is another gospel which is not another. It is a message in which the guilt of man and the redemption accomplished by the life and death of Christ are passed over in silence. In its place, an optimistic religion of human brotherhood is heralded forth as the panacea for the world's ills.²

Open Hostility to the Gospel

So far as the Federal Council is concerned, the eclipse of the gospel of divine grace by the social gospel has, on the whole, been a silent movement. The substitution of the one message for the other has taken place quietly, without any special defense of the substitution or any special attack upon the old gospel. Nevertheless, in the nature of the case, as radical a procedure as this could hardly take place

² For a fuller statement and criticism of the social gospel see R. B. Kuiper, "The Christian Pulpit and Social Problems", in *The Westminster Theological Journal*, Nov., 1939, pp. 1-9.

without the tension between the two messages becoming vocal. The attack upon the gospel was indeed implicit in the whole process. The message of human brotherhood, the superficial optimism concerning man, the affirmation of his divinity, the anti-theological, anti-doctrinal bias, the dependence upon education and legislation to reform society—all these are so much a part of modern Liberalism, which itself has frequently become outspoken in its opposition to orthodox Christianity, that no one needed to be deceived. In the case of the Federal Council, however, the anti-doctrinal bias was so powerful that it was more than willing to avoid open conflict.

Paradoxically, it was when the Council came to give prominence to evangelism, especially in recent years, that its hostility to the gospel came into the open. There was a period in the earlier history of the Council when, due to certain conservative influences within its Commission on Evangelism, the pronouncements concerning evangelism had the merit of retaining an insistence upon salvation from sin through the atoning death of the Saviour. But the general evangelicalism which came to expression in this aspect of its work was not able to maintain itself as time went on, and this department took on the complex of the movement as a whole. Our readers will still recall how far the preaching missions sponsored by the Council fell short of preaching the gospel of salvation. Its radio activity likewise has, on the whole, presented a wretched substitute for the glad tidings found in the Scriptures.

In this connection we may recall specifically the prominent place which was filled by E. Stanley Jones in the "Christian Mission" of 1940-41. Jones' message, which found expression, at least to some extent, in his book *Is The Kingdom of God Realism?*, constituted a denial of and an attack upon the Christian gospel. Sin is set forth in the most superficial terms; the divine condemnation of sinners to hell is specifically denied. The incarnation is described as a process which involved the upward urge of man and signifies the divine use according to a universal law of that which is human. The atonement appears as an inescapable law of the universe. Christianity is represented as a life according to the laws written in our human con-

¹ *We Are Not Divided*, by John A. Hutchison. Published by Round Table Press, Inc., 1941.

stitutions. If we believe and obey these laws, we attain to eternal life; if we disobey, the fact of self-destruction overtakes us. (See THE PRESBYTERIAN GUARDIAN, Feb. 10, 1941, pp. 41f.) Though for some mysterious reason Jones is still regarded in some circles as an evangelical, it is difficult to see how one could retain much of the language of the New Testament and yet repudiate its teaching more thoroughly.

What the theological complexion of the Federal Council will prove to be in the future, I should be unwilling to try to forecast. It is conceivable that various factors will modify its doctrinal drift. It may be that its spokesmen will less readily polemicize against the eternal verities. It may become definitely less anti-doctrinal. But there is no reason for optimism in this regard simply because it is a federation that lacks the solid foundation which

acceptance of the inspiration and authority of the Scriptures alone can provide. But the fundamental fault is with the churches themselves. They have acquiesced in the drift from the moorings of the Word of God. They have been content to nullify their historic witness as expressed in their confessions. Unless the churches regain their faith in and readiness to bear witness to the Word, and face the call to cooperation and unity on the basis of the Scriptures, the drift will continue. And it is likely to continue, unless all signs fail, until many of the churches join in a colossal body which will probably presume to call itself "the Church of Christ in America", but which in fact will be so utterly vague in its message and so inclusivistic in its constituency that it will lack the essential characteristics of the Christian church as they are set forth in the New Testament.

The Practical Duties of Islam

"Faiths Men Die By"—PART 6

By the REV. ROBERT S. MARSDEN

NO STUDY of Islam would approach completeness without a consideration of the practical duties of the religion. Islam is primarily a religion of works, and so the works which it enjoins loom very important. Surrounding these "good" works which are demanded by the Koran or by the traditions, there has developed a great deal of ceremony which itself has become important, and consequently it is quite possible, when one is observing a religious duty, to omit some ceremonial detail and thus invalidate his whole act. For example, if before prayer, ceremonial washing is done, and the worshiper inadvertently rinses his mouth before he cleans his teeth, he invalidates his intention and must start all over again! The Moslem has surrounded himself with an almost endless ceremony and nearly every act of his life assumes a religious significance. He thus makes his life miserable by undertaking to observe all kinds of rules of conduct in things which even the Koran would seem to hold as matters of indifference. Any real freedom is thus impossible for the Moslem, for the yoke of custom is so strong that he cannot break it. The

Moslem demonstrates what is almost the ultimate depth to which a religion can sink when the commands of men are substituted for the commands of God. Any real improvement of his social lot is virtually impossible, for his life is regulated by tradition and so cannot be changed.

There are many religious duties of all grades of obligation, but the five most important are based upon the Koran, and are these:

1. *The recital of the Kalimah*—"There is no God but Allah, and Mohammed is the prophet of God". Millions of times each day this confession is made, and it is that without which no one can be a Moslem. "The power contained in this confession is great. It embodies the very spirit of Islam; it is the rallying-cry for its armies; it sounds forth each morning from thousands of minarets in many lands; it has been and is said with fervor, pride and exultation by hundreds of millions of the human race. The power of Islam, its proclamation of the Unity, is here seen in closest contact with what is to Moslem theologians the equally fundamental truth, the apostleship of Mohammed".

2. *Salat*—the five daily prayers. Every faithful Moslem stops whatever he is doing when the Muezzin gives the call to prayer from the minaret. Before these prayers can be engaged in, it is necessary to purify oneself. This is done in water if there is water handy, but more usually in sand. An elaborate ritual is proclaimed for this, and woe be to the one who gets part of it wrong! Traditions have raised the most trivial ceremonial observances into duties of greatest importance. Formalism is thus the rule, for any religion which declares that the virtue of prayer depends practically on an ablution, and that that ablution is useless unless done in the order prescribed, is one well calculated to make men formalists and nothing more. The form of the prayer at the stated periods is carefully prescribed, and it is highly repetitious. A Moslem who recites all the prescribed prayers goes through an identical ritual no less than fifty times a day!

Friday is the Moslem sabbath and on that day there is an assembly in addition to the daily prayers. At this service there are two short sermons—Mohammed said that long sermons and short prayers would be a sign of degeneracy in the last days—hence two short sermons! Typical sermons in a book of Moslem sermons are only about five hundred words—about three or four minutes long.

3. *Thirty Days' Fast of the Month of Ramazan*. Fasting in the Moslem sense is abstinence, from sunrise to sunset, from food, drink and cohabitation. Millions of Moslems faithfully observe the fast during the whole thirty days of the sacred month. The rules governing the fast are very detailed and complicated, and one must be very careful not to break the fast. For instance, if during the fast one cleans his teeth and a little water passes into his throat, the fast is broken and he must observe an extra day beyond the month! If he eats during the night, and food as large as a grain of corn remains in his teeth, the fast is broken! Of course the rich simply turn night into day and thus escape the rigors of the fast. The poor working people find it a great hardship to refrain from taking all liquid during the hot Arabian days; yet it is they who most faithfully observe the fast.

