

The Presbyterian Guardian

February 25, 1941

VOLUME 9, NO. 4

J. Gresham Machen
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

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Philadelphia, Penna.

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What Christ Is the Answer?

A Day at the National Christian Mission

By the REV. JOHN P. CLELLAND

Pastor of Eastlake Orthodox Presbyterian Church, Wilmington, Delaware

AS BIBLE-BELIEVING Christians we believe that Christ is the answer both to the problems of our own souls and to the problems of modern society. He is both Saviour and Lord, and it is our firm conviction that a world which rejects Him can know neither peace nor security. Therefore we rejoice in every attempt which is made to bring Christ and the message of His gospel to the world today. During the present winter season a great "National Christian Mission" is being conducted in twenty-two of America's largest cities, with the slogan, "Christ Is the Answer," in "a united movement of Christian forces to bring the Gospel, in all its validity and vitality, to the people of the nation for their sincere consideration and their personal acceptance." At first glance this mission may seem to represent the very truths for which we stand and to be worthy, therefore, of heartiest support. But before we can give this support we must ask what Christ is the answer. Is it the Christ of the New Testament or is it some other Christ? While the mission was in Philadelphia, I had an opportunity to hear some of the speakers and to observe the Christ whom they presented. In my short visit I could not hear all, or even many, of the speakers, but I feel confident that those whom I heard and saw represent a fair cross-section of the mission as a whole.

In a union meeting for ministers, Dr. Seward Hiltner gave a talk entitled "Footnotes on the New Testament," based upon the story of the Gadarene demoniac as found in the eighth chapter of Luke. Dr. Hiltner is

much interested in psychiatry and the purpose of his address was to interest the ministers present in the use of sound psychiatric methods in their dealings with those who are mentally or spiritually ill. He spoke of the way in which Jesus dealt with the poor Gadarene, treating him with such sympathy and understanding that he was made whole again. He assumed that the man was not actually demon-possessed, but simply a psychopathic case. In the verse in which the demon within cries out to Jesus, Hiltner finds nothing more than the defense mechanism which the maladjusted person develops for self-protection. And so, throughout his talk, Hiltner completely emptied the narrative of its supernatural element and made it the basis of a homily on the pastoral care of the mentally sick.

Such a spiritualizing exegesis can read anything into the New Testament. But the point which we wish to stress here is that the Christ whom Dr. Hiltner presented to the ministers of Philadelphia was not the miracle-working, supernatural Christ of the New Testament, but a merely human Christ who had a wonderful insight into the hearts of men and was a master psychiatrist. In short, he was preaching the "liberal Jesus" of modernist theology. This Jesus is not the only begotten of the Father. He was not born of a virgin. He did not die on the cross as a sacrifice for our sins. He did not rise in the same body with which he suffered. He is only the incarnation of the ideal man, whom we are to imitate and follow. This Christ is not the answer to the

world's need!

The second speaker at the ministers' meeting was Dr. Arthur Lee Kinsolving. After praising Dr. Hiltner's application of modern science to the gospel, Dr. Kinsolving stated his intention of giving an old-fashioned message. He then spoke very simply and practicably of the importance of parish pastoral work and of the need of persistent visitation upon the members of the flock. It was a practical message and had much to commend it. Yet throughout there was no definite statement as to the end in view in pastoral labors, beyond a tacit assumption that the minister is concerned for men's welfare and seeks to promote their welfare by linking them up with the church. Such a message is quite typical of American Protestantism in that it neglects doctrinal truths and concentrates upon so-called practical problems. This non-creedal Christianity concerns itself with methods rather than with content, with means rather than with ends, with work rather than with faith. Let us all get busy and work for Christ, we are told, but let us not ask who Christ is or what He has done. And yet, as soon as the man of the world asks, "Why should I work for Christ," we are compelled to present something of the person and claims of Christ to him. A non-doctrinal activist Christianity is not enough. The pastors of America need to be more faithful in pastoral work, it is true. But it is far more important that they, in pastoral work or in any other work, be faithful under-shepherds of Him who is the Shepherd of our souls.

