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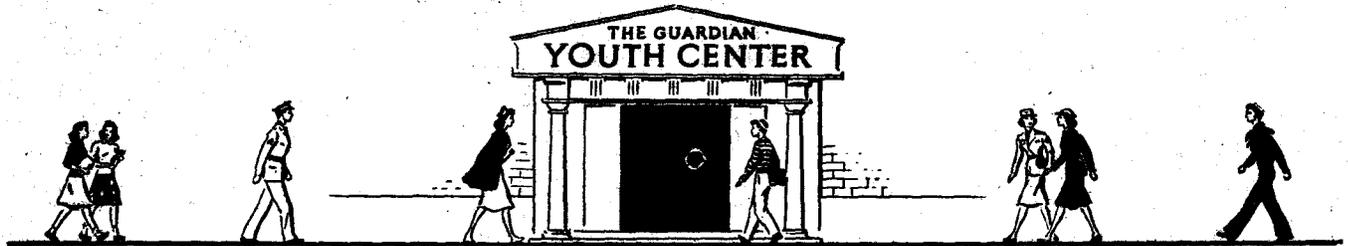
The First Church, Denver

May God send us ministers who come forth into their pulpits from a secret place of meditation and prayer, who are servants of Christ and not servants of men, who be they ever so humble are ambassadors of the King, who, as they stand behind the open Bible and expound its blessed words, can truly and honestly say, with Micaiah the son of Imlah: "As the Lord liveth, what the Lord saith unto me, that will I speak."

—J. Gresham Machen

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"Remember now thy creator in the days of thy youth."

WELCOME to the GUARDIAN Youth Center! As you have noticed, the GUARDIAN is having some changes and additions; this Youth Center is one of them. If you used to regard this as a deep, intellectual paper, designed only for your parents, you'll have to change your mind now. The GUARDIAN is everyone's paper, including you in a special way, because you have a page of your very own.

What would you like to see on your page? Do you have any ideas about the GUARDIAN in general? Or about our church in general? Would you like suggestions for administering first aid to your ailing Machen League or class or club? Do you have any brainstorm to pass on to others? Are you troubled about anything in connection with your Christian life? As the Youth Center Director, I'd like to have you consider me as an interested friend to whom you may bring any questions or problems.

A Director cannot conduct a successful Center alone. You will have to help, especially in keeping the Intimate Glimpses alive. Send in a picture and write-up of your Machen League, Sunday school class or club engaged in some interesting activity. Or send a picture and interview of a young person active in your church or presbytery—perhaps one now in the service. The rest of us want to meet the young people of your church.

Come to the Youth Center every month for fun and fellowship. Bring your friends with you. And let us pray that we may profit from our associations here and that together we may truly glorify our Redeemer and Lord.

Norma R. Ellis
Director, The GUARDIAN
Youth Center

Intimate Glimpses

WHERE can we find a more amazing five feet of femininity than in Juliet Ann Ward of East Orange? Machen Leaguers of New Jersey know her as their enthusiastic president. Quarreyvillites know her as counsellor, registrar, editor of *The*



Quarreyvillian, and "clown." Remember those original skits on the Dyrness porch after supper?

Judy majored in Economics at Wilson College. "I was a 'freak,'" she says, "because I took Greek and Hebrew and loved philosophy." Since graduation in 1941 she has been Service Representative for a telephone company.

Judy's spare time is devoted among other things to dramatics, knitting, reading, playing the piano and flute, writing (she corresponds with sixty-one people regularly!), playing ping-

pong, and collecting things (she has six hundred miniature animals).

When asked what she would like to say to you all, Judy said she would like to urge, for herself as well as others, "putting Christ first." This means, among many other things, greater faithfulness and dependability in church, school, home and everywhere. If we are reliable, awake, well-informed mentally and well-balanced emotionally, God will be able to use us better, she believes.

"Remember NOW"

"The Advantages of Taking a Mud Bath" was the subject given a high school English class for writing a theme. In the class discussion several expressed the opinion that "taking a mud bath" or "having a fling" while one is young is not a bad idea and in some respects a very healthful thing.

How contrary to God's Word is this! Our whole lives belong to Him and, in many ways, youth is the best time for rendering Christian service. God can use mightily your vigor and enthusiasm. Paul said to young Timothy, "Let no man despise thy youth, but be thou an example."

Let's not wait until we are hobbling around with a cane. Let us remember now our Creator, in the days of our youth!

"Think on these things . . ."

1. In what ways can young people render service in the church that could not be rendered by older people?

2. How many famous men and women can you think of who really "did things" before they were twenty-five years old?

3. Is it not true that some people who have squandered their youth become strong Christians later on? Why couldn't we do the same?

A Christian School in Middletown

THE strains of "Praise the Lord from the Heavens" come in volume from the Calvary Orthodox Presbyterian Church basement in Middletown, Pa., on a Monday morning. Second-, third-, and fourth-grade girls lead in earnest prayer in a girls' organization of the church. A mother says, "I certainly have to watch my speech now! No more slang." A little first-grade girl adds, "The neighbor kids say we're sissies to go down to the church to school, but I don't care. I'm so glad I go. My brother wishes we had the eighth grade so he could go too." These are just a few of the impressions that might be gathered to prove the worth of the Middletown Christian Day School.

Each day of this school begins with a devotional period, and the first and longest class of the day is one in Bible Doctrine and Bible History. The rest of the curriculum closely resembles that of a public school, with the important difference that each subject is taught from a definitely Christian point of view. The teacher, Mrs. James E. Menaugh, is an earnest Christian who not only works diligently herself but who also seeks the help of the One who is the source of wisdom. Some parents who questioned whether their children would learn as rapidly as in the pub-



First Grader Gwenny Kellogg keeps her sunny smile, even on crutches.

lic school find it hard to believe the evident progress which the boys and girls have made under the able instruction of Mrs. Menaugh. It is easy to pick out the pupils of the Christian School in Sunday school classes and church organizations. Their spiritual insight and knowledge of the Bible are a constant proof of the great value derived from Christian day schools.

The Middletown Christian School consists of children in the first four grades. Twenty-six are enrolled. Their schoolroom is a large, attractive room in the basement of Calvary Church. It looks like a typical schoolroom, with its rows of shiny new desks and the large blackboards lining two walls. It is very complete, even to the ivy trailing from the windows. There is a piano and a phonograph and records for instruction in music appreciation. In the rear of the room are numbered hooks for the children's wraps. Samples of art work are on the walls

PHOTOGRAPHS BY
THOMAS R. BIRCH



Pupils of the four grades of the Middletown Christian School.

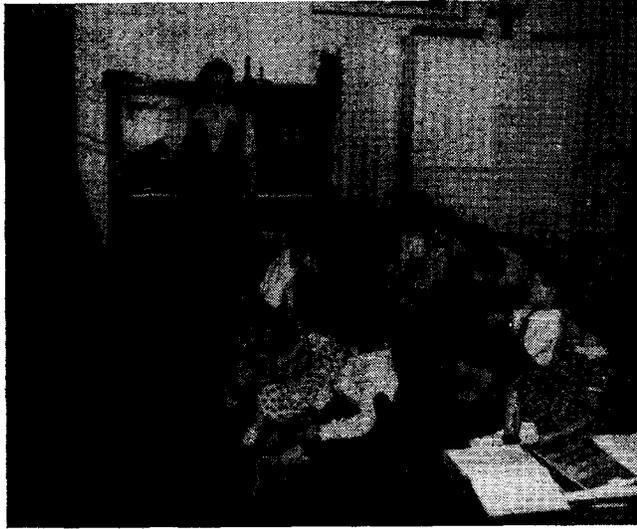
EDUCATION

By ELEANOR P. KELLOGG
President of the Board of Directors
of the Middletown Christian School

and there are assignments on the blackboards. It is apparent that here is a place where the children study—and learn.



Mrs. James E. Menaugh teaches all four grades at the school.



First grade pupils read from the blackboard.



Second grade children enjoy their first books.

The following pupils are enrolled this year:

First Grade: Wilford Fusselman; Albert Griffith; Gwendolyn Kellogg; Joseph Kresge; James Livingston; George Marsden; Ramona Menaugh; Peggy Ann Newcomer; Phyllis Vogel-song; Isabel Wingert; Carol Ann Yost; and Berwood Yost.

Second Grade: Robert Marsden; Eleanor Roberts; Ray Smink; and Kay Vogel-song.