4. *Almsgiving*. A great Kaliph says, "Prayer carries us half-way to God, fasting brings us to the door of His

palace, and alms procure us admission". There is an elaborate, graded, capital tax which runs from twenty per cent. for plunder to less than one per cent. for sheep and goats. Alms must be given to the poor and needy, and for certain religious observances. Originally, according to the Koran (S. IX:60) alms were to be given "to those whose hearts are won to Islam", but the early Kaliphs declared this provision to have been valid only during the period when Islam was struggling for existence. Now that "God has prospered Islam", says Abu-Bekr, "if you be converted it is well; if not, a sword is between us".

5. *The Hajj.* The Hajj, or pilgrimage to Mecca, is the last of the five Moslem duties. He who denies its necessity is considered to be an infidel. "The pilgrimage to the temple is a service due to God from those who are able to journey thither; and as to him who believeth not, verily God can afford to dispense with all such creatures" (S. III:91f).

The Hajj must be made by every free Moslem, sound in body and of full age, who is able to pay his expenses, after duly providing for the support of his household till his return. The completion of the journey consists in going round the Kaaba seven times, for this black stone is the center of Islam. The Hajj must be made in the last month of the Mohammedan year. It must be made in specially prepared garments and, having arrived at a station on the way to Mecca, the pilgrim puts on his garments and may not take them off nor even wash himself until he completes the pilgrimage. He first kisses the Kaaba, which is worn thin with the millions of lips which have touched it, and then, with many prayers, he encircles the building containing the stone seven times—he runs around three times and four times he proceeds slowly. With the completion of the Hajj—the ceremonies within Mecca consume two weeks—a faithful Moslem's life is complete and his most holy ambition satisfied.

Such is the religion which has its grip upon a very large portion of mankind. And that grip is vise-like for, while the Moslems are not priest-ridden as are the votaries of many other religions that men die by, yet they are tradition-ridden, and deliberately to break one of the traditions is a heinous sin which excludes the sinner from the community. Woe

unto him who attempts to change a tradition, and twice woe to him who deliberately forsakes one! It is this religion against which the Orthodox Presbyterian missionaries in northeastern Africa will contend in presenting to those people "the true Light which lighteth every man that cometh into the world".

Questions From Guardian Readers

IS THE word "God" in Psalm 45:6 addressed to the king? E. E. E.

This verse reads, "Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom". The psalm describes the marriage of a king. In verse three he is addressed as hero, and in the present verse as God. Hence, it would seem that the writer intends to establish the deity of the king, for this is a messianic psalm. This interpretation has a noble history behind it. It appears in the Epistle to the Hebrews (1:8) and in all the ancient translations of the psalm.

Those who do not believe that the word "God" is addressed to the king may sometimes be motivated by a desire to deny the true deity of the Messiah. But if the word does not refer to the king, we have some difficult problems to face. How is the word to be interpreted? Some would omit it entirely. Others would translate, "Thy throne—which is of God—is for ever and ever". But these expedients are not satisfactory. The most natural reading of these words teaches the deity of the Messiah.

Matthew 28 and Mark 16 speak of one angel at the tomb of Christ, whereas Luke 24 speaks of two angels. How are these made to agree? E. W.

It does not seem to me that there is any real difficulty involved. Luke often adds more details than do Matthew and Mark. Apparently Matthew and Mark wished to concentrate upon the fact that an angel spoke to the women. Luke presents the complete information that there were actually two angels present. The narrative is told from different points of view. Matthew speaks of an angel, Mark of a young man and Luke of two men. John also mentions two angels. Hence it is obvious that the narrative is pre-

sented from different viewpoints and that there is no contradiction involved.

After Jesus' resurrection, He said to Mary, "Touch me not for I am not yet ascended", yet we also read about the women that they clasped Him by the feet and worshiped Him. How do these two agree? E. W.

These two accounts do agree, as a careful reading of them will reveal. When the women clasped the feet of our Lord, they were in an attitude of reverence and worship. In fact, we are expressly told that they worshiped Him. This was right; the women had heard the explanation of the angel and they now recognized Him who was before them as their Lord. The risen Christ accepted their worship.

Very different, however, was the action of Mary Magdalene. Mary's action was not worship. Overcome as she was by the recognition of Jesus, she sought to seize him, apparently hoping to hold to Him whom she had lost and whom she feared she might never see again. But Mary need not fear that she will lose Jesus. For He will ascend to His Father in heaven, and this glorious news Mary is to convey to the disciples. Hence we may see that there is no contradiction in these accounts.

What is the meaning of the phrase "the body of Moses" in Jude 9? J. W.

Apparently Jude is referring to the actual burial of Moses. The only other passage in Scripture which speaks upon this subject is Deuteronomy 34:6, "And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day". It is thought by some that Jude derived his information from an extra-Biblical book known as the Assumption of Moses. However, this is unlikely. Jude, under the inspiration of the Holy Spirit, is apparently imparting further information concerning the burial of Moses.

The Lord buried the body of Moses. That He did this by the hand of angels, one of whom was Michael, is certainly not impossible. Apparently Satan interfered or sought in some way to oppose this action, and was rebuked by Michael. This seems to be the meaning of Jude. The statement, "May the Lord rebuke thee", is employed by the Lord against Satan in Zechariah 3:2. It apparently means, "May God's judgment come upon thee".

I do not think that the phrase "the body of Moses" refers to the figurative body of Moses or to the Old Testament church. The passage is extremely

difficult, but the above interpretation appeals to me as being at least an approach to the correct meaning.

—EDWARD J. YOUNG

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, San Francisco: In answer to the fervent prayers of the congregation, the many problems incident to moving to a new location have been solved, and a number of generous and sacrificial gifts have been received to provide the necessary equipment for the church. . . . A Machen League contest, which lasted about six weeks, resulted in the best attendance of the year.

First Church, Long Beach: Chaplain William T. Strong, formerly of West Collingswood, N. J., who has just returned from the Aleutians, preached to a filled auditorium on June 25th. Recent repainting of the Chapel has effected a marked improvement in its appearance. On July 4th a picnic of the Machen League of the Los Angeles area was held on the beach.

Covenant Church, Berkeley: On many chair backs in the church appears a card with this inscription: "While worshipping here, please pray for _____ in the service of our country", and the name of a service man from the church is filled in the blank. . . . Once each month a church dinner is served at which one of the larger phases of the denomination's missionary work is discussed, and these meetings are proving popular. . . . A summer Bible school begins on July 19th and will hold its graduation exercises on July 30th.

Grace Church, Los Angeles: Since his election last April to the session of the church, Mr. John P. Richmond has been accepted at Westminster Seminary as a student and he and Mrs. Richmond have left for the east. Their departure represents a great loss to the work since he was treasurer of the church and Mrs. Richmond was the pianist, and both taught Sunday school classes. A farewell reception was held for them just prior to their departure. . . . The Sunday school has been given notice to vacate its building by July 1st, and plans are under way for the purchase of a lot and the building of a church.

