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Christmas in Korea

By the REV. FLOYD E. HAMILTON
For More Than Twenty Years a Missionary to Korea

CHRISTMAS! Whose heart does not beat a little faster at the thought of the birthday of the King? But Christmas in far-away Korea! Do they celebrate His birthday there too? Yes, indeed! In fact, in Korea there is a real celebration of Christmas, in the way in which it ought to be celebrated, not primarily as a season of getting Christmas presents, but as a season of giving—a truly “white” Christmas, when every Christian brings to the church his gift for others who are too poor even to know about the Saviour’s birth. Let me tell you the story of a typical Christmas in Korea, in a little church that I helped to found, on the banks of the Potong River, on the edge of the city of Pyongyang.

Christmas really began several weeks before December 25th, when the Sunday school teachers made a survey of the whole district along the river bank that was named “West City Village”. They found all the homes where there was little fuel and almost no food, or where there were tiny children without cold-weather clothes (the small children usually don’t wear any clothes during the summer). Then, on the Sunday before Christmas, an attempt was made to collect enough food and pine branches and clothing to supply the needs of all the desperately poor in the district. The missionaries took up a collection of money and old clothes, while on Christmas morning each Christian brought something—a bag of rice or millet,

squashes or bags of soy beans—gifts that were truly like the widow’s mite, for they often meant a real sacrifice to the dear people who gave out of their own poverty.

Mrs. Hamilton and I made up over two hundred bags of candy and fruit to give to the Sunday school children, and that took hours of time during the busy Christmas week. They were all ready the day before to take down to the church for the Christmas morning celebration at eleven o’clock.

About five o’clock on Christmas morning we were awakened by carolers underneath our window. The choirs of the city usually stay up all night on Christmas Eve, starting out about three o’clock in the morning to sing Christmas songs at the various homes in the city, and the group outside our window was from our own church in West City Village. They didn’t expect a “handout”, but simply showed their love by singing outside the door. We greeted them with the customary Christmas greeting, and by that time our own kiddies were awake and clamoring to take down their stockings hanging by the fireplace. The missionaries themselves always preserved the American Christmas customs in their own homes, but Christmas usually lasted at least through the first week in January, for the mails were usually late and every package from America had to be opened by the customs officials in the post office. The nicely wrapped parcels would be all undone, the tags

misplaced, and sometimes something missing. On the whole, though, the Japanese customs officials were fairly generous, and let most things through without duty. They would usually figure on collecting a certain amount of taxes from each missionary, so sometimes they would hold up the Christmas parcels until there were enough to make the tax come up to the given amount, and then send them all out in a bunch.

We never counted on all our Christmas parcels arriving in time for Christmas, so we usually arranged for presents for the children to put in their stockings for Christmas morning. The children couldn't wait for breakfast to look at their stockings, so we would have our presents as soon as they were dressed, and open them before the fireplace. Such excitement as there was! The pile of paper torn from the packages would soon cover the floor, as exclamation followed exclamation over the presents they had each wanted!

By the time all the presents had been opened, it was beginning to grow light, and we were dismayed to see that during the night the cold rain had turned to sleet, covering everything with a glare of ice! How were we to transport the baskets of candy and fruit to the church? We talked matters over with the servants, and it was finally agreed that we were each to take a basket, and try to reach the church as best we could. We started early, and almost crept down on our hands and knees over the icy roads. It took more than an hour to cover the half mile to the church over those roads.

When we finally reached the church we found it jammed to the doors with a crowd of singing Korean children and their parents. There was a large Christmas tree beautifully decorated, while at its foot was a great pile of bags of grain and other gifts for the poor. In the churchyard was another pile of bundles of pine branches ready to be distributed to the homes previously selected. A long program had been arranged, with recitations and a big list of speeches. Koreans are natural-born orators, and whereas American youngsters would probably hesitate and stammer over an extemporaneous talk, Korean youngsters are right in their

element if they are allowed to make a speech. There were several good ones that morning, so it was after twelve-thirty before the service was over. All the doors but one were then closed, and the deacons stood outside that door and gave a bag of candy to each of the children as they passed out the door. Such pushing and shoving you never did see, as they all tried to push through the door at once, until the pastor came and restored a semblance of order to the crowd. They were all afraid that the supply of bags would run out before they received theirs, but fortunately we had enough to give each child one so everybody was happy.

Then came the distribution of the food to the destitute homes in the village. The village had been divided up into sections, and each district leader was assigned the proper proportion of the grain, clothes and bundles of pine branches for the poor in his district. With a number of young men helping to carry the things, the group then set out on its errands of mercy. Such gratitude as the people showed for the gifts received! Truly, after such an experience, one learned the lesson that it was more blessed to give than to receive!

Finally, the last bundle was gone, and we started back to our belated Christmas dinner. Fortunately the ice

had somewhat melted under the noon-day sun, so it was easier to negotiate the return trip. "Hussi", our cook, had returned home early, and the dinner was all ready for us when we arrived. What did we have? Just about what you have in America for Christmas dinner! There were no turkeys, but two big roast chickens took their place. We didn't have to worry about ration points either, for our garden had provided most of the fruit and vegetables.

The missionary community was usually too busy on Christmas day to have its community celebration then, so it was usually held one or two days earlier, with a Christmas tree and gifts for the children. On Christmas day, however, the children of each missionary family carried a basket of gifts for their friends in the community.

As we look back on our many Christmases spent in Korea, however, the memories that linger longest are the good times we had on Christmas nights, when two or three missionary families would get together for supper, the reading of Christmas stories, and then songs around the fireplace, with the lights turned out. Is it any wonder that our children look back upon those days in Korea with nostalgia? Will those days ever come again? God grant that the Japanese oppressor may soon be overthrown, and true freedom restored to the Christians of Korea.

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A Prayer Calendar for 1944

JUST off the press is an attractive "Prayer Calendar" for the new year, published by the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church. It is designed as a guide for members of the denomination, and suggests specific subjects for prayer for the thirty-one days of the calendar month. Copies may be had by addressing the Committees on Home and Foreign Missions, 728 Schaff Building, Philadelphia 2, Pa., and enclosing remittance according to the following rates: Single copy, 10c; 50c a dozen; \$3.50 a hundred. It is sincerely hoped that churches, organizations, families and individual members will make wide use of this helpful booklet of suggestions.

The Modern Robe of Jesus

A Review by the REV. JOHN P. CLELLAND

Pastor of Eastlake Orthodox Presbyterian Church, Wilmington, Delaware

THE ROBE, by Lloyd C. Douglas. Houghton Mifflin Company, 1942, \$2.75.

TWO men look at the same farm. One sees fertile fields, peaceful herds, green woods; the other sees mud, filth, and the manure pile. So it is with writers as they look at life. Some see its beauty and grandeur, while others gaze almost solely upon its sordid aspects. Of this latter barnyard class we have had aplenty in recent years and it is quite a relief to turn to such a book as *The Robe* with its idealism and strong religious interest. It has had an enormous sale and has received high praise from the more religious and less cynical people. Hosts of Christians feel that Mr. Douglas, through his literary genius, has given our generation a new and clearer vision of Jesus Christ.

The novel tells how the noble but skeptical Roman, Marcellus, exiled by court intrigue to the eastern desert, chances to be the centurion in charge of the crucifixion of Jesus; how by chance he won the robe which Jesus wore; of the great changes wrought in Marcellus' life by the garment; of his long spiritual struggle and his ultimate faith in Jesus.

The Robe reminds one in many ways of *Ben Hur*, yet it is quite in contrast to Wallace's work. *Ben Hur* was written in the nineteenth century and has the style of its day. *The Robe* is thoroughly modern. The diction and descriptions are characteristically up to date. The characters are real. They have flesh and blood. They live and move before us. Too many religious novels are insipid and unreal, but *The Robe* is definitely good reading. However, the latter half of the book, with its long descriptions of the hero's spiritual struggle and its recurrent accounts of the impression made by Jesus upon various individuals, did seem rather tedious and slow moving.

Granted that *The Robe* is well written and that it makes interesting reading, our main interest is in its religious message. What does it have to say about Jesus' person and mission? It is to this question primarily that we address ourselves.

Douglas presents Jesus as one who radiated from Himself a kind of intangible influence for good. He looked at a Greek slave who had never seen Him before nor heard of Him and the look "communicated something other than sympathy, something more vital than friendly concern; a sort of stabilizing power that swept away all such negations as slavery, poverty, or any other afflicting circumstance. Demetrius was suffused with the glow of this curious kinship. Blind with sudden tears, he elbowed through the throng and reached the roadside". Wherever He went, there was something about His bearing that drew people to Him and changed their lives. As for the robe which He wore to the cross, the very touch of it filled men with a strange inner peace and assurance. It wasn't anything that He said or did particularly. There was just something about Him.

The Roman world of Marcellus was one of cruelty and oppression and hate. The rulers ground down the helpless masses. The masses were no better, for they fought and quarreled among themselves. Then Jesus came teaching men to love one another and by the magic of His personality implanting that love in their hearts. He inspired men to tell the truth, to practise forgiveness, to see the beauty of the flowers on the hillside. As the followers of Jesus began to live as He lived, they too radiated an influence which changed those with whom they came into contact. And so the contagion spread. So the new kingdom of love, mercy and kindness would silently take form among men.