Third Grade: Dorothy Griffith; Virginia Griffith; Alfred Miller; Nancy Mottern; and Harvey Yost.

Fourth Grade: Margaret Fullerton; Patricia Mottern; Jean Kresge; Doris Smink; and Patricia Vogel-song.

As the parents and other members of the Middletown Christian School

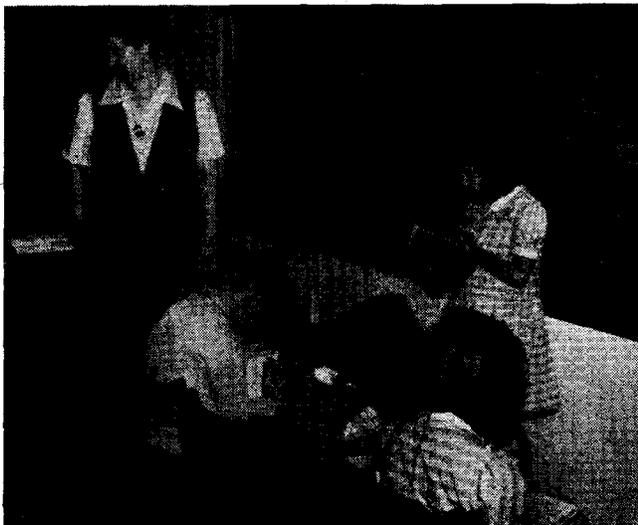
Association view the results of their efforts to establish a Christian school, they cannot help but exclaim, "What hath God wrought!" A year ago the possibility of starting such a school seemed rather remote. In fact, even six months before the opening the obstacles appeared to be insurmountable. A brief survey was taken to discover who would send pupils if a school were opened and what financial contributions could be expected. The results were so encouraging that the School Association, which had been organized during the winter months, appointed a committee to take necessary steps toward opening a school in the fall.

It was at the spring meeting, held in May, that a constitution was

adopted and a Board of Directors was elected. In a wonderful way God provided the funds, the needed teacher, and the zeal on the part of the directors to push forward the plans.

The directors are now beginning to plan for the expansion of the school during the coming year. It is hoped that a second teacher and at least one more class may be added. For the present, the school will continue to meet in the Calvary Church, though it is hoped that a school building may some day be erected.

The directors would be glad to hear from any qualified teacher who might be interested in teaching the additional classes planned for next year. Applicants are invited to com-



Third grade pupils take turns reading aloud.



Fourth graders read with confidence and ease.

municate with Miss Gloria Grove, 526 East Main Street Middletown.

The Middletown Christian School Association is greatly indebted to the Christian School Association of Wil-

low Grove, Pa., for first undertaking such a project in Orthodox Presbyterian circles and demonstrating that it could be a success. As we in Middletown view the fruits of the instruc-

tion in the lives of our children, we cannot help but urge families in other Orthodox Presbyterian churches to launch out by faith on a similar program.

Is Arminianism Another Gospel?

AT THE last general assembly of The Orthodox Presbyterian Church, in the course of a discussion about the attitude of the denomination toward Christian groups which are evangelical but not Reformed, several commissioners charged Fundamentalists who are Arminian in their theology with preaching "another gospel". This indictment was disturbing to a number of those in attendance, especially since it was not repudiated. Nor has it been repudiated in the discussions of Arminianism and the gospel carried on in THE PRESBYTERIAN GUARDIAN by several ministers. It is therefore appropriate to ponder carefully the charge that Arminianism is "another gospel."

Galatians 1:9 says: "If any man preach any other gospel unto you than that ye have received, let him be accursed". Faithful to the Word of God, Orthodox Presbyterians have proclaimed that the Modernists who deny the supernatural gospel of the grace of God are under this solemn anathema. Now, is it suggested that to the Modernists we must add all those who preach a message other than the Reformed Faith? Must we pronounce accursed, for example, such men as D. L. Moody, R. A. Torrey, James M. Gray, and a host of Bible-believing preachers of the present day who have strains of Arminianism in their message? And since orthodox Lutherans also hold several of the errors on the basis of which Arminianism is condemned, must we declare anathema Martin Luther and his esteemed twentieth-century followers Walter A. Maier and his fellow-pastors of the Missouri Synod? Certainly this controversy has raised important questions.

Though our emotions may have risen up against the position which brands Arminianism as "another gospel", we must not let them be the

judge of its validity. If this position accords with the Word of God, we must bring our emotions into line. Therefore, "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Galatians 1:6-8 is a crucial text on this question. "I marvel that you are so soon removed [removing, R.V.] from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed".

First, note that Paul says that those who embrace another gospel "are removing" or falling away from God who called them into the grace of Christ. Such an apostasy, if complete, would transfer them to a sphere outside the kingdom of God, the church of Jesus Christ. The false teachers to whom Paul refers were Judaizers. They made the keeping of the law a condition of salvation. Therefore, their converts explicitly denied the confession necessary for entrance into the Christian church. One of the essential elements in that confession is phrased in these words by the Directory for Worship of The Orthodox Presbyterian Church: "Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation *not in yourself but in Jesus Christ alone?*" (Italics mine). The converts of the Judaizers explicitly denied this in confessing that they trusted for salvation in Jesus Christ and in their observance of the Mosaic law. Thus, they removed themselves from the church of Christ. And the Scripture says of them: "Christ is become of no effect unto you, whosoever of you are justified by the law;

DOCTRINE

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church,
East Orange, N. J.

ye are fallen from grace" (Gal. 5:4).

Can it be said that the converts of Arminian Fundamentalists are in the same category? Have they fallen away from God and His kingdom? Are they precluded from the church of Jesus Christ? If they have denied the confession necessary for salvation, they have. Let us examine their case.

The confession required by Fundamentalists of Arminian persuasion includes the substance of the question quoted from our Directory for Worship. However, this confession is made in response to preaching which has elements which, we claim, are out of accord with the Bible. True enough, Arminians preach that salvation is of grace. But they preach it in this vein: "Sinners, you can be saved only by the grace of God. God, in sending His Son to die for you, has done all that is necessary for your redemption. But you must respond to His offer of grace. To help you, He has sent the Holy Spirit to woo you. But there is a limit to His operations. He can go just so far. He cannot move your will to action. You, and you alone, must make the decision".

This appeal contains an inconsistency. At one point in particular it is inconsistent with the gospel of grace. That is where the sinner is told that he has the native ability to commit himself to Christ. If that be the case, salvation is not entirely of grace, for God forges nine links in the chain of salvation, and man by his act of faith forges the tenth.

Thus the Arminian convert is inconsistent when he confesses: "I trust for salvation not in myself, but in Jesus Christ alone". But there is a difference between an inconsistency in the confession necessary for salvation, and an outright denial of that confession. To obscure that difference is to declare that all who do not embrace the Reformed Faith are destined for that

place prepared for apostates.

The first conclusion we draw from Galatians 1:6-8, therefore, is that Arminianism is not another gospel but an inconsistent expression of the true gospel. If it were another gospel, those who have embraced it have fallen away from God.

The second thing we note in Galatians 1:6-8 is that Paul pronounces "accursed" those who preach another gospel. The word "accursed" or "anathema" is one of the most solemn in the Bible. Thayer, the lexicographer, says it refers to "a person or thing doomed to destruction".

Why did the apostle use such strong language in condemning the preachers of another gospel? The verse considered above suggests the reason. Embracing any other gospel leads people away from God and sends them to the place prepared for apostates. Can anyone forbear concluding that the preachers of such a "gospel" deserve a like, if not a worse fate?

The Apostle Paul declared in his gospel "how that Christ died for our sins according to the Scriptures" (I Cor. 15:3). The Judaizers declared in their "gospel" that Christ's death was not sufficient to take away a man's sins. He must also keep the law of Moses to satisfy God's justice. This nullified the value of Christ's death. As the Scripture says, "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Thus the message of the Judaizers removed the only ground of hope for lost sinners, the righteousness of Christ. Is it any wonder that God pronounces a curse upon such preachers?

Are we forced to declare that the Fundamentalists of the Arminian and Lutheran schools fall under the same curse? If they preach another gospel than that which declares that "Christ died for our sins," they most assuredly do. Let us see whether they do preach such a gospel.