Westminster Church, Bend, Oregon: Fifteen young people professed acceptance of Christ as Saviour at the vacation Bible school held from June 5th to 16th under the direction of the pastor, the Rev. Glenn R. Coie, assisted by a staff of thirteen teachers. More than one hundred seventy-five persons were present at the closing program. . . . At the communion service twelve new communicant members were received and nine covenant children were baptized. . . . Mr. Coie, who has accepted a call to the pastorate of Knox Church, Silver Spring, Md., preached his farewell sermon early in July, and following the service a fellowship hour was held by the congregation in honor of Mr. Coie and his family. A generous gift was presented as a farewell token from the congregation. Thirty-three were present at Mr. Coie's last service in the outlying Alfalfa community, and there also a fellowship dinner and a generous gift were presented. During July and August, Mr. C. Alan Tichenor of Philadelphia will supply the pulpit. He will also direct the eighth annual young people's summer conference at Suttle Lake, Oregon, from July 24th to 28th. . . . A pastoral call to Westminster Church has been extended to the Rev. Robert E. Nicholas of Roscommon, Mich., and Mr. Nicholas has indicated that he plans to accept the call when it reaches him through his presbytery.

Presbytery of the Dakotas

WESTMINSTER Church, Hamill, S. D.: On July 2nd Mr. Marvin J. Broline was ordained a ruling elder and Mr. Joseph R. Dvorak a deacon, and they with Deacon Henry A. L. Thompson were installed for a three-year term in their respective offices.

The Rev. C. A. Balcom reports that four vacation Bible schools were completed during the month of June at Wilton, Rock Hill, Baldwin, and Bismarck. All these schools were well attended and tangible appreciation was shown for the work of the teachers. . . . At Wilton the women's mission-

ary society recently held a meeting in cooperation with all four fields. . . . The month of July will complete one full year of broadcasting a half hour's program over station KGCU six times a week.

During July the work in Colorado has featured the Bible conference at Camp Chief Yahmonite, Steamboat Springs, which was held from the 14th to the 24th. The faculty included the Rev. Calvin A. Busch, the Rev. C. G. Ter Maat, and others. A full report of the conference proceedings will be published in a later issue. . . . Mr. Busch, who is a member of the presbytery, conducted a successful vacation Bible school at the Steamboat Springs Congregational Church, using the materials published by the Christian Education Committee of The Orthodox Presbyterian Church. The closing program after two weeks of study was appreciated by a large crowd of interested parents and friends. . . . At the Second Congregational Church of Denver a profitable vacation school was held during the latter part of June. On the day after its close, Miss Harriet Z. Teal started two Bible schools, one in the morning for negro children and the other in the evening outdoors in Lincoln Park.

Presbytery of New Jersey

GRACE Church, Trenton: Two of the young people have recently been received into communicant membership on confession of faith. . . . The building fund has almost reached the \$500 mark. . . . Summer Bible school was held during the first week in July, and summer weather seems to have brought the Sunday school attendance to a new high point. . . . Contributions have been received to cover fully the expense of new hymnals for the church.

Presbytery of New York and New England

MEMORIAL Church, Rochester: Mrs. Frank Remein and Miss Phyllis Remein assisted the pastor, the Rev. John J. DeWaard, in conducting vacation Bible school. . . . On June 25th a number of sailors from Sampson, N. Y., assisted in the evening service and a large congregation was present to greet the men.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: Two vacation Bible schools

were held in June. The Warren Central school was held in a new area and the average daily attendance was fifty-three. The second school, with an average attendance of forty, was held at Warren Park Chapel, present meeting-place of Covenant Church. . . . The Rev. George Bohn, father of the pastor, preached at the morning service on June 25th.

Presbytery of Philadelphia

CALVARY Church, Germantown: The Rev. and Mrs. Eugene Bradford are receiving congratulations upon the arrival of a daughter, Elizabeth Ann, on May 31st.

Covenant Church, Pittsburgh: A two-week Bible school was held at Blackridge Chapel with an enrollment of seventy-one and an average attendance of fifty. At the closing exercises more than fifty adults were present. The Sunday school attendance at the chapel has declined during the summer months.

Calvary Church, Middletown: Eighth anniversary services were held on June 25th with the Rev. Edwin H. Rian as guest preacher. Mr. Edward Wherley was ordained and installed as a deacon on Anniversary Sunday. . . . One hundred sixty members and friends of the church attended the annual Sunday school picnic. . . . One hundred forty advance registrations have been received for the "Troop School" which will be held during the last three weeks of July.

Bethany Church, Nottingham: Closing exercises of the summer Bible school were combined with the children's day service and were witnessed by a near-capacity audience. . . . Two interesting and unusual services have recently been held. The first was based on the story of God's use of many of the historic hymns of the church, and the second was a candlelight service in which everyone present read a verse concerning the Light of the world.

Kirkwood Church, Kirkwood: Enrollment at the summer Bible school reached one hundred four. Although not the largest school the church has had, it was said by many to have been the best. The two factors contributing to this were, according to the Rev. John Patton Galbraith, the excellent staff and the materials published by the Committee on Christian Education. Mr. Galbraith also was instrumental in having Orthodox Presbyterian material used by a church of

the Presbyterian Church in the U.S.A. . . . The Rev. Robert L. Atwell spoke to the Theophilus Fellowship at a meeting one evening during the Quarryville conference.

Grace Church, Middletown, Del.: On June 26th one hundred seventy-five persons attended the commencement exercises of the very successful Bible school.

Eastlake Church, Wilmington, Del.: The vacation Bible school, conducted as a "troop school", with a daily average of ninety-five, was concluded with a special demonstration on Friday night, June 30th, and a picnic on Saturday. . . . At the June meeting of the Women's Missionary Society, Mrs. Sara Hathorne, a former member of the church, told of her work at the Wilmington City Mission where she and her husband are engaged in rescue work.

Presbytery of Wisconsin

GRACE Church, Milwaukee: Inability to secure a clear title to the property last inspected has forced the congregation to continue its search for a suitable place of worship. Meanwhile the building fund continues to grow and the church requests the sustained support of all its friends, both by prayers and gifts.

First Church, Waterloo, Iowa: During the month of June, Mr. William Goodrow, a student at Westminster Seminary, assisted the pastor, the Rev. Edward Wybenga, in conducting a vacation Bible school. The enrollment was forty-three, with an average daily attendance of forty. The material of the Committee on Christian Education was used throughout. Mr. Goodrow also had charge of the church services during the last two weeks of the month. . . . On July 2nd the Rev. Edwin H. Rian was guest preacher at both services.

The Warfield Books

IN THE July 10th issue of THE PRESBYTERIAN GUARDIAN, we offered to our readers their choice of any or all of nine books by the late Dr. Benjamin Breckinridge Warfield at the price of only \$1.50 each. These books were originally priced between three and four dollars, so that we knew we were offering an attractive bargain.

But we were totally unprepared for

the avalanche of orders that were precipitated by the first announcement of the sale. Almost immediately our preliminary stock of one title was exhausted, and in less than two days after the first copies of the GUARDIAN were received in near-by homes, more than two-thirds of our initial supply of the books were gone. We sent a rush order to the publisher for more copies (more than double our original order), and we believe that there will be sufficient books available to supply the demand.

However, one disappointment has occurred. At the time of the first announcement, we had been assured by the Oxford University Press, publishers of the books, that all nine titles were available in bound volumes. Two of those titles were not sent to us as part of our original order, but we were told by the publishers that the delay was only temporary. Then, after the last GUARDIAN had rolled from the presses, we received a letter saying that a mistake had been made and that those two titles were available only in unbound form.

These books are *Biblical Doctrines* and *Christology and Criticism*. At the time this issue is going to press, another letter has arrived, telling us that these books are now in the bindery and should be available in a few weeks. We hope our readers will understand our difficulties and be patient with us.