One of the noted preachers at the mass meeting in the Philadelphia campaign was Dr. Clarence Edward Macartney of Pittsburgh. Dr. Macartney was once a leader of the conservative forces in the conflict that raged in the Presbyterian Church in the U.S.A., and it was quite a shock to see him in the company of some of the best-known Modernists in America. It is my conviction that Dr. Macartney is an evangelical Christian and that the Christ whom he preaches is the Christ of the New Testament. One might say, then, that we should rejoice that there are voices in the National Christian Mission which proclaim the Christ who is the true an-

swer to man's need. But, we reply, do these voices speak clearly and without confusion? Why did not Elijah enter into religious comity with the priests of Baal? Why did he not preach Jehovah as God and then cooperate with those who preached Baal as God? It was because the prophet of Jehovah must preach that there is no other god than the covenant God of Israel. He *must* be the mortal enemy of Baal's priests, for Jehovah and Baal are mutually exclusive. So the Christ of modern liberal reconstruction and the Christ of the New Testament are mutually exclusive. They cannot both be true. What confusion as to the Christ who is the answer assails the minds of simple believers when an evangelical such as Dr. Macartney and a Modernist such as E. Stanley Jones appear in the same mission! Dr. Macartney may in his messages set forth the true Christ but, by his cooperation in the National Christian Mission, he grants that men may set forth another Christ. "What concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" Certainly this method of preaching Christ is not the answer.

The Christ that America and the world needs is the Christ crucified whom Paul preached, the Lord Jesus Christ so graciously and wonderfully presented to us in the gospel. He is the true Christ. All others are merely the figments of men's imaginations.

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News From the Orient

(Excerpts from a letter sent January 3, 1941, by the Rev. Bruce F. Hunt, missionary to Harbin, Manchukuo, under the Committee on Foreign Missions of The Orthodox Presbyterian Church.)

I HAVE had a fine fall of itinerating. I have visited all of the established groups. One place where we have had a group which has since disbanded was in my itinerary, but when I got to the station next to it I found that the place could not be reached in the time I had given to it in my itinerary, because of the half-frozen condition of the river—too thin to cross on, and yet too much ice for the crude boats to navigate, so I had to give it up. That's the only one I missed, however, and there is no group there at present. I had the joy of visiting three new places which have been holding regular meetings since my spring itineration, and had the joy also of reviving a group that went to pieces a year ago but is now going forward.

I visited eighteen groups which have a regular attendance and roll, and three other groups which are now holding regular meetings, making a total of twenty-one beside Harbin. It meant nine trips, taking a total of about forty-eight days. The eighteen groups which kept rolls show an enrollment of 732 with an average attendance of 423. I examined and received forty as catechumens in the various groups. Six baptized in infancy were admitted to the communion. Eleven infants were baptized and nine adults; four were received by letter. The contributions have been remarkable but I will not have the figures on those until I make my spring itineration and examine the account books. I don't know how much territory I have covered, but it is plenty—walking, cycling, riding on cart, sleigh, truck, bus and train; yes, even boats. I have been unusually free from interference, though I have accidentally discovered that I was being followed up in two or three places. How general this is I don't know but, as long as I'm not interfered with, I am not worried. One church has grown up in one of the places where I was most closely followed last spring.

A Plea for the Constitution

By the REV. PROFESSOR NED B. STONEHOUSE, Th.D.
Chairman of the Committee on the Constitution
of The Orthodox Presbyterian Church

THIS brief article is not devoted, as its title might suggest, to a plea for the support and defense of the constitution of the United States. Its purpose is rather to urge intelligent concern for the constitution of The Orthodox Presbyterian Church, and to enlist the interest of the members of the church in its publication.

If our national loyalty can be measured by our devotion to the basic principles of our constitution, and if that loyalty demands the study of those principles, can our loyalty to our church be measured and advanced in a very different way? It hardly need be argued that loyalty to our church is not less important than a healthy patriotism, especially if it be borne in mind that a proper loyalty to our church is not to be thought of apart from our loyalty to Christ, the head of the church.

As the supreme and only infallible authority, indeed, our church recognizes the Bible. It comes to us with divine authority as the very Word of God, and our first obligation is to study it and, as a fruit of that study, to proclaim and defend its message. There are, however, other documents which make up our constitution. They are subordinate to the Word of God, and their authority is derived from the Bible. Nevertheless they have been adopted by our church as authoritative declarations of the teachings of the Word of God. These documents contain the articles under which our church is being governed, and they therefore should be of vital concern to every member of the church who has come to years of discretion.