That is Douglas' picture of Jesus. It is very appealing to religious and sentimental natures, and no doubt accounts for the immense popularity of his book—but is it true to the New Testament account? The angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins". Jesus said that He came to seek and to save that which was lost, to give His life a ransom for many. He called Himself the Way, the Door, the Resurrection and the Life. He said that some day He would

judge all men. He claimed deity, making Himself equal with God.

Why did Jesus come? To inspire men to goodness and truth, says Douglas. To die for their sins, says the New Testament. This is not a captious judgment. It goes to the heart of the book. *The Robe* does not present Jesus Christ as one who came to redeem men by His death on the cross. Furthermore, men are not changed by touching the robe or looking into the face of Jesus. Men must repent of their sins and believe in Christ as their Saviour. After the sermon at Pentecost, Peter did not tell those who were pricked in their hearts to go out and radiate goodwill; he told them to repent and be baptized.

The Robe is fatally deficient in its lack of a sense of man's sinfulness before God. There is abundant testimony to man's offenses against his brother, but little or none to his offenses against his Maker. It is quite true that Jesus "went about doing good" and that He commanded His followers to love their neighbors. We are not opposed to the practice of love and mercy and kindness. Those virtues are an essential part of Christianity. However, we insist that those virtues are consequent upon saving faith in Jesus Christ and cannot be practised apart from such faith. Also, we do not agree that the kingdom of Christ consists of truth and justice between men in the here and now; it is a transcendental kingdom which comes into being only through divine grace and shall come to fulfillment only when the Lord Jesus shall come in catastrophic power to judge the quick and the dead.

Another aspect of the book which should be considered is its attitude toward the supernatural. Marcellus was an educated and skeptical Roman and he had a great deal of difficulty with the reports of Jesus' miracles, especially His resurrection. Douglas does not deny the New Testament miracles. He portrays the disciples as believing in them. He adopts the mediating position of the older critics and says something like this: Here is the wonderful and mysterious person of

Jesus. He was able to transform people like Zacchæus and Mary Magdalene and Peter. We don't know just how, but He did. He also did strange things like feeding the five thousand and rising from the dead. We don't understand this either but we don't worry too much about it. In any case, we have the figure of Jesus and that is what counts. We should not explain the miracles away, but neither do we need to insist upon defending them. As long as we have Jesus, we won't worry about miracles.

In I Corinthians 15, Paul builds his gospel upon the facts of Christ's death, burial and resurrection. Throughout the New Testament the miraculous is accepted not as something no more strange than the personality of Jesus but as the proof of His divine character and mission and quite essential to it. If we understand Douglas aright, he accepts the miracles, at least as something inexplicable, because he has already accepted Jesus. Does not the New Testament reverse the order and make Christ's miraculous works a ground of men's acceptance of Him? "Believe me for the very works' sake". "If Christ be not raised, your faith is vain".

A striking feature of the book is the strange power residing in the robe. Just touching it changes people. Some might think that the author is teaching a sort of magic here but, in justice to him, we should allow a measure of literary license. The story of the robe is a fantasy not to be taken literally. The robe is really symbolic of the magnetic personality of Jesus who transformed all who touched Him. Nevertheless, the dangerous sentimentalism so pervasive in the book is here present. It is quite possible that some indiscriminating readers may wax emotional over the robe of Jesus. God forbid!

In 1880 Lew Wallace wrote *Ben Hur*, presenting Jesus as He is found in the New Testament. Such was the simple faith of 1880. In 1942 Lloyd Douglas wrote *The Robe*, presenting in popular and fictional dress the Jesus of modern liberal reconstruction, not the Jesus of whom we read in the Gospels. Such is the credulity of our day that most religious people do not even know the difference. John's Jesus is better, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name".

WELL-PLANNED EVANGELISM CONDUCTED AT BRIDGETON

DURING the second week of November, Calvary Orthodox Presbyterian Church, Bridgeton, New Jersey, conducted a special series of evangelistic services. Guest speaker was the Rev. Donald C. Graham of Morristown. The Rev. Clifford S. Smith is pastor of Calvary Church.

At a presbytery meeting some time earlier, Mr. Graham had pointed out that too many evangelistic campaigns are poorly planned and poorly financed. Accordingly, Calvary Church made careful plans and provided adequate finances for its projected services. Cottage prayer meetings were held each night except Friday for two weeks before the series began, and they were addressed by various leaders. A budget of two hundred dollars was set and a drive initiated to secure the money prior to the beginning of the meetings. The trustees guaranteed to underwrite any deficit, but the drive was more than successful.

Advertising included a contract for a radio program every morning, which not only gave good publicity but also provided an opportunity for effective preaching. Daily paid advertisements on the front page of the local newspaper, as well as free news items of the meetings, secured additional attention. Attractive posters were printed and placed throughout the town. Personal invitation cards were distributed, and the entire back page of *The Home Evangel* carried a further notice which was distributed from door to door.

Special music was furnished not only by Mr. Graham but also by others invited to contribute their talents. Mrs. Robert Strong, the Rev. John W. Betzold, and Mrs. Whisonant of Covenant Church, Vineland, gave freely of their services, and they were assisted by a women's sextette from the Bridgeton church.

The meetings were well attended and, at the concluding service, the auditorium was packed to the doors. Not only was the Word preached to the community at large, but also the members of the local church were built up in the faith.

Mr. Smith was warm in his praise of Mr. Graham's ability as an evangelist. "I am particularly anxious", he

said, "to tell the members of the denomination how fine Mr. Graham is for such work. I have seen a great many evangelists, but I have never seen anyone more fitted than Mr. Graham. He did a marvelous service to our church here in Bridgeton".

Westminster News Notes

By DONALD T. KAUFFMAN

UPON us comes a great compulsion to further the witness of the exclusively true religion to all men inclusively". With this challenge, the Rev. Professor John H. Skilton, speaking on November 23rd at the annual Thanksgiving banquet of Westminster Theological Seminary, brought into clear perspective the demands of the Reformed Faith.

We may be thankful, Professor Skilton observed, for being in the great movement flowing from the Reformation. Symbolic of this movement is the motto inscribed on a monument to the Reformers at Geneva, *Post Tenebras Lux*—"After the Darkness, Light". Today many espouse a salvation of works and others exalt man to a "salvation" of neither grace nor works, but in this new era of darkness it is our privilege to witness to the light. "Moved with devotion to our God, zealous for the great truth which we have learned, may we too stand in the line of Christian orthodoxy. Wherever we labor, may it be said in some measure of our ministry, *Post Tenebras Lux*".

George Vanderpoel, president of the student body, expressed the resolve of Westminster men to stand firm in the defense of the faith. Charles Svendsen, junior president, likened the preparation of the minister of the gospel to the arduous training of a boxer. David Muir, president of the middler class, spoke of the sincerity, urgency and purpose reflected at Westminster. Edward Carnell thanked each member of the faculty for his part in setting forth the whole counsel of God.

Able and witty toastmaster was the Rev. Professor R. B. Kuiper. The banquet was given, as in all preceding years, by Mrs. Frank H. Stevenson in honor of the late Dr. Stevenson, first President of the Board of Trustees of Westminster Seminary.

The Christian as a Church Member

"The Christian in the Twentieth Century World"—PART 5

By the REV. ROBERT S. MARSDEN

General Secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church

RECENTLY I remonstrated with a Christian friend who is on the rolls of a denomination which has departed far from the faith revealed in the Word of God. I urged him to sever his connection with that church. His reply typifies the conception of church membership held by a large segment of evangelical Christianity. He said, "I don't believe it makes any difference to the Lord what earthly roll my name is on, just so my name is written in the Lamb's book of life". This idea, in one form or another, is held, consciously or unconsciously, by millions of Christian people who retain their membership in churches which have departed from the truth of God. If indeed being a church member means simply having one's name on a particular roll, and it does not make "any difference to the Lord" on what roll one's name appears, then indeed we who have withdrawn from one church and organized another are very much on the wrong track. All our struggles and sacrifices to launch a new church are then in vain, and are indeed an offense against God.

Now, to be sure, every child of God is a member of the church antecedent to his joining any particular body of Christians. All true believers are members of the church. The moment a Christian is born again he becomes a church member, a part of the body of Christ, a member of the bride of Christ. His name is then "written in the Lamb's book of life". But as an evidence of this spiritual union with Christ, a Christian will forthwith unite with the visible church.

A Divine Institution

It is a true doctrine which is often controverted in our day that God who established the church invisible, which includes every true believer who ever has lived, or who ever will live, has also established the church visible which includes within its organization not only true believers but also those who make a false profession. That God intended that the church should have a visible manifestation in the world is clearly seen when we consider

that God places certain privileges and duties upon the church which cannot be performed apart from the visible organization. He has charged the church to worship in accordance with His Word, to propagate the gospel throughout the whole world, to unite in the sacraments. He has prescribed the conduct of the members of the church and has taught who are to be included in its communion. He has appointed officers, specified their qualifications, their prerogatives and the mode of their appointment. He has enacted laws for the government of His church, and has given us examples in the Scriptures of churches which were founded upon these laws and principles. All this presupposes the church as an organization as well as the church as an organism. Yet there are thousands of fine Christian people who have seen the corruption of many organized churches, and have concluded that the organized church is simply a human institution, and have thus withdrawn from it altogether. We are convinced that this conduct is not Biblical, and that it is the privilege and solemn responsibility of every Christian to be a member of a true church of Christ.