Also, we feel that we should warn our readers that only a very few copies of *Calvin and Calvinism* are still available, and the supply may be exhausted in a very short time. There is still an adequate supply of the other six volumes.

Orders are being shipped as rapidly as our stock and our limited shipping facilities allow. There will be delays on some orders and when stock is exhausted there may be disappointments. We shall do our utmost, however, to make prompt and full deliveries.

Again we reprint on the last page of this issue a coupon for your convenience in ordering. And please be sure to include your remittance of \$1.50 per volume for each book ordered.

It is almost certain that these books will not be reprinted. It is equally certain that there will not be another chance to purchase them at this amazing reduction. For this reason, we urge every reader to send his order without delay, so as to avoid possible disappointment.

The Presbyterian Guardian

EDITORIAL

The Better Life

IN MANY ways the ungodly seem to have the advantage over the godly. They live lives of freedom, of license and of self-expression. Their language is spicy and uninhibited; they indulge themselves in liquor and in sex. They know the thrill of gambling on the horses. In short, they do as they please and their lives seem rich and varied. In contrast, the life of the godly seems so dull and drab that he is pitied by the ungodly. He misses all the good times. He is denied so many lusty pleasures. What he can see in his manner of life is beyond the ken of the worldly.

The godly replies, though, in his turn, "Don't feel sorry for me. I feel sorry for you. I don't want any part of your kind of life, for I know that it is not what it is advertised to be. You seek pleasure and gratification of your desires, but I have discovered that your quest only brings unhappiness. I have seen the look of hard discontent on your faces. I have heard your bitter and profane strife with one another. I have seen the tragedy of your broken homes and the disintegration of your undisciplined personalities. And above all I know that always you have within you that gnawing frustration which must come to every creature who is not in accord with his Creator. Yes, I feel sorry for you because you don't know what you are missing. You don't know what it is to have the knowledge that all your sins and failures are pardoned; you have no inkling of the joy of fellowship and communion with the living God; you have never experienced the delights of Christian friendship. True, we have our troubles and our unhappiness but always beneath is the assurance of God's love and the hope of heaven. 'In thy presence is fulness of joy; at thy right hand there are pleasures for evermore'."

—J. P. C.

The Christian University

ON JUNE 29th in Grand Rapids, Michigan, a group of some twenty men formed themselves into an association for the establishment of a Christian University. These men came from a half dozen different Reformed denominations but they were not acting as representatives of churches. This was a free association of individuals for the formation of a school of higher learning free of ecclesiastical control.

It was a preposterous thing those men did. They had behind them no wealth and no organized support. They have no assurance that their project will be widely supported. Yet they set out to work for the establishment of a university giving graduate degrees. No faculty, no students, no donors, no buildings! One may well ask what prompted these men to take such a bold and visionary step.

The step was taken in faith. It was not taken carelessly nor lightheartedly. It was only after more than a year's discussion and several meetings that the Association was formed. The founders of the Association were aware of the tremendous difficulties involved, yet in faith they went ahead. From a human point of view the whole thing is out of proportion. The University is too big a project for such a little company. But if God wills it, the project will succeed.

This faith was based upon the sense of a great need. America has no Protestant Christian university. The Roman Catholics have their universities, some twenty-five of them; there are private universities which at their inception were Christian but are no longer; there are many splendidly equipped state universities but in all of North America there is not one school giving graduate degrees which bases its instruction upon the Protestant Christian life- and world-view. There are Christian colleges in America. It may be there is room for more, but this Association does not seek to establish merely another college. This is a University Association. It may well be that undergraduate work will be given but if so it will be as preparatory to and integrated with graduate study.

We believe that a careful study of the constitution of the Association will prove profitable, and the complete text is printed on pages 226-228.

It will be noticed immediately that what is contemplated is not just another institution which will foster a general pious atmosphere. Rather, the Christian University will be based squarely upon the historic Reformed or Calvinistic creeds, and all of its activity will be rooted in the glorious system of doctrine of the Scriptures as expressed in those confessions.

Our nation needs this Christian University. Our young people need it. Our churches need it. If Jesus Christ is our King, we need to honor Him in all of our lives. There should be a graduate school of the social sciences in America in which Christ is enthroned as the Lord of history and the King of society. There should be a graduate school of philosophy in this country in which every thought is brought into captivity to the obedience of Christ. There should be a graduate school of the physical sciences in which men will learn to read aright the revelation given by God in nature. We need Christian schools of law, medicine, economics, that in all things Christ might receive the preëminence. Further we need the witness of a Christian university in this country to the full-orbed truth revealed by God in the Scriptures. Secularism and materialism have captured our institutions of higher learning. Paganism has become the accepted thing. As Christians we need to raise a true witness to the truth of God through such a university. Then we need a Christian university for the sake of our young people. How many thousands of Christian parents may there be in the United States and Canada who are wondering and praying about the education of their children? Where shall they send them? We need a university where all the facts of the universe shall be taught from the Christian point of view, from which our young people can go out able to give a reason for the hope that is in them.

Does not God call us to found such a school? Is it not our duty to go forward step by step in faith as He shall lead? Let us not despise the day of small things, but let us have vision and faith. May the God of all wisdom bless the Christian University Association and so prosper its efforts that in the days to come there may be in America a great university in which in every school Jesus Christ shall be King!

—J. P. C.

Flames Worth Fanning

PART TWO

WE MUST now leave Whitefield for a time to introduce the two great Reformers of Wales—Howel Harris and Daniel Rowland, men so remarkable and endowed with such tremendous power from on high that through their instrumentality and that of William Williams, the great hymn writer, a benighted principality, a whole nation, was transformed from end to end as by an ever-spreading heath-fire. In a few brief years the "desert" that was Wales "blossomed as the rose"—where sin and Satan had reigned, and little but blasphemy and brutishness prevailed, the glory of the Lord shone forth and sinners by the thousand were snatched as brands from the burning. The mountains and valleys that shuddered at the swelling tide of iniquity now began to echo and re-echo with penitential cries to Jesus, and songs of praise to the dear Redeemer. Even those who were not called by grace were made better citizens owing to the influence of the general Reformation which swept the country.

First then, we must bring to your notice Howel Harris, pioneer Reformer, and, like Lady Huntingdon in England, endowed with amazing ability for organization. At the period we speak of, he was a young schoolmaster in a sin-stricken district of Wales. In 1735 the Holy Spirit "arrested" this dogged youth at Talgarth near the Black Mountains. He suddenly emerges from the prevailing darkness like an unknown orb on an almost starless night. He is gifted with a voice of tremendous power, the courage of a lion, and the tenacity and determination of a mighty Reformer. Grace takes possession of his soul; love to lost sinners fires his breast so intensely that he goes from house to house at the behest of the Holy Spirit, and ere long scores, then hundreds, then thousands of sinners surge around him day after day to hear the thunder of Sinai as he denounces sin; the way of escape as he points sin-bitten sinners to the Saviour of the lost. He travels from

village to village, facing hourly peril from violent persecution; stones are hurled at him; he is drenched with ditch-water; he is struck till blood flows, but on, on he goes, committing his body and soul to the protection of his dear Redeemer.

Little by little his fame spreads, and the arrows from his quiver stick fast in the hearts of sinners throughout all the surrounding country. Seeking souls now travel miles to hear him, and frequently his congregation is far too great for any building to hold.