The Arminians and Lutherans affirm fervently the message of the cross. They beseech men most earnestly to trust in the atoning work of Christ. But they give the atonement a universal reference. They preach that Christ paid the penalty for the sins of all men. With haste they add that not all are saved, but only those who accept Him. What happens to the rest? They perish! Why? Because of the sin of unbelief.

Calvinists claim that this statement

of the atonement is erroneous. If Christ paid the penalty for the sins of all men, then all must be saved. Since this is not true, the death of Christ, though sufficient for all, was designed only for His people.

Arminians, however, insist on making a special case of the sin of unbelief. It is sufficient to condemn a man for whose sins Christ died. They do not see the contradiction in their position. And they resolutely affirm that man is saved on the basis of the substitutionary atonement and that alone. Hence, their error is an inconsistency. They do not deny outright, as the Judaizers did, that the cross of Christ alone is the hope for lost sinners.

Once again we insist that there is a difference between preaching an inconsistent view of the cross and denying the cross. The Arminians and Lutherans do the former; the Judaizers and Modernists do the latter. If we do not maintain this difference, we must understand the Word of God to say: "If any man preach any other gospel unto you than the Reformed Faith, let him be accursed." And, let it be added, if this distinction between inconsistency and denial is vitiated, supralapsarians will soon be declaring infralapsarians anathema.

Again we must conclude from Galatians 1:6-8 that Arminianism is not another gospel, but an inconsistent expression of the true gospel of Christ. If it were another gospel, then those who preach it, like those who embrace it, are bound for perdition, the destiny of the accursed and the apostate.

In championing the cause of regarding Arminians as Christian brethren and Arminian preachers as ministers of Christ, I want to guard against being misunderstood. As faithful stewards of the Word, we Calvinists are bound to point out the serious inconsistencies of Arminianism. It is our duty to indicate that the Arminian's bare statement of the main elements of the gospel cannot be divorced from that Arminian system which is at variance with the truth of the Bible at vital points.

However, it is also our duty to distinguish Arminianism sharply from any "gospel" which is an outright denial of the gospel of Christ. Hence, we are bound to repudiate the charge made at the general assembly that Arminianism is "another gospel."

The twofold conclusion of this argu-

ment accords with the position of B. B. Warfield, stated in that classic, *The Plan of Salvation*. "In point of fact the whole body of Confessional Protestantism is evangelical in its view of the plan of salvation, inclusive alike of its Lutheran and Reformed, of its Calvinistic and Arminian branches" (p. 19). It also accords with the attitude leading proponents of the Reformed Faith from Calvin to Machen have taken toward Arminians.

It is now clear why the position taken by some commissioners at the last general assembly has disturbed many in The Orthodox Presbyterian Church. For it seems to them that such a position is not only a departure from our Presbyterian heritage, but also from the very Word of God. It also seems to them to have a practical bearing not only on the attitude of The Orthodox Presbyterian Church toward a large section of Fundamentalists today, but also on their attitude toward us.

Glenn Coie Installed at Silver Spring

ON Wednesday evening, January 3rd, the Rev. Glenn R. Coie was installed by the Presbytery of Philadelphia as pastor of Knox Orthodox Presbyterian Church, Silver Spring, Md. This was the first service held in the new church building at Granville Drive and Sutherland Road, and sixty-three persons, including several out-of-town visitors, were present.

Presiding was the Rev. Leslie W. Sloat of Philadelphia, who also propounded the constitutional questions and delivered the charge to the congregation. The installation sermon was delivered by the moderator of the presbytery, the Rev. Edward L. Kellogg of Middletown, Pa. Mr. Kellogg's theme was "Courage Commanded," and his text was Joshua 1:9. The charge to the pastor was delivered by the Rev. Henry D. Phillips of Nottingham, Pa. Scripture was read by Ruling Elder Theodore T. Snell and prayer was offered by Ruling Elder William A. Campbell. Mr. Coie pronounced the benediction.

Knox Church's new building was dedicated on Sunday afternoon, January 14th, with Dr. Robert Strong of Willow Grove, Pa., preaching the dedicatory sermon. An adult choir provided special music.

The Lost Sheep

SERMON

By the REV. ROBERT B. BROWN

Pastor of Westminster Orthodox Presbyterian Church,
Los Angeles, California

From "The Orthodox Presbyterian Pulpit"

THE opposition to Jesus by the religious leaders of His day became fiercer as the end of His earthly ministry approached. One day, while He was preaching in the synagogue, a poor woman painfully dragged herself into his presence. It was the Sabbath day. For eighteen years the woman had been wracked with pain until she was bowed together and could in no wise lift herself up. Jesus saw her, and calling her to Him said to her, "Woman, thou art loosed from thine infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God.

Surely anyone should have been happy to see the glad look from her eyes as she was released from her infirmity. But the face of the ruler of the synagogue was lined with hate. His heart churned with anger because Jesus had healed on the Sabbath and this was contrary to the unwritten traditions of the elders. He burst out: "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day."

The Lord answered him and said, "Thou hypocrite! Doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day?"

On still another occasion, Jesus was eating on the Sabbath day in the house of one of the chief Pharisees. A certain man came before Him with dropsy. Jesus spoke to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath day?" They said nothing, and He took the man and healed him and let him go. Said Jesus, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." Another of their traditions had been violated. They believed that

THE SCRIPTURE

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance (Luke 15:4-7).

to sit down at the same table with one whose hands had not been washed according to the prescribed ceremony and who had not been regular in his attendance at the sanctuary was in itself a sin. They would not so much as explain the law to sinners because they believed such a recital into sinful ears would sully the purity of the law. They believed, and I quote from their writings, "There is joy before God when those who provoke him perish from this world." They thought the way of salvation consisted in observing a detailed and complicated code of regulations. One of these was that on the Sabbath day one might walk only so many steps; another that one might kindle only enough fire in his stove on the Sabbath to boil one egg; another was that just certain kinds of cloth could be woven into clothing. Their religion was a religion of works. Do this and that—and you shall be saved. They held out hope to the righteous and not to sinners. Once a man had trampled the law under foot, there was no hope for pardon and they therefore gave him up.

Then came Jesus! He went to sinners and ate with them. He came not to call the righteous, but sinners to repentance. He came not to be ministered unto but to minister and to give His life a ransom for many. He came not to establish a system of spiritual etiquette, but rather as the Lamb of God to take away the sin of the world. He came as the Saviour

to die on the cross for sinners whose hearts were like crimson—that His blood might wash them white as snow. He came to reconcile lost sinners to the holy God, satisfying divine justice. Oh, what a contrast to the Pharasaic system!

The contrast is wonderfully shown to us in the Parable of the Lost Sheep, to which we shall now turn.

The Condition of the Sheep

The sheep was lost. When evening fell and the shepherd counted his flock he found only ninety-nine. In the morning he had started out to pasture with an even hundred. One of his sheep was lost.

Let us not lose sight of the spiritual meaning of this parable. God is the shepherd. The flock represents the people of God. The lost sheep is a man or woman or child who has wandered away from the flock, and from God, and who is now lost in the wilderness of sin, in the presence of enemies of his soul—and in danger of everlasting destruction. At first the greener pasture in the valley beyond proved attractive; but now night has closed in and the sheep is helpless, confused and ready to die. It hears the cries of the wolves and the stealthy creeping of the beasts of prey. The darkness gleams with a hundred sinister eyes. No shelter or help is near.

"All we like sheep have gone astray." We have turned to our own way. We have rebelled against the God that made us, and have fashioned gods for ourselves. Man has worshiped the sun, moon and stars. Instead of going to the Bible for guidance, he has gone down the path to the dark dwelling of the crystal gazer. He has tried to peer into the unknown future by the use of the Zodiac. He has troubled his mind with mystic lore from the ancient East. From the watch chain of many a modern American hangs a rabbit's foot "just for good luck." All of these things remind us that we are not far removed from the naked, tomtom-beating savage who mumbles his magic sentences against evil spirits. In many a smoke-filled council house

in the Southern Seas, witch doctors ply their evil trade. In India today Hindus still inflict self-torture in the hope of a higher incarnation in the next life. Mothers still sacrifice their precious babies to the blood-drinking vampire goddess of Mercy. Oh, if our eyes could only be opened to the idolatry and witchcraft which floods this wicked world today!