Privileges and Responsibilities

Church membership brings with it many privileges. The worship of God in union with God's people is an inestimable privilege belonging properly to the communicant members of the church and their children. To be sure, strangers always find a hearty welcome in the public services of worship, yet that bond of fellowship in the church is cemented only between those who are united as members of one body. Church organizations usually welcome outsiders as members, yet in most churches there is a wise provision that officers of organizations must be members of the church. It is the privilege of church members to teach in the Sunday school and to assist in the instruction of the young, a privilege usually reserved for church members since it is they alone who have committed themselves to the minimum

doctrinal requirements of church members. A part in the government of the church is reserved for communicant members, and to them alone belongs the privilege of having a voice in the selection of the minister and other church officers. When one considers that these privileges are not given to us by man but by God, then he sees that it may be an affront to our gracious God if we shun these privileges by refusing to unite ourselves with the visible church.

When a Christian is reminded of the privileges of church membership, however, he is also reminded of the responsibilities which accompany it. The church is not a human institution but an institution of divine command. It represents the body of Christ, and the members of it, as members of His mystical body, are in the most intimate relationship to each other and to their common Lord. They thus, in the most intimate way, have a mutual effect upon each other.

When one member sins, all incur the guilt. This is a doctrine which is clearly taught in the Scriptures. We see it in the Old Testament story of Achan who sinned and brought defeat upon the whole company of Israel (Joshua 7). It is significant that, in the first verse of that chapter, we are told that "the children of Israel committed a trespass", and then in the account that follows we are told that the trespass was committed by Achan the son of Carni. Yet the whole company of the people was punished, and, since God is just, the whole company must justly have been counted guilty.

We see the same doctrine displayed in the New Testament when Peter, filled with the Holy Spirit, clearly lays the guilt of the crucifixion of the Lord Jesus Christ upon the heads of all of Israel (Acts 2:23). Of the people to whom Peter was speaking in his sermon on the day of Pentecost, only a small fraction had had any direct part in the crucifixion of the Saviour. Most of them had probably not even been in Jerusalem at the earlier feast, and certainly a large number of them had done no more than

stand passively by while their rulers arranged the crucifixion. Yet Peter speaks to them all as guilty!

Discipline

In view, then, of the unity of the church, it behooves a church member to be zealous not only for the purity of his own life, but for the maintenance of purity within the church through the regularly prescribed channels of church discipline. We all realize that church discipline is a dead letter in most churches, yet The Orthodox Presbyterian Church is sure that such discipline is Biblical and hence practises it. For a member of a church to resist discipline in himself or in others is a virtual denial of the doctrine of the unity of the church and a refusal to make the Bible the only infallible rule of faith and life, for the principles of church discipline are clearly enunciated in the Scriptures. A church member has a right, nay, a duty, to demand that discipline be administered in love and patience, yet he has a duty to see that it is administered completely in a Biblical manner.

A contemplation of this unity of the church and of the mutual intimate relationship which exists between church members will also lead to a very real expression of love and affection among members. They will indeed bear one another's burdens—they will comfort one another, they will provoke one another to good works, for they have been united to one another in their common relation to Jesus Christ, their Lord and Saviour.

Worship

The privilege of worship likewise carries with it certain grave responsibilities. The responsibility regularly to attend the services of worship is not one lightly to be shirked. It is not always "convenient" nowadays to attend all the regularly scheduled services of God's house. Beside the excuses which all admit to be invalid—laziness, pleasures, and so forth—there are now many excuses which can, with just a little stretch of conscience, be regarded as adequate. We all should probably agree that much Sunday labor which has the war as its excuse involves a sinful use of God's Sabbath day. Yet, some kinds of Sunday labor are now allowable as a work of necessity in wartime, and the odd hours of work often give people an excuse for not

attending any services in God's house. Gasoline rationing undoubtedly has interfered with attendance of some church members who sincerely wish they could be more regular at the services, yet it has also been used as an excuse for non-attendance by those who seek such an excuse. Not every church member, but most church members, could so arrange the use of their automobiles, with curtailment of other driving and sharing of cars, that they could attend most of the church services. Public transportation is not always adequate, and sometimes it is wholly non-existent, yet by a wise use of it I am confident that many who remain away from church could manage to attend more regularly.

I do not believe that a Christian who is a church member will willingly absent himself from services in the house of God. He will always want to attend, although he may sometimes find it impossible simply because there are other demands upon his time and strength which can legitimately supplant even church attendance. He will want to attend in order to worship, but he will also want to attend because of the testimony of his attendance to others. It is simply a practical fact that you cannot easily persuade strangers to come into an empty church. The pastor may work never so hard, but if the members themselves are not in regular attendance at the services, strangers whom he induces to attend the church once will probably not return. A full church breeds a fuller church. Not in a week or a month, but over a period of years, the surest way of interesting strangers in attending the services of the local church is for the church members always to be there.

Activity

A Christian church member will also desire to have some active part in the work of the church which he attends. If elected by the people, he will be willing to assume office in the church. If he is at all gifted, he will be willing to teach, to have part in the ministry of music, to lead the several societies of the church. He will do these things willingly, allowing the officers of the church and his brethren in the Lord to determine his fitness for any particular service. He will not push himself into places of leadership, but neither will he shun leadership for which his fellow members con-

sider him well qualified.

A Christian church member will also desire to have a part through his gifts in the work not only of the local church but also of the church at large. He will give generously, not as unto the salary of the minister nor to a missionary, but as unto the Lord. He will be conscious of the fact that the Lord sees his gifts, and will not bring to Him that which costs him nothing (II Sam. 24:24). He will be generous with the minister, and will avoid petty criticisms of him and his family. He will express his appreciation of the efforts of the minister, and will seek to encourage him in his labors. He will pray regularly for the church in all its departments, and family worship will be a regular part of his life.

The Christian church member will likewise be a witness. Some will be able to witness through personal work, others by inviting people to the church services, others through their kindness and Christian charity, others simply through their activity in the church. No one can dictate just how each Christian shall bear witness to the saving power of Jesus Christ, since the Lord has given to each of us different talents. Yet each Christian should be satisfied in his own conscience that he is truly witnessing in obedience to the command of Christ.

A Christian church member will also want to have a part in the government of the church. He will not be content to "let them run things". Church business meetings will be attended even when there seems to be a tendency on the part of some of the leading members of the church to "run things". He will enter into intelligent discussion of the problems which confront the church and will not be afraid to bring up, in love, matters which may provoke discussion. But he will conduct his discussions within the meetings, not after they are over and the matters are settled. If there is no question of principle involved, he will go along with plans about which he may not be enthusiastic, if the majority favors them. He will not provoke dissension by quarreling over non-essentials. He will, in church conduct, not allow himself to be brought into bondage to the opinions of men, but he will be agreeable even when everything does not seem to be done in accordance with the highest wisdom. The number of church members who have left the church because they did

not like the building committee's plans, for instance, is legion, but no church member worthy of the name will withdraw for such reasons.

A Christian church member will not despise the authority, or reject the admonition, or resist the counsels, or slight the censures of a true church, much less separate from it and break up its unity. He should not leave a church for trivial errors, for all churches have error in them. Neither should he leave the church because it contains grievous sinners. He will not join the ranks of those who, because of a false sanctimoniousness, have despised the society of all men in whom they can detect the remains of human weakness and sin. Only when a church ceases to be a true church will he, for conscience' sake, withdraw from it, and in that event he will withdraw speedily, lest he partake of the church's guilt of apostasy. A Christian church member will not absent himself from the communion service because there are those communing who, he feels, are sinners. He will leave the responsibility for such judgments to those in the church to whom such judgments are committed. He must examine himself whether he be worthily partaking of the Supper, but it is not his business to examine others (I Cor. 11:28, 29). The apostle did not assign to the individual the responsibility to determine who is worthy, but that function of judgment is assigned to the church. An individual does not incur guilt when he communes with those who are unworthy. It would be unjust that any individual should be contaminated with the unworthiness of another, whose approach to the Lord's table is neither in his power nor his duty to prevent. This does not mean that he shall be for one moment complacent with evil in the church, but he will treat such cases in the manner prescribed in the Bible and in the standards of the church. If there be offenses which he cannot establish in an orderly fashion, he will bear with them until in the providence of God they be brought to light by Him.

Such a Christian church member will be happy in his church relationships, and useful in the Lord's service. May our church be composed of such Christian church members!

(EDITOR'S NOTE: In the next issue, the Rev. Professor R. B. Kuiper will discuss "The Christian Citizen".)