Unfortunately these subordinate standards are not readily available for consultation and study. The last general assembly appointed a committee to perform certain preliminary work which, it is hoped, will lead eventually to the publication of the Confession of Faith and Catechisms, and before many years pass it may be possible to provide a copy of these creeds for every home. The governmental standards, on the other hand, require no further consideration and directions have been given for their

publication. It is for the success of this venture that this article is mainly concerned to enlist the hearty support of the church.

The Committee on the Constitution is rapidly nearing the completion of its task of preparing these governmental standards for the press. Besides containing the Form of Government, the Book of Discipline, and the Directory for the Public Worship of God, the little volume will include the Suggested Forms for the marriage service, the burial service, and the service of dedication of a church, as well as forms for use in connection with the Book of Discipline, all of which have been approved by the general assembly. It is also planned to include an index. The whole will make a book of about 125 pages. It will be in a handy size and bound in cloth.

In view of the needs of the church and other realities, we hope to secure the widest possible distribution and the lowest possible cost. Fortunately, the sale of approximately one thousand copies would make possible the very low sale price of fifty cents. If only five hundred were sold, however, the sale price could hardly be lower than seventy-five cents, and a much smaller sale would demand a still higher price. It appears therefore that it is in the interest of all that there be a wide sale in the local churches. The full total of one thousand copies would be sold if the local churches supported the venture to the extent of one copy for every five communicants. Perhaps the sessions, or young people's groups, might undertake local campaigns to enroll subscriptions to the book with the quota suggested above as their goal.

Perhaps some of the members will need to be persuaded that this book is of real concern to them. It should not take much description of its contents to show that these documents affect not only the officers of the church but also every member in his relations to the church.

Each member should know the fundamental principles of our form of church government. He should not

only know why he is a Presbyterian, rather than a Methodist or Independent, for example, but also what his own duties and rights are under the Presbyterian system. None can be totally indifferent to the distinctions which are drawn between sessions, presbyteries and the general assembly; and the definitions of their respective powers, and of the limitations upon their powers, affect our ecclesiastical lives in many ways. And those who have the responsibility to choose elders and deacons, as well as the minister, can hardly fail to be interested in what the Form of Government declares as to the nature of these offices and the qualifications demanded of those who serve, as well as in the provisions made for their election, ordination and installation. Another matter included in this document, which touches us in the vital spot of our pocketbooks, is found in the chapter devoted to incorporation and to the property rights of the local congregation.

It is perhaps in our public worship on the Lord's day that the church affects our lives most profoundly, and a mere review of the topics treated in the Directory for the Public Worship of God will indicate how a little study of these matters may help us to enter into the services of worship with greater understanding and devotion. Here one finds chapters on the sanctification of the Lord's day, the principles of public worship, and provisions for the usual service of worship. The general and particular provisions for the celebration of the sacraments are set forth, including the forms which are designed for use in these special parts of public worship. Finally, the Directory deals with public profession of faith and with the services of ordination and installation.

The subject of church discipline may not seem to be our immediate concern, especially if we are faithful members of the church. Yet this aspect of church government, which has as its high purposes "to vindicate the honor of Christ, to promote the purity of his church, and to reclaim

the offender," is one of deep meaning for us all. Moreover the manner in which this discipline is to be exercised through the different judicatories of the church, and how the rights and liberties of the accused are guaranteed and guarded, are worthy of careful study.

Some of the readers of this plea may be able to speed the publication

of the book by making a special contribution to the committee. If there are individuals or sessions who agree with us as to the importance for the church of the immediate publication of this part of our constitution, will you not, if you are able, send a check today? It may be sent to the Committee on the Constitution in care of THE PRESBYTERIAN GUARDIAN.

of the fullness of Jesus. Repentance is necessary, but we cannot repent of ourselves; and therefore Jesus is exalted to give repentance. It behooves us not only to repent of but also to forsake sin: but sooner shall the Ethiopian change his skin, and the leopard his spots, than we shall do good, who are accustomed to do evil. Therefore Jesus is sent to bless us, "in turning away every one of us from our iniquities." Faith is a necessary condition of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth on me hath everlasting life; he that believeth not shall not see life." Yet this same faith is the gift of God. It is "given to us on the behalf of Christ, to believe." "No man can say that Jesus is Lord, but by the Holy Ghost."