The more refined idolatry of Modernism just as quickly brings its devotees down to Hell. Satan whispers in the ear of man—man created by God's hand—that his forebears were ape-like creatures and, millenniums before that, were fish. Billions of years earlier, we are told, into the steaming waters of an ancient sea microscopic life was born by chance. The Modernist looks askance at any attempt to hold to the supernatural. He sneers with scorn at the ignorant Christian who believes in an infallible Bible. He rejects such plainly supernatural events as the virgin birth of Christ, His miracles, His substitutionary atonement and, above all, His bodily resurrection from the dead. He looks upon God as the impersonal life principle which runs through the universe and comes to highest expression in man himself. He believes that the ten commandments were probably very good for a migrating desert tribe but are unsuited to modern complex civilization. He may even go so far as to declare that our God is his devil. How pitiful to see these lost sheep frolic and play in the meadow, far from the flock, unmindful of danger and the blackness of coming eternal night!

Never doubt it. "All we like sheep have gone astray. We have turned every one to his own way." We, by nature, are on the way that leadeth down to destruction. Hell lies ahead.

The Care of the Shepherd

But behold the shepherd! He leaves the ninety and nine in the fold and goes forth in quest of the sheep that was lost. He leaves the safety and security of heaven and comes down into this world. He was born in a manger in Bethlehem, because there was no room for Him in the inn. He lived in Nazareth in obedience to His mother and Joseph, until He was thirty years of age. He was tempted of the devil in the wilderness, yet without sinning. He, the Lord of glory, had no place to lay His head. He came to His own

Introducing Mr. Brown

THE Rev. Robert B. Brown, present pastor of Westminster Church, Los Angeles, is thirty-one years old, a graduate of Hastings College in 1935 and of Westminster Seminary in 1938, and the very proud father of Robert B., Jr., who will be four full months old when this appears. Mrs. Brown is the former Miss Adelaide Houghton, daughter of Dr. Will Houghton of Moody Bible Institute.

Mr. Brown was ordained as an



evangelist by Philadelphia Presbytery of The Orthodox Presbyterian Church in 1938 and, in addition to his present church, has held a multiplicity of charges. During the summer of 1936, he covered a circuit of Nebraskan churches of the Presbyterian Church in the U.S.A. From 1937 to 1938 he preached at the Livingstone Memorial Church, Philadelphia. During the summer of 1938 he served at Canaan, Maine, under the Committee for the Propagation of the Reformed Faith in New England, and in the autumn of that year at the Orthodox Presbyterian church in New York City. From 1939 to 1944 he was pastor of Jennings Orthodox Presbyterian Church, Logan Fontenelle Chapel and Goff Terrace Mission, all in Omaha, Nebraska. In 1944, he was called to his present pastorate.

chosen people and they received Him not. He was despised and rejected of men. Finally they brought Him to the cross. After He was transfixed to the accursed tree, they sat and watched Him there. They cried out, "He saved others, himself he cannot save. If thou be the Son of God, come down from the cross and we will believe thee." Finally the shepherd died for the wandering sheep—bearing in His own body their hell-deserving sin. Only thus could the great shepherd bring them back to glory.

Joy at Homecoming

Behold the shepherd arriving home with the sheep! Hear Him bid His friends and neighbors to come and rejoice with Him over the finding of His lost and wandering sheep. Hear Him cry out with joy!

Then Jesus turned to the self-righteous Pharisees and scribes who had so bitterly denounced Him for eating with sinners and publicans and drew the stinging whip of truth: "There shall be more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance."

How is it with you? Are you weary of the dark dread crags of sin? Do you long for the peace and safety and eternal security of the heavenly fold? God, the great shepherd, is seeking the lost sheep still. Ask Him to come for you now. If you cry out in prayer to Him for forgiveness, and for Him to come quickly to snatch you from the jaws of eternal death, He will instantly come! You then can say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

—AMIEL
"By treating everything as if it were an open question, we endanger everything. Doubt is the accomplice of tyranny."

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EDITORIAL

The Handwriting

A QUESTION often asked by people interested in missions, as they look for the end of the present war, is, "What will be the future of missions?" They wonder if the war will make missionary work any easier, and if fields will be opened which were never open before. Since we have not the gift of prediction, we cannot know the answers to these wonderings—but we think that we see handwriting on the wall.

When the "Atlantic Charter" was written, we pointed out that the term "freedom of worship" might prove to be a catch-phrase, a high-sounding way of saying very little. We said that freedom of worship is much less than freedom of religion. Worship is simply one phase of religion—the paying of divine honors to God. Religion is both faith and practice. Freedom of worship is freedom to express one's faith. Freedom of religion is freedom to express one's faith and duty or practice. Freedom of religion therefore includes—at least for the Christian, whose duty it is to "go into all the world and preach the gospel to every creature"—the propagation of one's faith among people of other faiths. Freedom of worship does not. In other words, freedom of religion would guarantee the missions movement, while freedom of worship would not.

We cannot yet say definitely whether the innocuous phrase used in the "Atlantic Charter" was merely the result of careless terminology or a studied sidestepping of an issue. But the answer appears to be shaping up.

Readers of the GUARDIAN are perhaps familiar with the small amount

of religious freedom in South America. It was but a short time ago that The Orthodox Presbyterian Church considered the possibility of sending missionaries to Peru. It then became apparent that, for all practical purposes, there existed a virtual ban on Protestant missions agencies. So far, although Peru is supposed to be a "good neighbor," we have not heard that the "Atlantic Charter" has had any bearing on that situation.

In recent weeks there have been two other items in the news which point to at least a no brighter future for missions. One pertains to Mexico, where for years no strictly missionary activity by alien Protestants has been allowed. There, as reported by a national news magazine, Romanists who had become alarmed over Protestant missionary activity began an "anti-Protestant campaign." As a result a church was burned, its members stoned, two children killed. Another church convention was disrupted by tear-gas bombs. And three radio stations refused what was deemed to be Protestant broadcasting. There is no evidence that civil authorities did anything to correct the situation. Here again the "Charter" seems to have no bearing.

The other recent item concerns Ethiopia, in which the members of The Orthodox Presbyterian Church are interested because it was there that the Committee on Foreign Missions originally desired to have the Rev. Clarence W. Duff serve, if possible. When Mr. Duff arrived at the borders of Ethiopia he was not allowed to enter to set up a missionary station and so established it in nearby Eritrea. Mr. Duff had hoped that the restrictions on missionary work which kept him out of the country would be relaxed. But during the last week of 1944 came news that there would be no such relaxing. Emperor Haile Selassie decreed that missionaries must not attempt to convert members of the Christian Coptic Church, and may maintain hospitals and schools only if they teach "principles of Christianity common to all Christian churches." Once more, so far as freedom of religion is concerned, the "Atlantic Charter" is worthless.

The kings and rulers of the world are not favorable toward the spreading of the gospel. Nay, "the kings of the earth set themselves, and the rulers take counsel together, against

the Lord and against his anointed." We see the handwriting, and it pertains to the post-war world: the lords of the earth are not anxious for missions.

Pray that the Lord of the harvest will blot out the handwriting, and if necessary the hand that holds the pen, and reap a bountiful harvest!

—J. P. G.

The Clark Protest

IN THE issue of December 10, 1944, in connection with a news report of the filing of a complaint in the Presbytery of Philadelphia of The Orthodox Presbyterian Church against the ordination of Dr. Gordon H. Clark, THE PRESBYTERIAN GUARDIAN devoted a brief paragraph to the mention of a statement of protest read by Dr. Clark at the meeting of presbytery. The statement was not quoted except for one sentence, but the paragraph made clear that Dr. Clark took violent and vigorous exception to many of the contentions of the complaint.

Because Dr. Clark's statement was not quoted in full, a few persons in the church have charged the GUARDIAN with unfairness to him. The GUARDIAN does not believe that it has been unfair to Dr. Clark. However, since a few of our subscribers have judged otherwise, the full text of Dr. Clark's statement of protest is here reproduced:

As a matter of personal privilege I desire at this time to protest against the misrepresentations of the Complaint that has just been read. It was not until November 6, 1944 that I was able to obtain a copy of a copy of the Complaint. With the unusual pressure of duties during this month I have not had time to prepare a full reply; and if I had, there would hardly be time enough today to read it. Hence this briefest possible statement does not discuss the poor logic of the Complaint but merely protests against the most salient misrepresentations.