Along the Modernist Front

A Hodge-Podge of Heretical Happenings From Here and There

By THOMAS R. BIRCH

DR. WILLIAM BARROW PUGH, stated clerk of the General Assembly of the Presbyterian Church in the U.S.A. and chairman of the General Commission on Army and Navy Chaplains, has redefined the word "religion". Speaking at the first anniversary luncheon of the Service Men's Christian League, he pointed out that there is no religious "revival" among American troops, but there is, in their willingness to die that others may live, "religion in the real sense of the word," which churches should use to build their future. Apparently not seeing eye to eye with Dr. Pugh, Secretary of the Navy Frank Knox added, "In this war, to a degree never approached before, men are turning to God".

In Bridgeport, Connecticut, Representative Clare Booth Luce praised the church as a bond between people of all nations. "The saving grace of the Communists' proclamation of the brotherhood of man is that it presupposes the Fatherhood of God". Representative Luce, it will be recalled, has earned a wide reputation for her ability to juggle words. . . . According to Dr. Everett R. Clinchy's 1943 report as president of the National Conference of Christians and Jews, committees working for inter-faith understanding and goodwill have been set up in three thousand American communities. . . . Dr. Henry Sloane Coffin, arch-modernist and moderator of the 1943 general assembly of the Presbyterian Church in the U.S.A., has sailed for Great Britain, to visit churches and religious leaders in England and Scotland.

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Heavy sarcasm, well-turned and effectively barbed, characterizes *The Christian Century's* editorial comment on the Rev. Robert S. Marsden's letter to nearly twenty-four thousand elders of the Presbyterian Church in the U.S.A. "Failing to carry with them more than a handful of ministers and churches when they left the parent church a few years ago", writes Editor Charles Clayton Morrison, "this dissident minority has spent the intervening years in trying (and failing) to compose the differences which arose

within their own ranks. But it appears that someone has decided that the best way to achieve the internal unity which never seems quite secure is to engage in warfare against the hosts of darkness as represented by the Presbyterian Church, U.S.A. So Robert S. Marsden . . . has written a letter to the elders of Presbyterian congregations attempting to alienate them from their church and to persuade them to unite with the self-appointed champions of orthodoxy doubly refined. . . . The kind of person who would respond to such an invitation is not the kind who will have much to contribute to the internal unity of the Orthodox Presbyterian Church, whose brief history has already been rent by one schism".

* * *

Total giving of nineteen major church bodies during the past year increased from \$352,533,507 in 1942 to \$376,946,856 in the current fiscal year. Per capita increases for benevolences and congregational expense rose from \$15.10 to \$15.74. Highest recorded per capita giving was attributed to the Friends and the Church of the Nazarene; lowest to the Disciples of Christ and the Southern Baptists. In The Orthodox Presbyterian Church, the average contribution per communicant member was \$43.01.

Portland, Oregon, is planning the construction of a non-denominational religious civic center, to house under one roof chapels for the three faiths—Protestant, Roman Catholic, and Jewish—as well as offices for various religious groups. Included will be a large auditorium, church convention facilities such as a banquet hall and restaurant, religious book store, open court for pageants, a museum of religious objects, religious library, meeting rooms, headquarters for the local council of churches, individual denominations, community chest, Red Cross, peace and charity organizations, and the local Round Table of the National Conference of Christians and Jews. No airport or cross-country race track is contemplated at the present time. . . . Asked to comment on the over-all significance of the "Christian Mission on World Order" which, under the sponsorship of six major

Protestant interdenominational agencies, carried the social gospel to one hundred communities during the first three weeks of November, the Rev. Paul G. Macy, acting director, pointed out that when "some twenty to twenty-five thousand people in one hundred cities all sit down together to thrash out the church's responsibility in the post-war world, the impact on the community is bound to be profound". The only small ray of sunshine for conservatives lies in the doubtful significance of Mr. Macy's declaration that "when the plans are all in, there will be on file definite suggestions for follow-up which will keep the Commission on a Just and Durable Peace of the Federal Council of Churches busy for a long time to come".

* * *

In Rockland, Illinois, the Rev. Edward Williams, Presbyterian pastor and member of the law enforcement committee of the Rock Island County Council of Churches, which has been investigating gambling conditions in the county for a number of weeks, has discovered the ideal solution to the problem. "We have", he said, "a situation in which the federal government and conflicting laws contribute to gross irregularity. You have a national government taxing that which a man can be imprisoned for operating. A device that is recognized as illegal [for example, slot machines] is legalized by the federal government for taxation purposes. I say legalize gambling and collect ninety-five per cent. of the profits and you'll have solved the problem".

* * *

The Sara Delano Roosevelt Memorial House, New York, residence of the President's family, was dedicated November 22nd as an interfaith center for the use of Protestant, Roman Catholic, and Jewish students attending Hunter College. . . . Organic union of the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church may be delayed until the year 2005, soothsaid the Rev. Arthur W. Farlander of Santa Rosa, California.

In Rochester, New York, Christian Scientists, Unitarians, and Orthodox and Reformed Jewish groups will cooperate in a nationwide fund-raising campaign sponsored by eighteen Protestant denominations and the Syna-

gogue Council of America. . . . The Federal Council, the Catholic Charities of the Archdiocese of New York, the Synagogue Council of America, and the Christian Science Committee on Publication for the State of New York have cooperated in the publication of a book of prayers for every day in the year. It has been published by the Garden City Publishing Company and is entitled *A Minute of Prayer*. Royalties are being donated to the U.S.O.

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The new catechism of the United Church of Canada, scheduled for publication this month, declares, "God meant men to have fair wages so that they would be able to support their families decently". . . . Action on the application of the Universalist Church of America for membership in the Federal Council has been referred to the next biennial assembly of the council. . . . The Federal Council will make no effort to secure formal representation at the peace con-

ference, according to a decision of the council's executive committee.

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The Rev. S. Carlyle Adams, recent editor of the liberal *Presbyterian Tribune and Church Times*, has been hoisted to the position of chaplain and Assistant Professor of Religion at Park College, Parkville, Missouri. Auburn Affirmationist president of Park College, Dr. William Lindsay Young, has resigned that position to become Pennsylvania Regional Director of the National Conference of Christians and Jews, with headquarters in Pittsburgh.

The Treasury Star Parade, a radio program broadcast on sustaining time but backed by the Treasury Department, is reliably reported to have carried, on a recent broadcast, a hymn addressed to the Virgin Mary which pled for her intercession with words to this effect, "Tell Jesus that I belong to you", and then swung over into "Any Bonds Today?"

January and February Book List

GUARDIAN subscribers are invited to take advantage of these special book offers during January and February.

THE CHILD'S STORY BIBLE, by Catherine Vos. Every covenant child should have his own copy of this splendid book. Price to subscribers, \$2.75 (list price, \$3.50).

CALVINISM, by Abraham Kuyper. The famous Stone Lectures by the noted theologian of The Netherlands. Price to subscribers, \$2.10 (list price, \$2.50).

THE PERSON OF CHRIST, by Loraine Boettner. A scholarly but easily understood study of the person of our Saviour. Price to subscribers, \$1.60 (list price, \$2).

THE PLAN OF SALVATION, by B. B. Warfield. A thoroughgoing and masterful treatment of this central Reformed doctrine, by the noted Princeton theologian. Price to subscribers, \$1 (list price, \$1.25).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. An indispensable aid to the systematic study of Reformed truth. Price to subscribers, \$1.60 (list price, \$2).

NEW YORK PASTOR ROUNDS OUT YEAR OF BROADCASTING

ON DECEMBER 12, 1942, the Rev. Raymond M. Meiners, pastor of Calvary Orthodox Presbyterian Church, Schenectady, began a radio program entitled "Great Hymns of the Christian Church". It consisted of the singing of hymns, the reading of Scripture, prayer and a brief message. The program was broadcast for fifteen minutes beginning at 6.45 A.M. over WSNY, a local station of 250 watts, well received within a radius of fifty miles.

The program was heard twice a week from December to July, then once a week until October. The time was then changed slightly and the program was carried four times a week. Two of these programs were in charge of the Rev. Herman T. Petersen, pastor of the Orthodox Presbyterian Church of the Covenant, Albany, and the remaining two remained in charge of Mr. Meiners.

The program is allotted free time by the radio station and a number of responses have been received. The station has now requested that the program be given every weekday, and this is being planned for the near future. The one hundredth program was broadcast on December 6th.

The Presbyterian Guardian

EDITORIAL

Politics, Religion and Editorial Policy

AMONG the problems with which the editors of THE PRESBYTERIAN GUARDIAN are confronted, none are more important than the definition of editorial policy and the consistent and fair application of such policy in handling the contents of our journal. How far, for example, may we go in commenting upon the world affairs of our own day? Shall we allow our columns to be taken up with expressions of opinion on political and economic questions? In a recent issue we promised our readers some editorial expression on these questions, and herewith we make at least a beginning of fulfilling that promise.

The first question to which we direct ourselves is the question whether we shall publish political statements under any circumstances, and if so under what circumstances.

The answer to this question cannot be given either with a categorical "yes" or a definite "no". It requires a clarification of what is meant by "political statements".