Listen to the testimony of Charles Wesley, writing under date of May 8th, 1740, concerning Howel Harris: "He declared his experience before the Society. Oh, what a flame was kindled! No man speaks in my hearing as this man speaketh—what a nursing father God hath sent us. He has indeed learned of the Good Shepherd to carry the lambs in his bosom; such love, such power, such simplicity, were irresistible". And Whitefield says, under date of January 27th, 1739: "May I follow him [Howel Harris] as he does Jesus Christ! How he outstrips me!" The "Memoir" of Howel Harris is one of the most amazing records of the power of God ever penned.

Only One Guardian Next Month

FOLLOWING our usual summer custom, there will be only one issue of The Presbyterian Guardian next month. It will be dated August 15th, and will be mailed in Philadelphia on August 11th. We appreciate the indulgence of our readers which makes possible this brief vacation for the Guardian staff, and we pledge our efforts to making each issue the best value in religious journalism.

A Monograph on a Great Revival

By **GEOFFREY WILLIAMS**

Librarian of the Evangelical Library, London, England

In 1737 God forged, as it were, the second link in the golden chain which brought about the Great Awakening.

Howel Harris states that he first heard of Whitefield in 1737, and he says he "felt his heart knit to Whitefield in a way that he had never felt the like to any living man before", and he contracted an everlasting love to him before they had seen each other. In 1738 Whitefield went to Georgia, and God granted him success even where the Wesleys failed badly. On the ground prepared by Jonathan Edwards the foundation of the American awakening is firmly laid; he returns at the close of 1738, and on the 20th of December, having in America conceived a deep concern for Howel Harris in Wales, he writes him a touching letter, and the following year on March 8th he journeys to Cardiff and meets him face to face. They are both young men aged 25, and Whitefield shall tell us exactly what happened, and you will agree that they leapt at each other, so to speak, like flames of fire.

"I was much refreshed by the sight of my dear brother Howel Harris, whom, though I knew not in person, I have long since loved in the bowels of Jesus Christ, and have often felt my soul drawn out in prayers on his behalf. A burning and shining light has he been in those parts, a barrier against profaneness and immorality, and an indefatigable promoter of the true Gospel of Jesus Christ. About three or four years ago God has inclined him to go about doing good. He is now about twenty-five years of age. Twice he has applied, being every way qualified, for Holy Orders, but was refused under the false pretence that he was not of age, though he was then twenty-two years and six months.

"About a month ago he offered himself again, but was put off. Upon this he was, and still is, resolved to go on in his work; and indefatigable zeal has he shown in his Master's service. For three years, as he told me from his own mouth, he has discoursed almost twice every day for three or four hours together; not authoritatively as

a minister, but as a private person exhorting his Christian brethren. He has been I think in seven counties, and has made it his business to go to wakes, to turn people from such lying vanities. Many alehouse people, fiddlers, harpers, Demetrius-like, sadly cry out against him for spoiling their business. He has been made the subject of many sermons, and has been threatened with public prosecution; constables have been sent to apprehend him. But God has blessed him with inflexible courage; instantaneous strength has been communicated to him from above, and he continues to go on from conquering to conquer. He is of a most catholic spirit; loves all that love our Lord Jesus Christ and therefore he is styled by bigots a Dissenter.

"He is condemned by all that are lovers of pleasure more than lovers of God; but God has greatly blessed his pious endeavours. Many call and own him as their spiritual father, and I believe would lay down their lives for his sake. He discourses generally in a field, from a wall or a table, or anything else, but at other times in a house. He has established nearly thirty societies in South Wales, and still his sphere of action is daily enlarged. He is full of faith and of the Holy Ghost.

"When I first saw him my heart was closely knit to him. I wanted to catch some of his fire, and give him the right hand of fellowship with my whole heart. After I had saluted him and given a warm exhortation to a great number of people who followed us to the inn, we spent the remainder of the evening in taking sweet counsel together, and telling one another what God had done for our souls. My heart was still drawn out towards him more and more. A divine and strong sympathy appeared to be between us, and I was resolved to promote his interest with all my might. Accordingly we took an account of the several societies and agreed on such measures as seemed most conducive to promote the common interest of our Lord. Blessed be God, there seems to be a noble spirit gone out into Wales; and I believe, ere long, there will be more visible fruits of it. What inclines me strongly to think so is, that the partition wall of bigotry and party zeal is broken down.

"After much comfortable and encouraging conversation with each other, we kneeled down and prayed, and great enlargement of heart God

was pleased to give me in that duty. This done, we ate a little supper, and then after singing a hymn we went to bed, praising and blessing God for bringing us face to face. I doubted not but that Satan envied our happiness.

But I hope by the help of God we shall make his kingdom shake. God loves to do great things by weak instruments, that the power may be of God and not of man".

(To be continued)

Adventure at Four Pines

A Story in Two Parts, for the Children's Hour

By MISS HARRIET Z. TEAL

PART I

NANCY and Sally were on their way home from Sunday school. They paused in front of Nancy's house to say goodbye. "Don't forget to ask your mother right away if you can go up to Four Pines Camp with us next week, Nancy", Sally reminded her as they parted.

"Mommie, may I go up to Camp next week? All the girls in our Sunday school class are going", Nancy cried breathlessly, as she ran into the house.

"Camp? What Camp?" asked her mother, bewildered, pausing in the midst of setting the table for Sunday dinner.

Nancy's father laid aside his newspaper and looked up with a question too. "What's this about a camp? Tell us about it, Butterfly".

Nancy was the baby of an otherwise grown-up family. She was as tiny and light as a little fairy and was always fitting here and there, so her Daddy had nicknamed her Butterfly.

"Why it's the 'Camp of the Four Gospel Pines', 'way up in the mountains—they sleep in log cabins and tents, and eat in a great big log dining-hall, and have classes outdoors, and a big campfire at night", explained Nancy, all in one breath.

"Sounds quite exciting", commented her Daddy drawing his little girl onto his knee, "and what do you study in these classes you speak of?"

"We study the Bible, Daddy. It's a Bible Camp".

"A Bible Camp!" exclaimed her father in a disgusted tone. "You don't want to go to that; it would be too slow and pokey. You'd be bored to death".

"Oh no, Daddy! I'd love it. All the girls in my class do. Please let me go", throwing her arms around his neck.

Now here I must tell you that Nancy's parents were not Christians, and they did not attend church, though

the mother thought it "very nice" for children to go to Sunday school. So when some of Nancy's playmates stopped by for her, her mother readily consented to allow her little daughter to go with them to their Sunday school. Nancy was a very regular attendant now and proudly wore a gold pin, the reward of one year's faithful attendance, and was well on the way to having a gold wreath added for her second year.

"Please, Mommie and Daddy, won't you let me go to Four Pines? My teacher and all the girls prayed in our Sunday school class today that you would let me go".

"Ho, ho", laughed the father, scornfully, "so you think there is someone sitting up in the sky who gives you what you want when you ask for it, do you?"

"Oh, Daddy, please don't talk that way", pleaded the little girl, beginning to cry. "I know God answers the prayers of His children. The Bible says so, and my teacher told me—and I know it too".

"Well, honey, I won't say it if it makes you cry", answered Daddy, who dearly loved his little girl. "What do you think, Mamma?" he added, turning to Nancy's mother who was sitting beside them, looking very thoughtful. "Shall we let her go? Our little girl has been looking rather pale lately; perhaps the sunshine and mountain air will do her good".

"Well", replied the mother, "I know her teacher, Mrs. Cameron, will take good care of her girls. All the girls are about ten years old, just Nancy's age. So I suppose it would be all right".