On page 20 of my copy of the Complaint I read, "Clark holds that man's knowledge of any proposition, if it is really knowledge, is identical with God's knowledge of the same proposition." This statement is false. Nothing I have said or written supports this false statement. I have always carefully explained that man's knowledge of a proposition and God's knowledge of a proposition are radically and completely different. The series of conclusions based on this

false statement therefore does not represent my views at all.

On page 36 I read in my copy: "A recollection of Dr. Clark's forthright denial of anything that might be called 'emotion' in God, cited above, will thus impress us . . ." I never made any such sweeping denial, and no citation justifies the complainants' statement. The tissue of distortion woven around this false statement of the complainants seriously misrepresents what I have said and written. And that their charge against me is false may be seen from their own significant confession on page 51. It reads, "In this connection reference must again be made to Dr. Clark's view that God has no emotions. If his definition of emotions be granted, God certainly has none." In other words, they admit that if attention is paid to what I actually said or wrote, my doctrine will be seen to be correct. Note also that my definition of emotion is not some queer, a-priori oddity, as is suggested on page 29, but is based on that in the Merriam-Webster Dictionary.

The lengthy quotations of the Complaint are sometimes beside the point and sometimes they definitely support my position. If I can publish a full reply, other passages will be added from men such as Charnock, Witsius, Augustus Toplady, and others to show my accord with the historic position of Calvinism.

On page 40 I read, "there is not one shred of evidence that man's religious activity undergoes any qualitative change through regeneration. That bears all the earmarks of rationalism, humanistic intellectualism. It seems to share the very same vicious independence from God . . ." These intemperate words may perhaps be referred to a faulty memory. In the first, six-hour examination before Presbytery I was questioned on regeneration, and my views, substantially those of John Laidlaw in *The Bible Doctrine of Man*, were judged satisfactory. For this reason the subject received little or no attention in the second examination. How could there then be many shreds of evidence in the transcript of the second examination? And because the Presbytery, the complainants included, did not ask questions about regeneration, I am now charged with "rationalism, humanistic intellectualism . . . vicious independence from God."

Because of the ambiguities in the complainants' argument and because of the many details it is no less difficult to reply briefly to the remainder of the Complaint. Exegesis is involved. Discussion would be required as to how much "by good and necessary consequence may be deduced from Scripture." Is not the setting of a limit a claim to have exhausted the Bible? Is it not a claim that every implication of every verse has been discovered? Discussion would also be required as to whether logic were merely

human or whether it is a divine gift—the light that lighteth every man that cometh into the world. Comparison would have to be made between the ambiguous statements and questions of the complainants on the sincere offer of the gospel and the very precise and acceptable language of R. L. Dabney. Also the several distinct meanings of human freedom and their differing implications, which the complainants fail to consider, would require analysis; as also the principle they seem to adopt, viz: that a man, to be subject to God's Word, must fail to understand it. These points all occur in the last two sections of the Complaint.

There is no doubt a difference between my views and those of the complainants. On page 20, after the false statement quoted above and just after another statement that in no way represents my views, the Complaint concludes, "a proposition would (therefore) have to have the same meaning for man as for God." Do the complainants deny that a proposition has the same meaning for God and man? Now, I believe in the doctrine of verbal inspiration and inerrancy. The proposition "Christ died for our sins" has a single definite meaning. The words are plain. To say that God places some other undiscoverable meaning upon these words, perhaps that God means Christ did not die for our sins, is to empty the Bible of all truth and to deny that it really reveals God's mind. I am content to believe that God means what he says.

Denomination Receives First Church, Denver

A SERVICE formally announcing the reception into The Orthodox Presbyterian Church of the First Orthodox Presbyterian Church of Denver, Colorado, was held on Sunday afternoon, December 10th. The church was formerly the Second Congregational Church.

The address of the afternoon was delivered by the Rev. Robert S. Marsden, general secretary of the denomination's missions committees, on the question "Why The Orthodox Presbyterian Church?" Mr. Marsden outlined the history of the formation of the denomination, showing that the withdrawal from the Presbyterian Church in the U.S.A. was required if the Word of God were to be kept the supreme rule of faith and life.

Preceding the address, the church's male trio sang "Guide Me, O Thou Great Jehovah." Mr. John Alexander,

tenor soloist and choir director, sang "The Holy City." The Scripture lesson was read by the Rev. Paul White of the First Reformed Presbyterian Church of Denver and the congregation was led in prayer by the Rev. Joshua Gravett, veteran of over fifty years' ministry in the near-by Galilee Baptist Church.

Following the address, Superintendent Brandt Bruxvoort of the Way of Life Gospel Center of the Christian Reformed Church, the Rev. Richard Rozeboom of the First Reformed Church, and Mr. White and Mr. Gravett brought words of greeting and encouragement to the congregation. Other greetings from pastors and sister churches were read by the Rev. W. Benson Male, pastor of the church. Mr. Male also expressed his gratitude to God for the faithfulness shown by the church's Board of Elders during the months of trial that preceded the break with the Congregational organization and union with The Orthodox Presbyterian Church.

After the congregation had joyfully sung, "I Love Thy Kingdom, Lord," the service was closed with the benediction.

An illustrated story of the church's struggles and blessings will be found on Page 27 of this issue.

Alumni Homecoming at Westminster

THE annual alumni homecoming exercises at Westminster Seminary, Chestnut Hill, Philadelphia, will be held on Tuesday, February 6th, on the campus.

At 4 P.M. the Rev. Professor Edward J. Young will speak to the alumni on the subject of "The Old Testament in the Pulpit." Dinner will be served at 6.30, and those planning to be present should send reservations immediately to Mr. Ralph Clough, Westminster Seminary, Philadelphia 18. At 8 P.M. the Rev. Edward Heerema, spiritual advisor at the Christian Sanatorium, Midland Park, N. J., will speak on a subject tentatively announced as "Covenant Nurture and Healthy Living."

The Alumni Association hopes that as many members as possible will avail themselves of the benefits planned for those who attend this year's homecoming.

A New Orthodox Presbyterian Church

THE OPC

ON Tuesday afternoon, June 3, 1879, a little band of Christians met in a newly constructed chapel near the end of Denver's "Broadway," old Larimer Street, and under the leadership of an ecclesiastical council of four ministers and one lay delegate, the Second Congregational Church was organized. Thirteen persons, all of whom were members of the Sunday school which for many years had been sponsored by the now obsolete First Congregational Church in the rapidly growing suburban community, signed the Confession of Faith as charter members.

Its Creed

The constitution of the church was the suggested form found in Roy's *Congregational Manual*. The creed contained therein is remarkable and can be easily summarized as follows:

I. DOCTRINE OF THE SCRIPTURES

The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and practice.

II. DOCTRINE OF GOD

There is only one God, Who is a Trinity, and is the Creator, Preserver, and absolute Sovereign of the universe.

III. DOCTRINE OF SALVATION

The whole human race is totally depraved through Adam's fall, and under God's wrath. The Son of God, Who became incarnate, has "by His obedience, sufferings, and death" provided a way of salvation for all mankind. Salvation is by faith in Christ alone. The universal offer of salvation, however, will not be accepted except by those regenerated by the Holy Spirit. True salvation is an eternal possession.

IV. CHRISTIAN INSTITUTIONS

[The section lists the Christian Sabbath, the public ministry of the Word, the visible Church, and the ordinances of Baptism (which includes infant baptism and endorses all of the three Scriptural forms) and the Lord's Supper, declaring these to be appointed by Christ and "binding upon the followers of Christ until His coming."]

V. THE END OF THE WORLD

[The second coming of Christ, the resurrection of all the dead, the universal judgment and everlasting rewards and

punishments are listed as the things most "solemnly confessed and believed."]

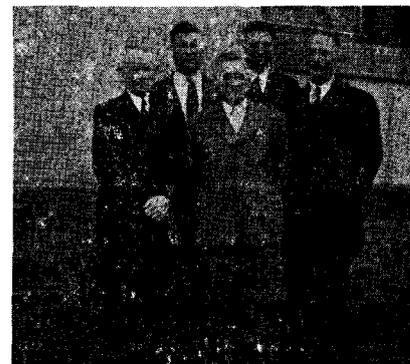
The strict conformity of this creed with the essential doctrines of the Reformed Faith, as set forth more fully in the Westminster Confession of Faith, is apparent. Although there have been numerous amendments and revisions of the constitution, the creed has never been altered. These facts take on added significance in view of the serious defection of the Congregational denomination from every point, as well as the general system, of that creed, and also since God intended the church to become united ultimately with The Orthodox Presbyterian Church, which came into existence to continue a witness to the truths of that creed.