As editors we dare not lose sight of the fundamental consideration that THE PRESBYTERIAN GUARDIAN is a religious journal. It is not a political organ. Our certificate of incorporation explicitly limits our publications to the category of religious publications and provides that our educational publications "shall teach, propagate and defend that system of religious belief and practice" set forth in the Presbyterian standards. It follows necessarily that the scope of the paper is distinctly religious.

This is not the equivalent, however, of taking a narrow view of our legitimate sphere. Our proper sphere is no narrower than religion itself, and in our judgment religion may never be relegated to an isolated department of life. Religion, and in particular the Christian religion, has profound sig-

nificance for the whole of life. Hence we are far from willing to conclude that this journal may not properly comment upon the present world situation. To refrain from such comment would, in fact, prove that we were derelict in our duty as Christian believers. For it is our inescapable responsibility as Christian believers to express our Christian principles and to apply them as vigorously as possible in the concrete situation in which we live. Hence, we conclude that we may and should point out the implications of Christianity for politics.

Religion and politics may be bound up together in still another way. Politics may have definite bearing upon religion as well as the reverse. There may be political developments that have profound implications for Christianity, and it will be the duty of the GUARDIAN, as a watchman, to warn as to danger inherent in such political developments in the interest of safeguarding the rights of religion.

If we are to be true to our charter, however, we shall as editors be compelled to exclude purely political comment and propaganda.

Church and State

The kind of political comment that has been judged legitimate will frequently presuppose or involve a specific view of the relation of the state to religion. The view which must be maintained in the GUARDIAN is, we believe, the view which finds expression in Chapter XXIII of our Confession of Faith. This statement expresses the principle of the separation of state and church, and specifically denies to the civil magistrate the power "in the least to interfere in matters of faith" and requires him "to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance". The state, accordingly, not only does not possess the prerogative of favoring one religion and of discriminating against the rest; it also is in duty bound to protect the liberty of all religions to exist and to propagandize without interference.

It is a corollary of this position that the state may not abrogate freedom of religion and worship. This freedom is not derived from the state, but is a God-given right which the state should recognize as such. It is a freedom which is grounded in the very nature of religion as a relation between man and God. Wherever civil compulsion or interference restricts or abrogates religious liberty, there is a presumptuous arrogation of the divine prerogative to judge each man by His Word.

To insist that the state may not abrogate religious freedom is not to deny that the state may exercise certain regulatory powers with reference to the practice of religion. Where, for example, the practice of religion interferes with public order or safety, there can be no question of the power of the state to adopt the necessary measures. And obviously wherever the exercise of religious liberty on the part of some interferes with the exercise of religious, or other fundamental, liberty of others, the state possesses the power to overrule. In such an instance, indeed, the state would not be setting aside religious liberty but only a license which is the enemy of true liberty. And in such a case the state must ever remain the guardian of liberty and not its abrogator. It may regulate the exercise of liberty in this sphere only to the extent that such exercise impinges upon the liberty and safety of others. The transgression of religious liberty may never become the occasion of the destruction of religious liberty; for the state to assume to destroy religious liberty, whether for reasons of political expediency or for any other reason, would be a denial of the divine sovereignty and an invasion of a sphere distinct from that of the state.

Editorial Responsibility

We remind our readers again that our editorial responsibility for the contents of this journal does not necessarily involve full agreement with every signed article. In the interest of achieving the fullest possible exchange of opinion, we desire to avoid a severe narrowness. Nevertheless, even in the case of signed articles the editors assume the responsibility of determining whether the opinions expressed are in harmony with the doctrinal position to which this journal is committed.

—N. B. S.

PLEASE include your zone number on your renewal

The Catechisms of the Westminster Assembly

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

(EDITOR'S NOTE: The reader may refresh his memory of foregoing articles in this unusual series in celebration of the tercentenary of the Westminster Assembly by referring to the following issues of THE PRESBYTERIAN GUARDIAN: June 10, 1943; July 10, 1943; and September 10, 1943.)

IN THE records of the Westminster Assembly we find a great deal of debate concerning catechism long before the date upon which the Assembly actually turned to the composition of the two Catechisms with which we are familiar. This prolonged study of catechism was not, however, lost labor; in very admirable fashion it fitted the Assembly for the framing of the Catechisms that were finally adopted.

It was early in 1647 that the Assembly addressed itself to the composition of the two Catechisms we know as the Larger and Shorter. On January 14th of that year it was ordered "that the Committee for the Catechism do prepare a draught of two Catechisms, one more large and another more brief, in which they are to have an eye to the Confession of Faith, and to the matter of the Catechism already begun". From April 15, 1647, a good part of the time of the Assembly was devoted to debate on the Larger Catechism.

It was on August 5th that a committee was chosen to take in hand the matter of the Shorter Catechism. On August 9th we have the first mention of report on the Shorter Catechism. There are several references to the Shorter Catechism in the course of the next two months. On October 25th we have reference in the Minutes to debate on the Shorter Catechism. Considerable speed must have been made after that date, for on November 15th the Shorter Catechism was read as far as the fourth commandment and was ordered to be transcribed.

On September 10th Mr. Gower made report on the last questions of the Larger Catechism. Several minor changes were made after this date but on October 15th the Larger Catechism was completed and it was

ordered to be transcribed so that it might be sent to both Houses of Parliament. On October 22nd it was ordered to be sent.

Not later than November 25th the Shorter Catechism was completed, for on November 26th the prolocutor of the Assembly reported that the Shorter Catechism had been delivered to the House of Commons the preceding day and that the House extended its special thanks to the Assembly for its care and pains in the preparation of the said Catechism.

Some of the foregoing facts, especially the dates, may appear uninteresting and unimportant. They are, however, necessary in order to correct some misapprehensions. For example, legend has for long associated the name of George Gillespie, the brilliant young Scottish Commissioner, with the answer to the fourth question of the Shorter Catechism, "What is God?" Gillespie took his leave of the Assembly on July 16, 1647. He left, therefore, before the Assembly began its work on the Shorter Catechism but only after the Assembly had completed a great part of the work on the Larger Catechism. It may be that the legend has some element of truth in it. On some occasion or other, Gillespie may have uttered in prayer the words that finally were given as the answer to the question, "What is God?" But there appears to be no evidence to support this supposition and the terms of the legend itself are completely disproven by the chronological data.

In no country has the Shorter Catechism exercised a greater influence than in Scotland. Yet the evidence requires the conclusion of A. F. Mitchell that "though in Scotland, as elsewhere, this catechism has been, and deservedly so, the most popular of all the productions of the Assembly, it was the one with the elaboration of which the Scotch (sic!) Commissioners had least to do" (*The Westminster Assembly, London, 1883, p. 429*).

This conclusion must not, however, be allowed to obscure or minimize the importance of certain other facts.

The Shorter Catechism was completed on or before November 25, 1647. On November 15th the Catechism was read as far as the fourth commandment and was ordered to be transcribed. It was only six days earlier that Samuel Rutherford took his leave of the Assembly. Rutherford was, therefore, at Westminster until the greater part of the work on the Shorter Catechism had been performed and for three weeks after the Larger Catechism had been completed. In this connection the minute of October 15th is full of interest and significance. After the Larger Catechism was ordered to be transcribed, we find that upon motion by Mr. Rutherford it was ordered to be recorded in the Scribes' books that "the Assembly hath enjoyed the assistance of the Honorable Reverend and learned Commissioners from the Church of Scotland in the work of the Assembly; during all the time of the debating—and perfecting of the 4 things mentioned in the Covenant, viz. the Directory for Worship, the Confession of Faith, Form of Church Government, and Catechism, some of the Reverend and learned Divines Commissioners from the Church of Scotland have been present in and assisting to this Assembly". It would, therefore, be going too far to say that the Scottish Commissioners exercised no influence in the preparation of the Catechisms. Rutherford may have exercised considerable influence in the preparation of both Catechisms. And Gillespie may have exercised considerable influence in the preparation of a great part of the Larger Catechism. Besides, it must be remembered that the Scottish Commissioners took a very active part in the prolonged study of catechism that antedated January, 1647, when the Assembly addressed itself to the task of preparing the two Catechisms finally approved. Even though, as A. F. Mitchell points out (*op. cit.*, pp. 414f.), the Scottish Commissioners in these earlier discussions favored a method of catechizing different from that followed in the Larger and Shorter Catechisms, it is nevertheless impossible to believe

that the influence, theological influence at least, of the Scottish Commissioners has not left its mark upon both Catechisms. Furthermore, we must not forget that the order of January 14, 1647, directing the Committee for the Catechism to prepare a draft of two Catechisms, instructed the Committee to have an eye to the Confession of Faith and to the matter of the Catechism already begun. Though it is true, then, that the Scottish Commissioners had less to do with the preparation of the Catechisms than with the other documents, there are also several considerations which prevent us from concluding that their influence was negligible.

From December, 1647, to April, 1648, considerable time was devoted to the preparation of the Scripture proofs for both Catechisms. By April 12, 1648, the proofs for both had been completed, for on that date the proofs were ordered to be transcribed and sent to both Houses of Parliament.