"Oh, Mommie and Daddy, thank you! Thank you!" cried Nancy, hugging and kissing first one and then the other in her delight. Then she added soberly, "I must thank God, too. He did answer our prayers".

It was a very excited group of little girls who with their teacher got on

the big bus the next Friday morning. There were about twenty-five other boys and girls and men and women from the First Church there too, each with a suitcase, a roll of bedding and other camp equipment, all bound for the "Camp of the Four Gospel Pines".

"Why does the Camp have that funny name?" asked Nancy.

"Well", replied Mrs. Cameron, "when you reach there you will see on the top of a mountain ridge, high up above our camp, four tall pine trees standing side by side against the sky. Someone has named them 'the Four Gospels, Matthew, Mark, Luke and John'. So the Camp took its name from them".

How everyone enjoyed the bus ride over the smooth National Highway, through the mountains, winding up and up till they could look down on the treetops and forests, and down the steep canyon sides to the mountain streams flashing in the sunshine far below! And then up, up again to the great peaks that towered above them, some white-capped with snow, and others brown and bare far above the timber-line of dark pines that covered the slopes below. At last the top of the Pass was reached and there was nothing above them but the blue, summer sky, while below stretched a sea of mountain peaks, with deep, dark valleys between. Then down, down, down the bus wound its way on the other side of the Pass.

Later in the afternoon they went up and over another mountain pass, and then down into a beautiful, wide, green valley, surrounded by mountains, where they drew up at the bus depot in the little town of Indian Springs. Here a truck and some cars met the party to carry them and their luggage to the Camp. They were soon out of town and riding up the "Camp road", which was rather bumpy but exceedingly beautiful, winding between hills, beside a rippling stream and under the lovely, silvery aspen trees, till finally—and suddenly—the camp came into view. There they saw the large open space where the famous evening campfire meetings were held, and beyond was the log dining-hall and cook-house which occupied the center of the camp.

Several campers, who had arrived earlier in the day, came running to welcome the new group. Here and there among the trees could be seen glimpses of white tents and the log

sides of a cabin or two, but our group of girls found that their quarters were to be in the Girls Cabin, or bunkhouse, which was on the hillside above the center of the Camp. Nancy and her classmates were soon busy making up their beds in the double-deck wooden bunks built along the wall (two girls to each bunk). Clean bed ticking filled with sweet-smelling hay made the mattresses over which they spread the sheets, blankets and quilts they each had brought from home. "Isn't this fun?" cried Sally, giving Nancy a hug. "Aren't you glad you came?"

Nancy, who had been looking out the doorway of the cabin at the mountains towering above them and listening to the lonely sound of the wind in the trees, and of the stream dashing over the rocks in the deep canyon far below, was wondering whether she was glad to be there, for a great wave of homesickness went over her as she thought how far she was from home and her Mommie and Daddy.

There was no time to think of that now, however, for the silvery notes of a bugle sounded from below and the other girls in the cabin cried, "Supper—hurry!" and started dashing down the hill toward the dining-hall. There the girls found everyone lined up outside and slowly filing into the dining-room. Soon all were seated at the long tables which were covered with clean, white oilcloth, and at each place was a shiny tin plate and tin cup. At first there was a hubbub of voices as friends greeted friends whom they had not seen since last year. Then suddenly quiet fell on the room and all bowed their heads while a white-haired gentleman (whom Nancy later learned was Dr. Hanna, a minister, and one of the Camp speakers) arose and offered thanks to God for the food and asked His blessing on the "Camp family", who were gathered there for their first meal together.

The meal time was a happy time; there were jokes and laughter, and even song sometimes. Everyone was hungry and the food was good and there was plenty of it. The shy newcomers soon forgot to be shy and felt at home. There were boys and girls, and fathers and mothers, and some other grown-ups as well.

About an hour after supper, they heard the sound of the bugle again. "Come on", cried Sally, taking Nancy's hand. "It's time for the campfire. Let's get our coats; it'll be cold

soon". The sun was low and would soon set, but still it seemed quite warm and Nancy wondered why everyone was carrying a coat or blanket as he hurried to the campfire meeting place. The great fire was already blazing in the center of the clearing. The boys had climbed down into the canyon and dragged up big branches and even trunks of trees, so that there was plenty of wood to keep the fire going. Mrs. Cameron and her little girls took their places with the other campers in the big circle around the fire. The seats were simply planks set on short, upright sections of log—there were no backs to their seats or soft cushions such as they were used to at home. But who cared? This was fun!

Several members of their own Sunday school orchestra, and some from other churches too, were present with their instruments, and soon the music of a beautiful hymn rose on the still evening air and floated down the quiet valley. Then their own pastor rose to lead the singing, and they all joined in the familiar songs and choruses, singing lustily. There was a roll call next, and as each group stood in response to the name of its own town or church, the other campers made them welcome with a hearty round of clapping. Then came words of greeting from the Camp director, and finally a message from God's Word by the white-haired preacher who had asked the blessing at supper.

Gradually dusk had fallen, and then darkness, and now Nancy realized why the coats and blankets were needed at the campfire. Although faces were nicely toasted by the fire, backs would be quite chilly without a wrap of some kind.

Once as Nancy looked up beyond the circle of the firelight, she saw something that made her catch her breath. High above the camp grounds stretched a long ridge of mountain, and over the top of this ridge she saw a little streak of silver light appear, which grew as she watched until she realized it was the moon and, as its silver disk came slowly up over the ridge, Nancy saw standing out against it the black outlines of four, tall pine trees. "The Four Gospels", she whispered to herself, "Matthew, Mark, Luke and John".

The days that followed were very happy days. Nancy enjoyed every bit of the camp life—the Bible lessons under the trees in the mornings; the

hikes and swimming and other fun in the afternoons; and especially the campfire in the evenings.

Nancy was hiding many treasures from God's Word in her heart during these happy days. One favorite verse that she had learned was Proverbs 3:5, 6, "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths".

She made many new friends among the other children and with the older people as well. And there were four other friends that she had come to love also—the Four Gospel Pines, which seemed so like sentinels standing guard over the Camp from their post on high. They could be seen, it seemed, from any direction, and once when some of the children and a few grown-ups were returning from a walk and were confused as to the direction to take, they caught sight of the Four Pines and so they knew which was the right way back to camp.

Nancy said to Mrs. Cameron, as they walked back that day, "I love to read the Gospels because they tell about Jesus, and I love Him".

"Yes", replied Mrs. Cameron, "the Gospels point us to Him who is the way home to heaven".

"And", added Nancy, "the Four Gospel Pines have shown us the way home to camp".

One afternoon a trip to the Falls and a picnic supper there had been planned. A few of the older people were to drive up by the road in cars, but all the younger ones planned to hike, either "hopping rocks" up the creek or climbing over the mountain. Each group was to be under the care of an experienced leader. The young man who was to be in charge of the little group of which our girls—Nancy and Sally and another little girl, Peggy Wakefield—were members, was delayed. Some of their group had gone on with others, but these little girls still waited, till at last all the other hikers had left the camp and they began to wonder if they were to be left behind altogether. As they stood feeling very disappointed and forlorn, a girl named Mamie Rodgers, who was two or three years older than they, came running up to them.

"Say, you kids, it's a shame you were left behind! Mr. Simpson hasn't come back from town yet. I'll take you over the mountain. I know the way 'cause I went over last year".

"Oh, Mamie, are you sure you know the way?" exclaimed Peggy.