Free Grace

Written in 1868 by MARY JANE GRAHAM

FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Oh, then, may we "which receive abundance of grace and of the gift of righteousness reign in life by one, Jesus Christ."

One of the sweetest promises, upon which the mind of every Christian rests with unspeakable delight, runs thus: "Him that cometh to me I will in no wise cast out." Here is a condition, "him that cometh," and a promise, "I will not cast out." But who are those who come to Jesus? "All that the Father giveth me shall come to me." "No man can come to me, except the Father which hath sent me draw him." "No man can come to me, except it were given unto him of my Father." How distinctly are we here told that the same free mercy which promises to receive us *when we come* must be put forth to *make us come*, or *we never should come!* The promise will surely be fulfilled to all who obey the condition, but none *can* obey the condition save those *to whom it is given.*

"If ye keep my commandments, ye shall abide in my love." Precious promise! indispensable condition! For how can such as delight not in holiness abide in the love of the most holy Jesus? Yet I will freely confess that, if the performance of even this most just and reasonable condition depend in any measure on myself, I should think the Lord Jesus had most cruelly mocked me, in setting before me a promise which, in my case at least, must forever remain unfulfilled. But, blessings on His sacred name, He has not made the promise without providing for the condition; so that I

look on these very conditions as so many promises.

It is as though my Saviour had said, "Ye shall abide in my love, for that is unchangeable; but ye can by no means abide in my love except ye keep my commandments. Now ye are not able to do this: therefore, behold, I, even I, will write them in your hearts, and copy them out in your lives. Freely, then, approach my throne of grace, and ask me for this promise; and as ye cannot so much as ask *without me*, behold, I have promised to pour out upon you the Spirit of grace and supplications, who shall abide with you forever, teaching you both what to pray for, and how to pray." In short, I believe the heart of every redeemed sinner will enter deeply into the feeling which burns within mine while I say, Thank God that the promises are not *yea* and *amen in me*, a miserable, weak, and sinful worm, incapable of performing one single condition of them; but they are all *yea* and *amen* to me in *Christ Jesus.*

For His sake, God will make them all good to me; yes, for His sake they are mine already. They are my own inheritance, once forfeited by sin but now redeemed by the precious blood of Christ; my purchased possession, which can never cease to be precious in the Father's sight. They are the sure and steadfast anchor of my soul; the joy and rejoicing of my heart; the song which enlivens this house of my pilgrimage; better to me than life; dearer than my necessary food; sweeter than honey and the honeycomb; more precious than fine gold; purer than silver purified seven times.

Every condition necessary to salvation is fulfilled in us, not by our efforts of our own, but by our receiving continually grace for grace, out

With the New Books

PREACHING PROPHECY IN A WORLD OF WAR, by William Hendriksen. Baker's Book Store, Grand Rapids, Mich., 1940. 32 pp., 35c.

AS IT was in the days of the Napoleonic Wars and World War I, so the present world conflict has brought a renewed interest on the part of many in the more specifically prophetic portions of the Scripture. Such a pamphlet as the one under consideration is therefore timely. It is by the author of "More Than Conquerors," an interpretation of the book of Revelation (reviewed in THE PRESBYTERIAN GUARDIAN of May 10, 1940). Written in a popular style it shows the obvious enthusiasm of one whose aim is to convince his readers, and who enjoys the effort.

Dr. Hendriksen's approach is critically constructive. He is critical of those who treat the Bible as a horoscope "for the purpose of satisfying human curiosity," but also of any who through neglect or indifference fail to heed the demand of people in these evil days "that we show them what the Spirit in the Word is saying to the churches."

Constructively, the author first suggests two excellent hints with respect to the correct interpretation of Biblical prophecy. The latter half of his paper he devotes to a setting forth of some of the things which he believes should be stressed in sermons on prophecy in a world of war. He distributes his material under five main headings, of which the first and basic

proposition is: "In this time of storm and stress we should show our people the comfort that springs from the realization of the fact that history—

including those dreadful events that are now occurring in Europe—is the realization of God's Plan."

—ROBERT E. NICHOLAS

At the Crossroads

A Meditation in the Book of Jeremiah

By the REV. BURTON L. GODDARD

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein (Jer. 6: 16).