On July 20, 1648, the General Assembly of the Church of Scotland approved the Larger Catechism and on July 28th the Shorter. The two Catechisms and the Confession of Faith as well as the acts of approbation of the General Assembly were ratified and approved by the Convention of Estates of the Scottish Parliament on February 7, 1649.

The Catechisms of the Westminster Assembly were, of course, intended to serve a different purpose from that of the Confession, and any comparison of the Catechisms with the Confession should bear this in mind. It should be said, however, that the formulations of the Catechism, especially of the Larger, are at certain points an improvement over the formulations of the Confession. It is altogether natural that the greater maturity of thought attained at the time the Catechisms were prepared should have had this effect. For example, the formulation of the doctrine of the Covenant of Grace found in the Larger Catechism is more lucid and felicitous than that found in Chapter VII, Section III, of the Confession. A comparison of this section with Questions 30 to 32 in the Larger Catechism will readily show what is meant. Again, the definition of the sinfulness of the estate into which the fall brought mankind, given in both Catechisms, is in at least one respect more

adequate than Chapter VI, Sections I to IV, of the Confession. This concerns the question of the imputation of the guilt of Adam's first sin, a doctrine distinctly asserted in the Confession (Chapter VI, Section III) but not clearly grounded in the covenant relationship between Adam and posterity, as is done in the Larger Catechism, Question 22, and in the Shorter, Question 16. Well-grounded may be the surmise of William Cunningham that the discussions taking place in France in connection with Placcæus' doctrine of mediate imputation and the decisions of the Synod

of Charenton (1644-1645) had become better known and their implications better understood when the divines prepared the Catechisms. In any case, greater precision is manifest in both Catechisms than appears in the Confession. Examples like these show how necessary it is, in determining the position of the Westminster Assembly, to consult the Catechisms as well as the Confession, and in the matter of the subordinate standards in Presbyterian churches a great deal is to be gained by the inclusion of the Catechisms as well as the Confession.

The Parable of the Tares

A Meditation on Matthew 13:24-30, 36-43

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

IN HIS *Pilgrim's Progress* John Bunyan portrays a scene in the House of the Interpreter wherein Christian beholds a man rising out of bed, who, as he puts his raiment on, shakes and trembles. The man explains his trembling by recounting his dream that the judgment day had come with lightnings, thunderings, flames, and the resurrection of the dead. The dead were judged by One who sat upon a cloud with a book open in His hands. A voice was heard saying, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake". When this was done, it was also said, "Gather my wheat into the garner". Then many were caught up into the clouds, but in his dream the man was left behind, his conscience accusing him of his sins. With that he awoke, to tell Christian of the dream, and the telling put Christian in a state of hope and fear. So may our meditation on the parable of the tares likewise bring us anew into a state of true assurance and real reverence.

The Setting of the Parable

The parable of the tares is found in Matthew only, in the great series of parables in chapter thirteen concerning the kingdom. We should again recall that in our Lord's kingdom teaching there is first the idea of a present, inwardly-spiritual develop-

ment, and secondly that of a future catastrophic consummation. The present kingdom, moreover, up to its final consummation remains subject to imperfections. The final glorious kingdom will be entirely perfect.

The internal spiritual kingdom, the kingdom of grace, is the church invisible, consisting of those truly born again by the Holy Spirit, and thus united to Christ by faith. The church invisible manifests itself in the world in a society which we call the church visible. But imperfections appear in the church visible, as our parable teaches us.

The Parable Itself

The kingdom of heaven is compared to this situation: A householder sowed good seed in his field, but, while men slept, his enemy came and sowed weeds among the wheat, and went away. When the wheat came up, the weeds came up too. The servants of the householder wanted to know how the weeds came there, and the householder replied, An enemy hath done this. So the servants then and there wanted to pull up the weeds. But the householder calmly said, No, for you are likely to pull the wheat up with them; let both grow till harvest time, when I shall tell the reapers to gather first the weeds in bundles to burn them, and then to gather the wheat into my barn.

The Natural Features of the Parable

There are four species of tares in the Holy Land. Of these the Bearded Darnel, whose botanical name is *Lolium temulentum*, "is the most common in the grain fields, and, being as tall as the wheat and barley, is doubtless the plant intended in the parable (Matt. 13:24-30). The seeds are poisonous to man and the herbivorous animals. . . . They are, however, innocuous to poultry. . . . It is customary to gather out of the grain fields not only tares, but all the taller plants growing among the grain. . . . The allusion in the parable is in substantial accord with modern custom in the East, which is to leave the cleaning of the fields until the grain is well advanced toward the harvest, and can be readily distinguished from all other plants" (G. E. Post, *Hastings' Dictionary of the Bible*, IV, 1902, p. 678).

As to the actual occurrence of weeds being sown in grain-fields out of spite and enmity, Trench and other writers give instances. The Associated Press of September 14, 1934, also reported the case of a farmer who was convicted by a jury in a Canadian town for doing wilful damage by sowing noxious weeds in his neighbor's farm.

Explanation of the Parable

Again, as in the parable of the sower, we have our Lord's own interpretation. He that sows the good seed is the Son of Man, namely, Jesus Himself. The field is the world. The good seed is the sons of the kingdom. The tares are the sons of the evil one. The enemy that sowed the tares is the devil. The harvest is the consummation of this age. The reapers are angels, who gather out of the kingdom all evil-doers, and cast them forth into the place of fiery punishment. Then the righteous shall shine forth as the sun in the kingdom of their Father.

Our Lord's exalted character and knowledge appear in this parable. He is the householder with authority to sow the seed in the whole world. He is the divine antagonist of Satan, and the Lord of the world. The angels also are subject to Christ. He is moreover the King of the kingdom of heaven, and has the power to doom to heaven or hell.

Divine foreknowledge is also shown

by our Lord in giving this parable. He pictures the near and the distant future of His church. The parable fits the failures of the apostles as shown in the denial of Peter and the treachery of Judas. It also portrays false brethren, false teachers and apostates in the apostolic, post-apostolic and later church, even down to the end of this age. This parable accordingly is an indirect witness to our Lord's deity and divine wisdom.

Details of the Parable

The point which requires most further study is the statement that the field is the world. It might seem at first that our Saviour means the whole world of humanity. But the parable is one concerning the kingdom of heaven, and the kingdom of heaven expresses itself in the church. Besides, the parable of the sower had already taught that in the world of humanity all who heard the gospel had not the capacity to believe. "It required no special teaching to acquaint the disciples that *in the world* there would ever be a mixture of good and bad; while they could have so little expected the same in the Church, that it behooved to warn them beforehand, both that they might not be offended, counting that the promises of God had failed, and also that they might know how to behave themselves, when that mystery of iniquity, now foretold, should begin manifestly to work. Nor need the term *world* here used perplex us in the least. No narrower term would have sufficed for Him, in whose prophetic eye the word of the Gospel was contemplated as going forth into all lands, as seed scattered in every part of the great outfield of the nations" (R. C. Trench, *The Parables of Our Lord*, pp. 91, 92).

Thus the tares are the devil's followers deposited within the territory of the visible church. They resemble the children of the kingdom, for they arise by a similar process of sowing. That is, the seeds of false belief and evil grow in their hearts, just as the seed of the gospel grows in the hearts of Christ's true followers. The awful reality of the existence and activity of Satan is seen in the fact that he is not only abroad deceiving the world but is also working malignantly in the bounds of the visible church, and opposes the blessed Christ Himself. Often the work of Satan is not im-

mediately recognized as his, but those who, like the Apostle Paul, are led by the Spirit of God, according to the Word, detect the mystery of iniquity in its very beginnings.

That Satan sowed the weeds while men slept does not necessarily prove negligence on the part of the householder's servants. The enemy just came at night, seizing what opportunity he could. But, since Satan is always trying to spoil the Lord's work, the children of the kingdom must guard all they can against false brethren and false teachers by carefully following and being built up in the Word of God (Acts 20:29-32).

The Problem of Discipline

The servants, perplexed at the presence of the weeds among the good plants, wanted immediately to uproot the weeds, but were told to wait. Overzealous churchmen, likewise, wishing to keep the church pure from heretics and other false members, are warned that church discipline must be effected with patience and moderation, lest the good be disturbed or uprooted along with the bad. But this does not mean at all that the church is not to cleanse itself from stubbornly heretical or openly scandalous persons, for Scripture plainly requires proper church discipline, as seen, for example, in I Corinthians 5 and the pastoral epistles.

Church history amply demonstrates the truth of our parable, as, for instance, in the Donatist controversy which harassed the church in North Africa in the fourth and fifth centuries, and which was so ably dealt with by Augustine. The Donatists with great fanaticism were acting prematurely and violently to root out the tares.

In the fourteenth century the Lollards, as the followers of John Wyclif were called, were sometimes by a play on the word *lolium*, meaning tare, identified by their enemies with the tares. But the very men who were calling these faithful followers of Christ "Lollards" were themselves acting in opposition to the teaching of our parable by being persecutors.