But Sally said decidedly, "I don't think we ought to start, because it's against the rules to leave the campgrounds without an older person, and I think we should wait".

"I do too", added Nancy.

"But", Mamie argued, "I'm a lot older than you. And besides Mr. Simpson will be back soon, and he can catch up with us 'cause he can walk faster than we do. There are three ladies who decided not to go to the Falls and they said they'd tell Mr. Simpson, as soon as he comes, to follow us".

Put that way, the idea sounded better and the little girls decided maybe it would be all right to go.

"But are you sure you know the way, Mamie?" they asked again.

"Sure I do!" she replied.

They started their trip by scrambling up the steep sides of a rocky hill, and then began a descent into a wooded glen. They found a little path or trail that led down among the trees and bushes, and followed it across a small stream and started up a hill beyond. But here the trail was not so plain; in fact, they were not sure there was any trail at all. "Wait till we get to the top", Mamie told them, "where the trees are not so thick. I'm sure I can find the trail again".

It was hard climbing up. The thick bushes and brambles caught their clothes and scratched their arms and faces, and the loose dirt and pebbles and gravel slid under their feet so they had to cling to the bushes to keep from sliding back down the hill again. At last they gained the top of a narrow ridge and rested while Mamie looked around to get her bearings.

(To be concluded in the next issue)

DR. CLARK IS LICENSED BY PHILADELPHIA PRESBYTERY

BY A vote of 34 to 10 (a majority vote only was required) the Presbytery of Philadelphia of The Orthodox Presbyterian Church approved the theological examination of Ruling Elder Gordon H. Clark, Ph.D., and by a vote of 32 to 10 (with three-fourths here needed) waived the requirement of two years of formal theological education. A motion to waive the examination in the Hebrew lan-

guage was defeated by one vote—30 to 11, with a three-fourths majority required—whereupon Dr. Clark was immediately examined in Hebrew. He surprised many presbyters by his knowledge of Hebrew, and was sustained in the examination by an almost unanimous vote. He was promptly licensed by the presbytery to preach the gospel, and plans were made for his ordination on August 9th at Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

The special meeting of presbytery was held on July 7th at Mediator Orthodox Presbyterian Church, Philadelphia, with an almost complete roll call of commissioners. Present were some who rarely attend presbytery meetings. Following the opening prayer by the Rev. Calvin K. Cummings of Pittsburgh, it was moved that the call of the meeting be found in order. This was promptly challenged on the ground that special meetings are specifically provided for in the Form of Government only in the case of an emergency. Since the regular meeting of presbytery would have been held only ten days later, it was claimed that no proper emergency could be said to exist. Those who were responsible for the calling of the meeting defended their position by declaring that many special meetings had been called in the past eight years with less "emergency" than in the present case, and that Dr. Clark could not, without considerable inconvenience and expense, have been present at the regular meeting on July 17th. After considerable debate, the call was found in order. Since the Form of Government provides that if one-fourth of the presbyters are dissatisfied with a theological examination, a written record of it may be inserted in the minutes, the question was raised as to how this written record could be secured. By a remarkable coincidence, a court stenographer was already in attendance and the presbytery voted to employ him!

The Rev. John P. Clelland, chairman of the Committee on Candidates and Credentials, began the examination which lasted for the ensuing three hours and covered most of the points upon which earlier dissatisfaction had been expressed by some presbyters. Figuring most prominently in the examination was the question of the incomprehensibility of God, and it was primarily on this doctrine that Dr.

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Clark still failed to satisfy a minority of the commissioners. Also unsatisfactory to some presbyters was Dr. Clark's declaration with respect to the offer of salvation.

After many speeches both for and against the sustaining of the theological examination, the vote showed that slightly more than three-fourths were in favor of sustaining. The remaining questions of the waiver of the requirements of formal theological education and the Hebrew examination were disposed of with relative alacrity, and the whole meeting lasted about five and a half hours.

The Hebrew examination provided the surprise of the afternoon. Dr. Clark told the presbytery that he had had a year of Hebrew study about twenty years ago, but that he did not profess to know the language. After Mr. Clelland had sought in vain to have one of several commissioners conduct the examination, it was finally conducted by Dr. Robert Strong of Willow Grove. While the examination was brief and hardly thorough, Dr. Clark showed a far greater knowledge than his modest disclaimers had indicated, and the presbytery passed him with little debate.

After licensure, when the motion to adopt plans for Dr. Clark's ordination was made, it was revealed that he expects to teach this year at the Reformed Episcopal Theological Seminary, Philadelphia. Objection was voiced to granting Orthodox Presbyterian ordination for the purpose of teaching in a seminary controlled by a denomination affiliated with the Federal Council of Churches and practicing an un-presbyterian form of government. Dr. Clark pointed out that he was required to take no vows and make no commitments in connection with his teaching appointment, and other commissioners declared that the

arrangement was only temporary, that Dr. Clark was "heart and soul in The Orthodox Presbyterian Church" and had no intention of leaving it. The motion to ordain was passed without record vote, but with a number of commissioners voting "no".

At the ordination service on August 9th, the moderator, the Rev. Franklin S. Dyrness of Quarryville, Pa., will preside; the sermon will be delivered by the Rev. Floyd E. Hamilton of Philadelphia; and the charge to the minister will be delivered by the Rev. Clifford S. Smith of Bridgeton, N. J., who was invited by the presbytery to take part in the program.

CHRISTIAN UNIVERSITY ASSOCIATION IS FORMED

AT Grand Rapids, Michigan, on June 28th and 29th, the Christian University Association of America was formed by a committee of prominent ministers and laymen who had previously organized for the purpose of bringing such an association into existence. The new Association brings one step closer the founding of a Christian university which shall uphold the Bible as its supreme standard and the Reformed confessions as subordinate standards, and which shall maintain in conjunction with these a leading position of scholarship.

The Christian University will be free from denominational control and will have no connection with any other existing institution. It will be governed by a Board of Trustees, consisting of thirty-three members elected by the Association. The present board includes men from the following denominations: Orthodox Presbyterian, Christian Reformed, Presbyterian Church in the U.S., Presbyterian Church in Canada, Reformed Episcopal, Reformed Church in America, and Reformed Presbyterian.

An executive committee of nine has been selected and given power to se-

cure a site for the new university. The committee consists of Dr. Ned B. Stonehouse; the Rev. Messrs. Edwin H. Rian, Nicholas J. Monsma, and Johannes G. Vos; Professors John Murray, H. J. Van Andel, and Thomas E. Welmers; Dr. W. Stanford Reid; and Mr. Glenn A. Andreas. Officers of the Board of Trustees are: Dr. Stonehouse, President; Mr. Monsma, Vice-President; Mr. Rian, Secretary; and Mr. Vos, Treasurer.

The constitution of the Christian University Association is as follows:

PREAMBLE

Inasmuch as the sovereign Triune God bids man everywhere to think His thoughts after Him, to exercise dominion over all things according to His will, and to consecrate themselves and all things unto Him, we are bound to obey this divine command. Therefore, since education today is largely controlled by anti-Christian philosophies, we, in pursuance of the divine mandate, do establish a University Association, which shall be Christian in character according to the Reformed or Calvinistic conception of Christianity, and which shall, as soon as it is practicable, establish an institution of higher learning in which the above described mandate is to be carried into effect, according to the principles and provisions herewith set forth.

ARTICLE I

Name

The name of this organization shall be The Christian University Association of America.

ARTICLE II

Basis, Purpose, Declaration

1. Basis

A. The supreme standard of the Association shall be the Scriptures of the Old and New Testament as being the Word of God, the only infallible rule of faith and practice.