Its Pastors

In its sixty-five years, the church has never had a modernist pastor but has, on the other hand, been widely known as a place where the Bible was believed and preached.

Two of the church's pastors were outstanding as Bible teachers. Dr. Addison Blanchard, cousin of Dr. Charles Blanchard, former president of Wheaton College, is the patriarch

of the organization. Coming to the church when it was a struggling group only ten years old, he served the Lord there for sixteen years. Under his fruitful ministry, the membership increased steadily; missionaries were sent out to home and foreign fields; Sunday schools were nursed into self-supporting churches; and a new church building was erected, part of which is still in use. He was an intimate friend of the late Dr. C. I. Scofield, and frequently the latter conducted Bible conferences in the church in Denver while Dr. Blanchard gave special lectures



Back row: Elder Whitehead and Mr. Male; front row: Elders Robertson, Stiles and Higgins.



The First Orthodox Presbyterian Church of Denver, Colorado

in New Testament Greek at the Dallas Bible Institute which Dr. Scofield founded. Dr. Blanchard was forced by ill health to retire but continued, as pastor emeritus, to be somewhat active in the work until his death in 1923.

Succeeding Dr. Blanchard and coming upon his recommendation was Dr. John C. Page who, after several years of very faithful ministry, became the instructor in Biblical Doctrine at Moody Bible Institute and is now a professor at Westmont Bible College. The majority of the members of the present Board of Elders, and others outstanding in the work of the church, were brought to Christ under the ministry of these two men. A beautiful tribute was rendered to the loving labors of Dr. Blanchard, when the seventeen-room activities building was erected in 1926 and named "The Blanchard Memorial Bible School." The building may be seen at the left in the photograph on the preceding page.

Its Activities

The church has always been a beehive of spiritual activity. Any new plan for the extension of Christ's kingdom has been received with enthusiasm. Sometimes mistakes were made, but seldom was coldness and deadness found. The records show that the first Christian Endeavor society in the state of Colorado—and for many years one of the most flourishing—was organized there. The church became a center of prayer and Bible study in the meetings of the Rocky Mountain Bible Conference. Young men from the fold gave themselves to the gospel ministry and her sons hold pastorates in California, Texas, Colorado and elsewhere, while one is a teacher in Moody Institute. The church has given young men and women to faithful service as missionaries in Turkey, Africa, India and South America.

The church made one serious mistake when the meetings under Mrs. Aimee Semple McPherson were encouraged and supported. Before the mistake could be rectified, the church was almost destroyed by the attendant extremism. But God had not forgotten the prayers of His saints in her sanctuary, and the past few years have been blessed of God in the steadying and strengthening of her whole life.

Because the church believed in the

Christianity of the Bible, and opposed Liberalism, there was an inevitable estrangement from the increasingly unbiblical program of the Congregational denomination. Thrust upon her own, she called as ministers those who believed as she did, even though this involved going outside the bounds of the denomination.

By a very remarkable and humanly unplanned act of Providence, the Rev. W. Benson Male, who went to Denver in the fall of 1938 to attempt the organization of an Orthodox Presbyterian church, was "thrown into the church's lap" when, the former pastor having just resigned, there was uncertainty whether to close the decimated work or to call a new pastor. In many singular ways, the church seemed prepared of God for Mr. Male's ministry, and he was shortly called.

Its Storms

Soon threats of foreclosure on ancient grants made to the church by the Congregational Church Building Society were heard, although the church had not, in calling Mr. Male, infringed on any of her constitutional rights as a Congregational church. In spite of intrigue and open threats, the church stood foursquare upon her right to refuse to cooperate with that which was contrary to the Scriptures. She stood thus although her congregation was small, her finances low.

In March, 1943, the threatened blow was struck, and the church was sued for over \$17,000, \$10,000 of which was interest at 8% on a \$2,500 grant made in 1895. The story of the choice of attorneys, the court hearings, the broken promises, the "Shylock practices" (so they were pronounced by the District Judge), is a thrilling record of God's sovereign grace and goodness. Truly, He makes the wrath of man to praise Him. Finally, in October, 1944, the account was completely settled for a little more than \$7,000. This left the church free to go the way of her own choice.

On Sunday, October 15, 1944, the church voted unanimously to unite with The Orthodox Presbyterian Church, and took as her new name "The First Orthodox Presbyterian Church of Denver."

Among the church's present constituency of over one hundred communicant members, there are some outstanding Christian characters. An

elder, whose parents brought him to the mission Sunday school from which the church was organized, has never regularly attended any other church. He has faithfully served the church in almost every capacity. When a movement was on foot in 1938 to close the church, he flat-footedly blocked the action. Later the Congregational officials attempted to coerce the church into cooperation by forcing a wedge between the pastor and the church board. They tried to make it appear that the board was amenable to their proposals and the pastor only was adamant. Then this faithful elder quietly said, "Gentlemen, you are mistaken! We hired this minister because we believe as he does in this matter, and as long as he is our pastor you can be sure we are backing him up in his stand against Modernism." The wedge did not enter!

The pastor humbly thanks God for church officers who never talked of compromise with untruth, even though they were faced with the possible loss of everything they had built up in many years' service.

One of the deaconesses of the church is well known to GUARDIAN readers through her stories for children published frequently in its pages. Miss Harriet Z. Teal is very active in children's Bible classes and Daily Vacation Bible Schools, as well as performing many other church duties.

Its Program

The activities of the church are varied. It conducts a service monthly at the Denver Rescue Mission, and serves refreshments to the servicemen one day each month at the Victory Servicemen's Center. It is the predominant group supporting and attending the Camp Chief Yahmonite Bible Camp at Steamboat Springs, Colorado. The church has adopted the Covenant Children's Catechumen Course, and has an active choir and young people's group. Its Sunday school attendance averages more than one hundred, and is well manned by consecrated officers and teachers. The Women's Society is active in church and missionary work. Men from the church and Sunday school are serving their country on many fronts, and two are chaplain's assistants.

When the settlement with the Congregationalists became certain, the course of the future was of serious concern to every member. Alignment with The Orthodox Presbyterian

Church was the natural step. As an elder expressed it, "We are an Orthodox Presbyterian church, so we might, as well unite with the denomination." With belief and polity practically identical, the church's place was in its ranks. The church is grateful to God that there is a denomination of like precious faith with her, and unites in prayer that a great contribution to the cause of true Christianity will be made by her union with The Orthodox Presbyterian Church.

Your Family Altar

From the Cradle to the Grave

IV ADULTHOOD

A. Home Responsibilities

FEB. 1. PSALM 137 (5)*

THE Israelites were far from their homes and kindred. They lamented their condition and had no heart for merriment. In our day there should be more love for our homes. Our thoughts ought to turn to them if we are away. Our interests should center in them if we are at home. Because the home was instituted by God from the beginning, it should be preserved with the greatest care. Godliness and prayer are two ties which will bind the home into a delightful refuge.

2ND. TITUS 2:1-10 (1)

From this portion of the Word, it is evident that there are certain things in the Christian life which closely follow from and reveal sound doctrinal beliefs. Among the list of everyday qualities of the Christian is mentioned "keepers at home." While directed to the young women, it may be applied to all. The home demands our presence and deserves it. Constant running here and there, except in the Lord's business, will undermine its security. Look well to your home!

3RD. II SAM. 6:1-12 (20a)

When Obed-edom welcomed the Ark of God into his house, he little suspected the blessing that would be his. Wherever Christ is welcomed into the home and given central place, that home shall be blessed.

* Verses printed in the headings in parentheses are to be memorized.

The little motto, if truly applicable, is a good one to possess in each household, "Christ is the Head of this House—The Unseen Guest at every meal—The Silent Listener to every conversation."

4TH. GEN. 18:1-8 (14a)

Hospitality is a Christian virtue which is exemplified in this story of Abraham. This man of faith hastened to prepare the best for the three strangers who came to him. This virtue is required of elders and should be found in each Christian home. Especially should every adult member of the household do his best to make each guest as comfortable as possible. "For thereby some have entertained angels unawares" (Heb. 13:2) is just another way of saying that hospitality will bring unexpected blessings.