We must not rashly judge others. We must be patient, waiting for the coming of the Lord to receive the fruit of His husbandry (James 5:7, 8). The Son of Man will finally reap with His sharp sickle (Rev. 14:14-16). All judgment is committed to Him who

is the Son of God, and who will make an absolute separation at the end of this age. The unrighteous shall be doomed to hell, but the saints shall shine in glory. Liberals and free thinkers and cultists of all sorts try to tell us that there is no hell, but our Lord Jesus, who on the cross suffered infinite agony to save sinners from hell, warns us of its dread reality.

Lessons for Us All

We should ponder (1) the good

sowing of the Son of Man; (2) the evil sowing of Satan; (3) the mixed character of the church visible, and the consequent need of patience and moderation in church discipline; and (4) the certainty of final judgment and eternal separation. Let the careless and worldly take warning, but let the humble and faithful rejoice, trusting not in their own works and merits but relying only on regeneration by the Holy Spirit and redemption by the blood of Christ.

Once more they committed themselves to God's care before settling down to rest.

But all this time Elizabeth was a very unhappy little girl. Here it was Christmas Eve—and where were her Mother and Daddy? Had they arrived at Sunset Hill and found no one there—or were they out in the storm? Where, oh where, were they?

When she consulted Uncle Will and Aunt Mary, they tried to reassure her. Jake, the hired man, was to have met the train if Mr. Gordon were not home in time to do so, and the train, if on time, should have come in before the full fury of the storm broke; so very likely her parents were now safe and comfortable at the farm.

But still the little girl grieved to think that, even so, on Christmas Eve she was separated from her beloved parents. "Peggy", she whispered, as the two little girls snuggled together under their blanket, "I don't see how it can work together for good for me to be out here in this school-house, and Mother and Daddy somewhere else, when we want so much to be together tonight". She thought a moment and then went on, "But it is in the Bible that 'all things work together for good to them that love God,' and I do love Him, and I'm going to trust Him too". Then she prayed, "Dear Heavenly Father, I do trust Thee. Please take care of Daddy and Mommie, and bring us all together soon. For Jesus' sake, Amen". And so, listening to the still-howling wind, she drifted off to sleep.

After everyone else in the school-house had dozed off, Mr. Gordon sat before the fire thinking. He had been more concerned about Elizabeth's parents than he had been willing for the little girl to know, and he wished that he could be sure they had reached their destination safely.

As he listened to the wind, he realized that the blasts did not come as often nor were they as strong as they had been at first and he thought perhaps the storm might blow itself out by morning.

Then he must have dozed for a time, for he was aroused by a sound that was not the wind, but like a muffled rapping and the calling of a distant voice. He arose and hurried to the front door of the school-house and tried to open it. He managed to push it only a few inches, just enough to see a solid wall of snow reaching al-

Christmas Eve at the School-House

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

By HARRIET Z. TEAL

WHAT HAPPENED IN PART 1

Elizabeth Andrews, cousin of the four Gordon children, arrives to spend the holidays at the Gordons' Sunset Hill Farm. She visits the new Sunday school organized at Pine Tree Glen by Mr. Gordon for the half dozen families of poor people living there, and she and the Gordons look forward to a Christmas Eve celebration to be held in the old school-house. But more than that, Elizabeth looks forward to Christmas Eve because her Daddy, who is a captain in the United States Navy, will arrive with her mother to spend Christmas at the farm. Baskets of gifts and food are prepared for the Pine Tree Glen families and on Christmas Eve, as snow begins to fall, they all gather in the school-house for a happy evening. The storm grows wilder, and suddenly a loud report is heard and a black object flashes past the windows of the little house. "The big pine tree! It's blown down!" cry several people at once. Men and women cringe in their seats, and the little children begin to cry.

PART 2

MR. GORDON stood up before the people and held up his hand for their attention. Then he said, "Let us pray: We thank Thee, our Father God, the Creator and Ruler of heaven and earth, that all things are under Thy control and Thy people are under Thy care. We commit ourselves to Thy protection in the midst of this storm. We give Thee thanks for the protection of this roof and pray Thy protecting care also for any who may now be out in the storm, that Thou wilt bring them safely to their desired haven. In Christ's name we pray,

Amen".

For a while it was hoped that in an hour or so the wind might abate and the people be able to reach their homes, but the blizzard only increased in fury. They realized that all must remain in the school-house for the night.

The building had two stoves—one large heater in the center of the school-room and, in another room fitted up as a kitchen, a large cooking range. A door of the school-room opened into a large storage room, one end of which was piled high with cordwood, so that there was plenty of fuel for the stoves. "How blest we are", remarked Miss Spring, "that water and wood and all we need most are within the building. God is indeed good to us!"

And now they set about making everyone comfortable for the night. The fires were built up and the women, directed by Mrs. Gordon, began to prepare supper for their families. Where did they find the food? Well, in the Christmas dinner baskets. Vegetable soup, crackers, home-canned baked beans, cookies and an apple apiece was the supper which, though it was plain, warmed and comforted them.

Then benches were pushed together and, with coats, rugs from the cars, and a couple of old quilts found in the storage-room, beds were made for the children, while the older people made themselves as comfortable as they could before the fire.

most to the top of the doorway. As Mr. Gordon pulled the door shut and bolted it again, he could still hear the tapping and calling. Then he realized it came from the direction of the storage room which was on the more sheltered side of the building. It took less than a minute to run through the storage room to its farther end and fling open the door there. In the opening stood two white figures, so covered with snow that they looked like two ghosts!

Several people were awake by this time, and willing hands helped to carry Captain and Mrs. Andrews, Elizabeth's parents, into the school-room. Wet clothing was removed, warm blankets and warm drinks were brought, and life rubbed back into numbed, half-frozen limbs. When they were somewhat revived and able to talk, Elizabeth's parents told how they had missed the train in the city and had decided to come down by car. When the full fury of the storm broke, they were within a mile of the school-house, but in the blinding snow had lost their way. For a while they had taken refuge in an old barn by the roadside and, when the wind had somewhat abated, had started out on foot to try to find some dwelling. Then it was that they spied the light shining through the school-house windows.

And little Elizabeth, kneeling beside her beloved parents as they lay on their bed of school benches, sobbed, "Now I know that 'all things work together for good to them that love God'. If we hadn't been here at the school-house, my dear Mommie and Daddy would have had no place to go—they might have been frozen to death. And we are together on Christmas Eve after all".

* * *

If we only had the time, we could tell you about the next day: How the sun arose on Christmas morning on a sparkling, new world; and how our snowbound friends in the school-house arose to bid one another "Merry Christmas" and to prepare to celebrate the day together!

We could tell you of the wonderful dinner that the mothers prepared from the contents of the Christmas baskets—roast chickens and stuffing, stewed onions, mashed potatoes and gravy, cranberry jelly, mince pies, and everything.

And we could tell how, as they all

sat before the fire after dinner, someone suddenly cried, "The snow-plow!" And sure enough there was the snow-plow making a path right up to the school door and a rescue party coming to take them to their homes.

That evening when the Gordons and Andrews were at last safe at Sunset Hill Farm, Peggy remarked, "Well, we've had enough Christmas for one day, but let's hang up our stockings tonight, and tomorrow we'll have our own Christmas celebration".

Orthodox Presbyterian Church News

Presbytery of California

GRACE Church, Los Angeles: Forty-two persons attended a Thanksgiving service at which the pastor, the Rev. Robert H. Graham, preached on "The War and Thanksgiving". . . . A new Sunday afternoon Bible school was begun by Mr. Graham on November 28th at Gardena. Nineteen persons were present at the first session.

First Church, Long Beach: Six new communicant members were received into the congregation, two on profession of faith. . . . The Rev. Duncan McRoberts of China addressed an open meeting at Grace Chapel. Mrs. Bruce F. Hunt recounted her Harbin experiences at a service sponsored by the Women's Missionary Society.

Westminster Church, Bend, Oregon: During the past month, stain has been applied to the church roof and paint to the exterior of the brick structure. . . . The session recently voted to send THE PRESBYTERIAN GUARDIAN to each of the church's sixteen members in the armed forces. . . . The Sunday school has sent more than two hundred fifty dollars to the new work in Portland, Oregon.

First Church, San Francisco: Beginning early in November, a group has met each Saturday evening for prayer in the home of the pastor, the Rev. Carl A. Ahlfeldt, and visible evidence of answered prayer has been the result. Attendance in Sunday school went over the hundred mark recently, and many others signs of blessing and progress in the church's life have been seen. On December 5th, at a special baptismal and communion service, eight communicant members were received and two others were prevented by illness from being received at that service. The communicants' class has been meeting for more than two months. . . . On November 30th the Rev. Bruce

F. Hunt spoke to the Children's Bible Hour and later addressed the Medical Bible League of the University of California.

Presbytery of the Dakotas

AT BANCROFT, S. D., George Smith was elected elder to succeed Alfred Halverson, and Russell Olmsted was chosen to fill the unexpired term of H. D. Thaden, who resigned after serving as elder for fourteen years. . . . The Christian Education Committee has been placed on the budget of the Bancroft church for ten per cent. of the benevolence gifts. . . . The choir gave a request program on December 12th.