B. The Association also adopts as standards, subordinate to the Word of God, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, approved or formulated by the Synod of Dort, and the Confession of Faith, the Larger Catechism and the Shorter Catechism, formulated by the Westminster Assembly, as setting forth the system of truth taught in the Holy Scriptures.

2. Purpose

The purpose of the Association shall be the establishment of a university maintaining high standards of scholarship, founded upon and adhering to the Christian system of truth and way of life as set forth in the Reformed, or Calvinistic, standards referred to in Article II section 1. The institution shall provide training and conduct research through competent Christian scholars whose intelligent understanding of, and devotion to, the Christian faith will supply the true basis for, and

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the proper integration of, knowledge in the various fields of learning. Through such training and research it will endeavor to equip men and women to bring the Christian faith in all its elements and implications effectually to bear upon the whole of life and upon every sphere of human vocation.

3. Declaration

In accordance with the position set forth in the Basis and in pursuance of the design set forth in the Purpose, the Association declares as follows:

The standpoint of the Association is that of consistent Christian theism. The Triune God and He alone is self-existent and self-sufficient. He is the Creator and Sustainer of the entire universe. Of Him and through Him and to Him are all things. He is the source of all truth. Hence the fear of the Lord is the beginning of wisdom. All true knowledge in men is based upon, and is oriented to, the revelation God has been pleased to give of His mind and will. God has left the imprints of His glory upon all His works in creation and providence. But because of the fall of man and his consequent depravity, man is in need of a knowledge to enable him to glorify God as Lord and Saviour which the revelation of God in nature does not provide. The special and completed revelation of His mind and will, adequate to meet this need of fallen man, God has deposited in the Holy Scriptures, His infallible Word. It follows that, even though in virtue of creation in the image of God and the non-saving operations of the Holy Spirit, men receive knowledge, in a certain sense, apart from the illumination derived from the Scriptures, yet in any department of reality knowledge is true in the fullest sense only if it is illumined by, and is faithful to, the Holy Scriptures, the inspired Word of truth.

An institution of higher learning that will have as its objective the knowledge of the truth and the glory of God must insure that the principles that underlie and guide the studies in every department shall be derived from the Scriptures. Each department of the institution to be established and promoted by this Association, therefore, shall rest upon, and conduct its work in accordance with, the presuppositions of the Christian faith and shall subject its whole procedure as well as its conclusions to the scrutiny and direction of the full-orbed revelation of God in the Scriptures of the Old and New Testaments.

ARTICLE III

The Trustees of the Association

1. The management of the Association and of the University shall be vested in a single Board of Trustees consisting of thirty-three members of the Association. The said Board shall be divided into three classes, with eleven members in each class. Each member shall be elected for a term of three years, and shall, in assuming office, subscribe in writing to the following pledge:

"I hereby solemnly declare in the presence of God and of this Board (1) that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, (2) that I sincerely receive and adopt the Belgic Confession, the Heidelberg Catechism, the Canons of Dort, the Westminster Confession of Faith and the Larger and Shorter Catechisms as setting forth the system of truth taught in the Holy Scriptures; (3) that I approve the constitution of the Christian University Association, will faithfully endeavor to carry into effect the articles and provisions of said constitution, and will seek to promote the great design of the Association".

2. At least three months before the expiration of the terms of each class of the Board of Trustees, the Board shall present to the regular membership of the Association nominations, approved by a two-thirds vote of the Board, to fill these vacancies. The election shall take place through individual ballots sent to every member of the Association at least one month in advance of the date of election. The eleven nominees receiving the highest number of votes shall be declared elected.

3. The Board shall fill by a two-thirds vote any vacancy caused by the death or resignation of any member during his term of service. A member chosen in this way shall serve until the expiration of the term of service of the member whom he replaces.

4. The Board shall have the power by a two-thirds vote of its entire membership to remove for cause any member of the Board.

5. The Board shall meet at least twice each year in the Fall and in the Spring. Eleven members of the Board shall constitute a quorum.

6. The Board shall draw up and adopt the constitution under which it shall govern the University. The constitution of the University shall be consonant in every respect with the constitution of the Association and shall incorporate the Basis, Purpose and Declaration of said constitution.

7. The Board may make rules and regulations not inconsistent with the prescriptions of this constitution for the performance of its duties.

8. The Board shall choose annually a President, a Vice-President, a Secretary, and a Treasurer.

9. When an emergency requires, the President, or, in the event of his death, absence, or inability to act, the Vice-President, shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board, by a circular letter, addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting specified; and this letter shall be sent at least ten days before the time of said meeting.

ARTICLE IV

The Association

1. All who agree with the doctrinal standards and approve the design of the Association as expressed in the constitution may, upon application to the Secretary of the Board of Trustees, and upon the payment of not less than five dollars per year to the Treasurer of the Board, be approved as members of the Association. Members are entitled to vote for the election of members of the Board of Trustees, to vote at all Association meetings and to receive free copies of all literature issued by the Association.

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2. All who approve the design of the Association as expressed in the constitution may, upon application to the Secretary of the Board of Trustees, and upon the payment of not less than two dollars per year to the Treasurer of the Board, become auxiliary members of the Association. Auxiliary members shall be entitled to attend, but not to vote at, all Association meetings. They shall also receive free copies of all literature issued by the Association.

3. The Association shall meet once each year at the call of the Board of Trustees. At this annual meeting the Board shall make a report of its work to the Association. All actions taken at the meeting pertaining to the work of the Association, shall be presented to the Board in the form of recommendations.

4. At each meeting the Association shall elect a Chairman, a Vice-Chairman and a Secretary to function at that meeting.

5. Districts in the United States of

America and the Dominion of Canada will be defined by the Board of Trustees so that in those districts members of the Association may form themselves into local organizations for the purpose of promoting the great design of the Association.

ARTICLE V Amendments

The constitution may be amended by a majority of all votes cast by the membership of the Association, except that Articles II, III sections two and three and Article V may be amended only by a two-thirds majority of all votes cast. Amendments, before they are presented to the membership of the Association for action, must be approved by the Board of Trustees, and no amendment to Articles II, III sections two and three and Article V shall be presented to the Association except by a three-fourths vote of the Board of Trustees at a regular meeting, notice of the proposed amendment having been given at the preceding regular meeting of the Board. The presentation of any amendment must be made to the membership of the Association in writing at least one month prior to the time at which the vote upon the proposed amendment is to be taken.

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NEW JERSEY PRESBYTERIAL HEARS TALK BY MRS. DUFF

ON JUNE 13th a meeting of the Women's Presbyterial of South Jersey was held at Faith Orthodox Presbyterian Church, Pittsgrove, N. J. A total of forty-two delegates were present, representing the churches at Vineland, Bridgeton, West Collingswood, Wildwood and Pittsgrove. New officers were elected for the coming year, and the host church extended a warm welcome to the entire organization. Devotional exercises were led by a member of the Pittsgrove church, and Mrs. Everett C. DeVelde of Vineland gave an instructive and inspiring lesson, aided by flannelgraph material.

The address of the day was delivered by Mrs. Clarence W. Duff, who told of the work now being carried on by Mr. Duff as an Orthodox Presbyterian missionary in Eritrea. She also read some interesting letters from the field, and told of her delight in the news that she and her children may soon be able to join Mr. Duff in the work.

The fall meeting of the presbyterial will be held at Immanuel Church, West Collingswood.