5TH. I COR. 13 (13)

In reading this chapter, substitute "love" for "charity." Love may well temper every action and attitude of the child of God. In the church, among the people of your community and especially in the home, love should have a large place. Here the thousand trivial tasks tend to try the temper. Let love shine forth! Love suffereth long and is kind. Love is the oil which spreads gladness over all the household. Pray that you may possess a loving attitude always.

6TH. PSALM 19 (14)

If you can see the glory of God in nature's revelation and behold the satisfying sweetness of His sure Word, then you will say with David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight. . . ." From wise thoughts issue winsome words. If you would live acceptably before God in the home then make this verse your daily prayer.

7TH. JAMES 3 (8)

Our memory verse indicates that the tongue is ungovernable. We cannot control it. But there is One who can—our Lord Jesus Christ. How unhappy are the homes where some member has an uncontrolled tongue! Search your own heart and, if this be your sin, commit it unto Christ, ask Him to bridle your tempestuous tongue, and seek to speak gently and peaceably. Words are like arrows; though withdrawn they leave a scar.

8TH. I TIM. 5:1-10 (8)

A man's responsibility for the support of his household is declared very strongly in this passage. Non-support, or inadequate provision, is likened to infidelity and a denial of the faith. This does not mean that every whim must be fulfilled, but it does mean that we may not spend our living on liquor, gambling or other wasteful pursuits. However, beside material provision, there is the responsibility for spiritual food too.

9TH. PROV. 23:27-35 (21)

While this civilized age has no more allurements to sin than had ancient times, they are cast in a more subtle mold. Old and young alike must be watchful against the enticements of sin. Home life can best be preserved when impurity, sloth, gluttony and drunkenness are strictly avoided. These reefs must be recognized as extremely dangerous; happy is the mariner who steers clear of them. Heavenly Father, be the Captain of our ship and pilot us in the channels of righteousness.

10TH. I TIM. 6:1-12 (6)

Contentment in the home is like the soothing sound of rippling waters. Father, be content with your livelihood and devote some time to your home and family. Mother, be satisfied with your husband's provision

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and do not covet all the things that your neighbor may enjoy. Children, desire godliness in your parents, rather than rich gifts that perish with the day. Together, enjoy every spiritual benefit which God has granted you.

11TH. ISA. 40:18-31 (31)

When the circumstances of the home are strained by weakness, sorrow, loneliness, or distress, think upon the person and presence, the power and provision, of almighty God. Your ways are never hid from the Lord. No need arises without His knowledge and help. Be not despondent when trials assail you, for yours is an omnipotent God. Pray, "Teach us, O Lord, to rest in Thee in every circumstance."

12TH. I PET. 3:1-12 (12)

How wisely does Peter teach the members of the household their individual and mutual responsibilities! Let our thoughts rest upon the idea of "courtesy." We usually make a real effort to be courteous in our business and social contacts, but the greatest dividends come from courtesy in the home. The more intimately we are associated in the home, the greater should be our respect and love, and therefore our courtesy in the smallest detail!

13TH. COL. 4 (5)

"Redeeming the time" most certainly applies to all of our days. But I wish to emphasize the use of our leisure time in the home. How is it spent? Profitably to the glory of God, or wastefully to our shame? Numerous Christian duties could fill our attention—prayer, thanksgiving, missionary interest, consideration of wise actions, spiritual conversation and a keen interest and concern for the state of the church and our brethren in Christ.

14TH. ISA. 3:16-26 (Rom. 12:2)

Worldliness is usually revealed in wantonness and waywardness. The Scriptures tell us, "Be not conformed to this world." The world with its lusts, immoral fashions, evil social customs and false standards is to be shunned. Sane dress, sensible deportment and the high standards of the Word should mark the Christian. How truly is the Christian home reflected by the demeanor of its occupants!

—HENRY D. PHILLIPS.

Orthodox Presbyterian Church News

Presbytery of California

GRACE Church, Los Angeles: Sunday school attendances have been steadily increasing during the past five months, rising from a low of fifty-two to a high of one hundred fifteen. Attendance at both worship services has also slowly increased. . . . The building project on the new lot has not made as rapid progress as had been hoped, but it is expected that 1945 will see an improvement. . . . On December 24th the Sunday school and church united for a Christmas program, with over one hundred fifteen persons present. . . . Two delegates are attending the winter Blue Ridge Bible Conference.

Beverly Church, Los Angeles: The month of November saw the largest missionary gifts in the history of the church. These totaled \$112. On December 22nd the Christmas program, including the presentation of "Janet's First Christmas" by Norma Remsen Ellis, was witnessed by a capacity house of one hundred fifty persons. . . . Young people of the church spent part of their Christmas vacation painting the church pews. . . . Thirteen young people attended the winter Blue Ridge Bible Conference.

First Church, San Francisco: A number of parents, not usually reached by the church, attended the Christmas program on December 22nd. On Christmas Eve the choir gave a special program of Christmas music, followed by a gospel message by the Rev. Carl A. Ahlfeldt, pastor of the church. . . . On December 23rd the Machen League presented a program for service men at the Christian Business Men's Service Center and the women's auxiliary later served refreshments to the men. . . . The church announces the purchase of a property which will supply adequate quarters for worship at present and provide room for a future church building. Renovations are now being made to construct an auditorium on the first floor.

First Church, Long Beach: At the annual Christmas program at the chapel, the children brought their "Gifts to the King" and placed them under the Christmas tree. The total amount given was six hundred dollars. . . . Mr. Otis Leal of Mexico,

the Rev. Newton Kapp of French West Africa, and Dr. James B. Brown, newly-appointed missionary to the Northwest, were recent speakers at both church and chapel.

Westminster Church, Bend, Oregon: Almost three years ago the Rev. Glenn R. Coie, then pastor of the church, began to hold services in Alfalfa, a small community seventeen miles east of Bend. Two families became members of Westminster Church. Further fruit of that ministry is now shown in the fact that residents of Alfalfa have now expressed the wish to have services every Sunday afternoon instead of on alternating Monday evenings. The first meeting was held on December 24th as a combined Sunday school and worship service. . . . "Janet's First Christmas" by Mrs. Ellis, published by the Committee on Christian Education, was presented at the Bible school Christmas program at Bend and also at Alfalfa by a group from Westminster Bible school.

Presbytery of the Dakotas

WESTMINSTER Church, Hamill, S. D.: The Sunday school, assisted by the church quartet and instrumentalists, presented a program on Christmas evening. A generous offering was received for Miss Mary Roberts, missionary of the Orthodox Presbyterian Church of Omaha, Nebraska.

Orthodox Presbyterian Church, Omaha, Nebr.: A week-day Bible school has been organized which meets each Monday afternoon for an hour after school for Scripture and catechism memory work. The Christian Business Girls' Club sent a layette to be used in the mission work conducted by Dr. and Mrs. J. Lyle Shaw in Newport, Ky.; the Women's Missionary Society sent Dr. Shaw a special Christmas offering. . . . Miss Mary Roberts has begun work at the Logan-Fontenelle Chapel and, in connection with the Christmas program, made about fifty calls. The program was prepared and rehearsed by Miss Roberts. Since she undertook this missionary work, there has been a remarkable improvement in the Sunday school at Logan-Fontenelle. Three South Dakota Sunday schools

contributed to her support in November.

Presbytery of New Jersey

FAITH Church, Pittsgrove: Special meetings, with the Rev. George W. Marston as speaker, were held from December 5th to 10th, and the pastor, the Rev. Edward B. Cooper, reports that the members were greatly blessed.

Grace Church, Trenton: At the Christmas Sunday morning worship service the young people's choir brought special music. The evening service was conducted by the members of the Sunday school: The Christmas message was reverently presented and the Christmas songs beautifully sung. At least eighty persons attended, filling all the available seats. The special Christmas offering was devoted to home missions, the Wildwood Boardwalk Gospel Committee, Westminster Seminary and THE PRESBYTERIAN GUARDIAN.

First Church, Ft. Lauderdale, Fla.: Forty-five persons attended the annual Christmas Sunday school party on the day after Christmas, and the Christmas Day service enjoyed twice the attendance of last year. . . . The recently-inaugurated evening service now has an average attendance of sixteen persons. . . . A new duplicating machine has been purchased for the church by one of its members.