At Manchester, S. D., Arthur Rundell was elected elder and Roy Van Ningen trustee. Repair of the building is now in progress. . . . The congregational meeting of the church at Yale, S. D., will be held in January. It has been learned that the Presbyterian Church in the U.S.A. is giving up its claim to the Yale church building, due probably to the fact that the church was organized as a "community" church and the charter and articles of incorporation make no reference to the denomination.

A Christmas cantata will be rendered by the choir of the church at Leith, N. D., and the Sunday schools of Carson and Lark will present programs. . . . A covenant child was recently baptized at Leith.

Calvary Church, Volga, S. D.: At the annual Harvest Festival and fellowship supper, gifts totaling more than three hundred dollars were received, and an additional hundred dollars was later added. Gifts of food-stuffs were also presented for distribution to needy families. The festival was sponsored by the Ladies' Aid Society. . . . On the last day of November the remaining indebtedness on the church building was paid. This huge task was begun six years ago when the

congregation, deprived of the property which it had used for twenty years, erected a new church home at a cost of ten thousand dollars. The mortgage was burned at a special service on December 14th. . . . The Rev. George W. Marston, field missionary, has conducted two weeks of evangelistic services at the Volga and Rutland churches, both of which are served by the Rev. Charles L. Shook. Attendance was reported "fair" at both series, but was hindered by rain at the opening of the Rutland meetings and by a blizzard during the first part of the Volga services. Twelve new visitors were present at Rutland and twenty at Volga. Two persons, one at each church, indicated that they had accepted Christ at these services, and the members were greatly blest.

Westminster Church, Hamill, S. D.: During November an article on missions from THE PRESBYTERIAN GUARDIAN has been read by the pastor, the Rev. Dean W. Adair, at each Sunday service. It is planned to continue the practice indefinitely. The purpose is to stimulate interest in missions and in the magazine.

From Bismarck, N. D., the Rev. C. A. Balcom reports that he has broadcast a half-hour program every weekday evening since August 1st. . . . He expects soon to hold regular services in two new fields near Bismarck. . . . The Sunday school at Wilton has prepared an interesting Christmas program of recitation and song. All three fields—Wilton, Baldwin, and Rock Hill—will unite in an exchange of Christmas gifts.

Presbytery of New Jersey

COVENANT Church, East Orange: At a special Thanksgiving service an offering of \$57.25 was received for missions. . . . A unique plan has been evolved for dramatizing the need for support of the fund for reduction of the church mortgage. A member of the church has drawn a sketch of the church building purchased eighteen months ago, and this sketch has been framed and hangs in the church. The lower third of the picture has been painted with water-color, signifying the proportion of the building paid for. As the mortgage is reduced, the sketch will be painted proportionately. A goal of \$1400 has been set, to be reached by the eighth anniversary next October, and \$185 was received toward this in the first month.

Presbytery of New York and New England

WEST Cumberland (Maine) Mission: Since the departure of the Rev. Dean W. Adair early last January, the Sunday services have been continued by Lenville L. Hawkes, a member of Second Parish Church, Portland. Attendance has increased, new families have been attracted, and a good interest manifested. Mr. Hawkes has also been the speaker at the Gospel Temperance Mission in Portland on Sunday afternoons since August.

Calvary Church, Schenectady: On the evening after Thanksgiving, a fellowship harvest supper was held in the basement of the church and attended by more than eighty members and friends. . . . Repairs and renovations have been made to the newly-acquired building. A concrete floor has been installed in the basement, the exterior has been painted, and storm sash have been added. Delivery of new church pews has been delayed by government war orders.

Presbytery of Ohio

GRACE Church, Buechel, Ky.: After more than a year without ministerial supply, the church is praying earnestly that a man of God's choosing may be sent to build up the work. Organized over two years ago, the church has received only four months of ministerial aid from the Home Missions Committee.

Presbytery of Philadelphia

EASTLAKE Church, Wilmington, Del.: There are twenty-four communicant members now in the service of their country. A special prayer service was held last month for the families of these men and women.

Calvary Church, Willow Grove: For the second consecutive month, benevolent giving was more than four hundred dollars. The November total came to \$422.

Knox Church, Philadelphia: The presbytery on November 26th ordained and installed Dr. William E. Welmers as pastor of Knox Church. Taking part in the service were Dr. Ned B. Stonehouse, Dr. Edward J. Young, the Rev. Robert S. Marsden, the Rev. John Patton Galbraith, and the Rev. John W. Betzold. . . . Sacrificial giving by the members for the purpose of amortizing the mort-

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gage resulted in the contribution of \$838 during November. . . . The sacrament of the Lord's Supper was observed on December 5th.

Mediator Chapel, Philadelphia: The Rev. David Freeman conducted a recent series of special meetings directed to the Jews. . . . The Rev. Professor R. B. Kuiper addressed a series of special evangelistic services last month. . . . Five new communicant members have recently united with the chapel, and two with the congregation of Mediator Church.

Grace Church, Middletown, Del.: Professor Kuiper was guest preacher at both services on November 21st. A special offering of \$427 was received on that day to be applied to reduction of the mortgage. . . . The missionary society plans to send a Christmas box to Newport, Ky.

Kirkwood Church, Kirkwood: A week of special services was held in November, with Dr. Robert Strong of Willow Grove as guest speaker. More favorable contacts were made at these services than at any previous series of meetings, and each evening saw more persons in attendance than on the evening before. . . . The annual "Harvest Home" was held on November 24th. The offering for the mortgage fund was over \$1600—more than double that of last year—and it is now quite possible that the mortgage will be completely paid next year. Special speaker at the banquet was the Rev. John H. Skilton of

Westminster Seminary. The dinner was contributed, prepared and served by the Berean Missionary Society. The one hundred ninety persons in attendance established a new record. . . . The church joined with Faith Church, Quarryville, in its Thanksgiving morning service and the pastor of Kirkwood Church, the Rev. John Patton Galbraith, spoke on "Our

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Faith Church, Quarryville: The annual Fellowship Thanksgiving Gathering was held on November 19th, with about one hundred twenty members and guests in attendance. Dinner was prepared by the ladies of the church. Special gifts of thanks, presented at this time to be used for clearing the mortgage, amounted to \$2267—more than enough to wipe out the mortgage which, at the beginning of this year, had been \$4000. Total cash receipts for November were over \$2900, of which \$150 was for missions.

Bethany Church, Nottingham: The Sunday school and choir plan to present a special Christmas program on Sunday, December 26th, at the evening service. . . . The young people of the Sunday school have challenged the adult class to a quiz contest based on the past ten Sunday school lessons. It is expected that this will provide an excellent review as well as an interesting program. . . . On Thanksgiving Eve a special service was held. The offering was sent to the Committee on Christian Education.

St. Andrew's Church, Baltimore, Md.: On November 21st the Rev. Edwin H. Rian spoke on the need for a Christian university. . . . The Women's Society is packing a Christmas box for the work of the Shaws in Newport, Ky., and the neighborhood children are enthusiastically making scrapbooks to be included in the boxes. . . . Encouraging signs of interest in the neighborhood are evident, but concern is voiced over the draft classification (1-A) of the only remaining active elder. The loyalty of the membership is demonstrated every Sunday when many of them journey across the entire city to reach the new church location. . . . Miss Doris Harrison, a member of the Mt. Washington Presbyterian Church (southern church), is conducting the Machen League.

Calvary Church, Middletown, Pa.: The church has sustained a great loss in the death of Mrs. Ada Glenn McKeehan on November 19th. Mrs. McKeehan was in her eighty-eighth year and was the oldest member of the church. Her home was in Carlisle, Pa. She was one of three members who withdrew from the Second Presbyterian Church of Carlisle and,

when past eighty, she began an active and intelligent interest in The Orthodox Presbyterian Church, attending regularly the meetings of the group in Carlisle. She was a staunch supporter of Westminster Seminary and until recently attended the public functions of the seminary. . . . Early in December the members organized a Christian School Association, choosing Bernardus Vos as president. As a promotional activity, the association is ordering *The Christian Home and School Magazine* for the families of the church.

Presbytery of Wisconsin

GRACE Church, Milwaukee: The Building Fund has reached the \$318.75 mark. Since the property formerly contemplated now seems out of reach, attention has been turned to another part of the city, and a canvass will be made.

JERSEY MACHEN LEAGUE HOLDS FALL CONFERENCE

THE Fall Machen League Conference, sponsored by the Machen Leagues of the South Jersey churches, was held on November 19th and 20th at Immanuel Orthodox Presbyterian Church, West Collingswood. There were forty-three registered delegates from Vineland, Bridgeton, Pittsgrove, Wildwood and West Collingswood.

At the opening meeting the Christian motion picture, "The Power of God", produced by the Missouri Synod Lutheran Church, was shown to a well-filled church and was well received. A later discussion period on the production was profitable, and differences between Lutheranism and the Reformed Faith were pointed out by the Rev. Leslie A. Dunn of Wildwood.

The young people were entertained overnight in homes of members of the host church. On Saturday the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education, discussed his "Missionary Experiences in Korea", and in the afternoon, following a recreational period, the Rev. Everett C. DeVelde of Vineland offered "Helpful Hints for Bible Study". The closing service was addressed by Mr. Hamilton on "The Lordship of Jesus."