THERE is a screeching of brakes. A high-powered car comes to a stop. The driver emerges from the car and mounts the rickety steps to the porch of the crossroads store. "I say," he begins, addressing the group of loungers, "which of these roads goes to Canton?" An old farmer speaks up. "Sir, I reckon they all do. That black top to the right is a new road and good for a ways, but I wouldn't trust it further on. The one to the left was built just a few years ago. It will get you there, but it was cheap construction, and the frost has hit it pretty hard. If I was you, stranger, I'd go straight on. It's a little further, and it's not quite so modern a road, but it was built to last." The driver, impatient, is half-way down the steps before the old man has finished. "Well, grandpa," he calls over his shoulder, "you're not me. I'm taking the black top."

God's Counsel

A people at the crossroads were privileged to listen to counsel from their God. They were the people of Judah. From of old, their nation had been unique in that it worshiped a God who dwelt in a temple not made with hands, eternal in the heavens. It was under covenant obligation to render obedience to an exacting moral code, the Decalogue. One can well imagine that such a religion was not always popular. Self-reliant individuals would prefer to work out the problems of the nation by themselves without the direction of a covenant God. Licentious persons would rebel at the stringent morality required. Those weak in faith would prefer gods which they could see and handle.

So it was that the chosen people stood at the crossroads not once but

many times, debating whether they should remain loyal to the faith of their fathers and continue to walk in the old paths or follow some new form of doctrine which would be more acceptable.

It was at such a time that they heard the voice of Jehovah, their God: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

It was good advice. It counseled careful thought and consideration. It pointed out a proven path. It promised rest at the end of the trail.

Perhaps the religion of Abraham, Isaac and Jacob did seem to some at times outmoded, but before Judah tossed it lightly overboard it would have been well for her to do a bit of evaluating. She was only an insignificant people, yet Jehovah had redeemed her when she was a slave nation. He had blessed her in giving her material prosperity and deliverance from enemies. Would the so-called gods of the nations do as much? Would it pay in the long run to sacrifice righteousness for the sake of having a good time?

Judah's Answer

Judah did not care! She was a wanton child. She did not want her Lord's advice. This was her answer: "We will not walk therein." This was rebellion! This was wilful sin! This was open apostasy! Like the driver of the high-powered car, she had made a perverse choice. She did not know that tragedy lurked ahead, that the God she was forsaking would forsake her and leave her to be set upon by powerful foes and spoiled. The driver who started out on the black top did not know that on a stony stretch in the road ahead a blowout caused by a bruised tire would send his car hurtling from the highway, and that his own body would be crushed in the wreckage. All that either knew or cared about at the moment was that

new paths were all-attractive.

I am sure you agree with me that Judah's choice was one of folly, yet the situation in our own nation is not far different. We in America are proud—too proud. It were well that we listen to Him who says, "Notwithstanding I have a few things against thee." Have we profited by the example of ancient Judah? We must not be unaware of those searching words, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Twentieth century America is not exactly given to *thought and consideration*. Our tendency is to act first. Perhaps we think afterward—perhaps not. We are prone to say, "Columbus took a chance; so will I." We forget that Columbus engaged in careful reflection and did some serious planning.

Twentieth century America is not exactly given to *following the proven way*. We are like the Athenians of old. We lend our ears to the hearing of "some new thing." We want adventure, and because we cannot be explorers and world travelers we gratify our desires by psychologically identifying ourselves with the hero of the drama or novel. We are happiest when out upon uncharted courses and along unbeaten paths.

Twentieth century America is not exactly given to interest in *rest*. Activity, intense activity, is her best characterization. No wonder our journalists sometimes speak of "mad America." The thought of rest does not appeal until we suddenly awaken to the fact that the strength and vitality of youth are gone, no more to be reclaimed. Then we often discover that the rest we desire is beyond our ability to obtain.

There are not many churches which have discontinued the singing of "Faith of Our Fathers," but comparatively few really mean what they sing. Another religion, modern liberalism, has gained the ascendancy in many quarters. It is not found along the "old paths"; it branches out in almost every way into an unsurveyed wasteland where there is nothing of spiritual food, nothing to quench the soul's thirst, a trackless space in which its victims die, far from home.