Presbytery of New York and New England

SECOND Parish Church, Portland, Me.: On December 3rd Chaplain Donald C. Graham preached at the morning worship service and one week later the guest preacher was Chaplain Alexander K. Davison. On the preceding Saturday evening Chaplain Davison spoke in the church on the subject of "The Army Chaplain in Combat." . . . The Sunday school presented its Christmas program on December 22nd, and the Young People's Society held a candlelight service on Christmas Eve.

Orthodox Presbyterian Church, Franklin Square, N. Y.: The Ladies' Missionary Society made stuffed dolls and sent them, together with three cartons of clothing and toys, to the Newport, Ky., mission. The Society and the Machen League sent contributions toward the purchase of a car or station wagon for the work of the Rev. Kelly G. Tucker at Corn-

ville, Me. . . . The largest attendance in the church's history greeted the Christmas program given by the Bible school on December 28th. "Janet's First Christmas" was presented by the young people. A photographer of *The Newsday* surprised the cast by taking a flash picture during its presentation.

Calvary Church, Schenectady: A Christmas program, including a "Gospel Pageant for Christmas," was presented by the Sunday school on December 22nd. . . . On New Year's Eve, instead of the regular service, a Watch Night Service was held, beginning at 9.45 and closing after the arrival of the new year.

Presbytery of Ohio

TRINITY Chapel, Newport, Ky.: "The richest, happiest Christmas in the history of the mission" is the way Dr. J. Lyle Shaw describes the celebration just past. It was characterized by the first noteworthy sacrificial offering in Trinity Chapel's history. Last autumn an interested member donated money for white gift Christmas boxes and these were judiciously distributed to the people, from tiny tots to the aged and infirm. At the Christmas morning service there was a spirit of almost hilarious giving: The Bible school teachers counted two thousand two hundred fifty pennies, and the balance of the offering brought the total to nearly fifty dollars. Nearly every congregation in The Orthodox Presbyterian Church—and a few others still independent—had a part in making possible the joy of the members of Trinity Chapel.

Presbytery of Philadelphia

BETHANY Church, Nottingham: A Nativity Program was held on Christmas Eve, and the missionary offering from banks distributed in November amounted to \$62.50. Part of this will be used for the purchase of a much-needed pressure cooker for the work of the Duffs and Stantons in Eritrea, East Africa. . . . On January 7th Mr. Clarence Davison was ordained a ruling elder.

Calvary Church, Willow Grove: The church property, now free of debt, represents an investment of \$23,500. The last note of indebtedness was burned at the communion service on January 7th. Ten new communicant members were received at the service. . . . Christmas Sunday was another notable day with a full

church at both services and with gifts totaling more than a thousand dollars.

Calvary Church, Philadelphia: At the communion service on January 7th, four new communicant members were received. All of them had formerly been members of Livingstone Memorial Church, Philadelphia, which is now in process of dissolution by the presbytery.

Faith Church, Harrisville: The

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Five NEW TRACTS . . . Appealing messages of amazing power. Beautifully printed in national colors. True soul-winners. Popular in Camps and overseas. Samples FREE. Order NOW—have on hand when needed. Only 8c a doz.; 50c a 100. Write today.

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IN A FEW DAYS —

The Annual Winter MACHEN LEAGUE CONFERENCE

Saturday, Jan. 27, 1945

At Eastlake Church
Wilmington, Del.

Theme—"Stewardship"

4:30 P.M.—Sacred Concert
Rev. James W. Price, Director

6:15 P.M.—

Banquet and Speaker

Christmas program was held a week before Christmas. The senior department presented "Janet's First Christmas," and the missionary offering for the necessary outfitting of the family of the Rev. Charles E. Stanton reached fifty-three dollars. . . . The church will celebrate its ninth birthday at an anniversary dinner sponsored by the Board of Deacons on January 25th.

New Hope Church, Branchton: The Machen League, in cooperation with the Faith Senior Machen League, Harrisville, is sending *Soldiers' and Sailors' Evangels* to all service men and women from Harrisville, New Hope and Branchton each month.

At the Hilltop Sunday school the Christmas program was presented on December 21st in conjunction with the Ryebread school in whose building it meets each Sunday. Sixty-four were present on the coldest night of the year (twenty-three degrees below zero). The Christmas offering was sent for the work of the missions committees of the denomination. Mrs. Harry N. Christy of New Hope Church is the energetic superintendent of the Hilltop school.

Covenant Church, Pittsburgh: The sum of \$2200 toward the needed \$4000 has been received by the church building fund. . . . Six members of the church are now in the service of their country. . . . The assembly's Committee on Local Evangelism met recently in Pittsburgh.

Presbytery of Wisconsin

GRACE Church, Milwaukee: The Building Fund has now reached \$1058. . . . The Sunday Bible school gave its Christmas program on December 24th and the members of the Young People's Missionary Society went caroling on Christmas Eve. . . . From December 28th to January 1st Grace Church was host to the young people from Cedar Grove and Oostburg who had attended the summer Bible conference. A happy and profitable four days were spent in Bible study and recreation. There were twenty who participated.

Indian Mission, Gresham: The men of the congregation of Old Stockbridge Church are busy hauling the lumber and other material to the site of the proposed new church building. Work will be started on construction next spring. There are no carpenters among the members, but they are grateful for the interest shown by various churches which

Books for the University

THE Christian University Association would like to receive gifts of books for the University library. Of special importance are reference books in every field of study. Persons having books they are willing to donate to the University are requested to send a list of the volumes to the Rev. Edwin H. Rian, general secretary, Elkins Park, Philadelphia 17, Pa. Please do not send books until the list has first been submitted for approval.

have sent funds to enable the mission to hire at least one man to see the work through from start to finish. The building fund now has \$640. . . . Worship services, prayer meetings, young people's meetings and catechism classes are now being conducted regularly at three points in the Indian territory. . . . The church's honor roll now has twenty names.

Lt. William W. Hood Killed in France

LIEUTENANT William W. Hood, ruling elder of Knox Orthodox Presbyterian Church, Philadelphia, died in France on December 7th of wounds suffered in combat on December 2nd. This was the third time that Lt. Hood had been wounded in recent months. He was wounded in combat in France in October, and awarded the Purple Heart. Again, he was wounded in November and at that time was awarded the Oak Leaf Cluster.

Lt. Hood enlisted in the Army in April, 1942. He was graduated from Officers' Candidate School in November, 1943, as a Second Lieutenant. He went overseas to Africa in the same month and from there saw action at Anzio Beach, Italy and Rome. In April, 1944, while in Italy, he was promoted to First Lieutenant.

Lt. Hood, in addition to being an elder of Knox Church, was superintendent of the Sunday school and much interested in work among the young people. He continued his strong Christian witness while in the Army, and in Italy and France he conducted prayer meetings weekly, sometimes right at the front while on relief. Throughout his life he pre-

mented to all who knew him a staunch testimony for his Lord and Saviour.

Pvt. Howard Williamson Dies of Wounds

PPRIVATE Howard C. Williamson, a member of Bethany Orthodox Presbyterian Church, Nottingham, Pa., was fatally wounded in Italy and died on November 16th. He was twenty-nine years old.

Pvt. Williamson was inducted into the Army on January 31, 1944. He completed his basic training and was sent to Italy last July. He soon saw active duty at the front and, in October, was reported "missing in action." He was able, however, to rejoin his unit, but shortly thereafter suffered the wounds that caused his death.

As a member of Bethany Church, Pvt. Williamson was active in the Young People's Fellowship, and letters from overseas indicated his constant trust in the saving power of the blood of Jesus Christ.

He is survived by his wife and infant daughter. A memorial service was held in Bethany Church on December 17th and was conducted by the pastor, the Rev. Henry D. Phillips.

WARNING!

ORTHODOX Presbyterian churches are warned to be on the look-out for a man who has already victimized one church and who seems to know some ministers of the denomination by name. When last seen on the Pacific Coast he was traveling under the name of Harry Hanson. He is a Norwegian and at one of the churches, before disappearing with \$22, he told hard luck stories about imprisonment by the Nazis. He also visits the homes of members and puts on an impressive performance for the money he collects.

This man is about forty years old, has a Cyrano de Bergerac nose, speaks good English, has body lacerations which he is proud to display, is toothless and very glib. He speaks in orthodox terminology and mentions Orthodox Presbyterian ministers by name. Any Orthodox Presbyterian who is approached by this man should attempt to enlist the aid of the local police or Better Business Bureau.