The "old paths" knew only one way of salvation, faith in a Saviour who loved His own and gave Himself for them in vicarious death upon the

cross, bearing the sins of His people, and meriting for them forgiveness and eternal life. But the new religion, really an old religion in a new form, offers a different way of salvation from that which is found in the "old paths." It says to men, "Do the best you can. Do good. Help the poor and unfortunate. Work out your own salvation. Anyway, God is love and surely He will not visit you with condemnation."

The "old paths" acquainted men with a Book from God, trustworthy in all its parts. The new religion has a book, but a much smaller one, and it does not consider this book as being from God any more than are other worthwhile books.

The "old paths" counseled men to tell the story of the Lamb who was sent to take away the sin of the world. The new religion sends men to the heathen to teach them better methods of agriculture and modern systems of sanitation.

Dear friends, God's counsel has been brought to your attention. You know how Judah answered. You know her unhappy fate. God says, "Ask for the old paths . . . and walk therein." How will you answer? In what paths will you walk?

EASTLAKE CHURCH LOSES PROPERTY IN COURT CASE

JANUARY 22, 1941, marked the end of a four and a half year strife for the congregation of the Eastlake Presbyterian Church of Wilmington, Delaware. On that date Chancellor W. W. Harrington in the Court of Chancery directed the trustees of the congregation to turn over the church building and property to the Presbytery of New Castle of the Presbyterian Church in the U.S.A.

From its origin in 1896 until June, 1936, the Eastlake congregation was a part of the Presbyterian Church in the U.S.A. On June 24, 1936, the congregation, at a duly called meeting, voted by roll call, 101 to 0, to withdraw from the Presbyterian Church in the U.S.A. and at the same meeting made application to the then Presbyterian Church of America (now The Orthodox Presbyterian Church).

On July 4, 1936, a representative sent from the Presbytery of New Castle to occupy the pulpit was barred

Minutes

MINUTES of the Seventh General Assembly of The Orthodox Presbyterian Church are now available, at the price of 25c each, at the office of the Committee on Home Missions and Church Extension, 514 Schaff Building, Philadelphia, Pa.

from doing so by the session of the church. On October 5, 1936, the Rev. John P. Clelland, pastor of the congregation, was deposed from the ministry of the Presbyterian Church in the U.S.A., despite the fact that on June 11, 1936, he had repudiated the ministry of that denomination by uniting with the First General Assembly of the Presbyterian Church of America. The Presbytery of New Castle also appointed a session and a moderator to govern the congregation, at the same time ordering the elected session of the congregation to cease to act.

After that came a lull of almost three years, during which time the illegally appointed session made no attempt to exercise authority and no legal action was brought against the congregation. Finally, in June, 1939, suit was instituted in the Court of Chancery asking that the property be turned over to the Presbytery of New Castle of the Presbyterian Church in the U.S.A. In October, 1939, counsel for the Eastlake congregation filed a demurrer against the action of New Castle Presbytery, which was overruled by the chancellor in December of that year. In his opinion on the demurrer the chancellor explored the issues of the case so that the final hearing in April, 1940, was little more than a repetition of the previous argument.

The substance of the plaintiff's argument and the chancellor's rulings is as follows: The local congregation in the "Presbyterian Church" is not an independent entity but exists only as a part of the denomination. The congregation may be free to buy or sell a manse or a church building. In their local affairs they may do many things without consulting presbytery. They may elect trustees to manage their

affairs and incorporate these trustees in a charter which does not even mention the name of the Presbyterian Church in the U.S.A. Yet all the property acquired by the congregation is held in trust for the denomination and cannot be withdrawn from the denomination, *even though the congregation wishes to do so unanimously.* The civil court cannot consider the theological arguments adduced by the congregation as grounds for their withdrawal. The court can only rule that any congregation which withdraws must forfeit all its property.

In commenting on the ruling, Mr. Clelland said, "We grant that the property of Eastlake Church is under a trust. Saints now in glory have labored and we have entered into their labors. Only we insist that they were not laboring for the Presbyterian Church in the U.S.A. but for the truth of God taught by the Presbyterian Church in the U.S.A. That church has abandoned that truth. The Eastlake Orthodox Presbyterian Church believes in and propagates that truth. Therefore we keep the trust which the Presbyterian Church in the U.S.A. has broken. This may not be good law but it is good Christian ethics. Our church has now been legally turned over to a committee of the Presbytery of New Castle, the chairman of which is a signer of the Auburn Affirmation."

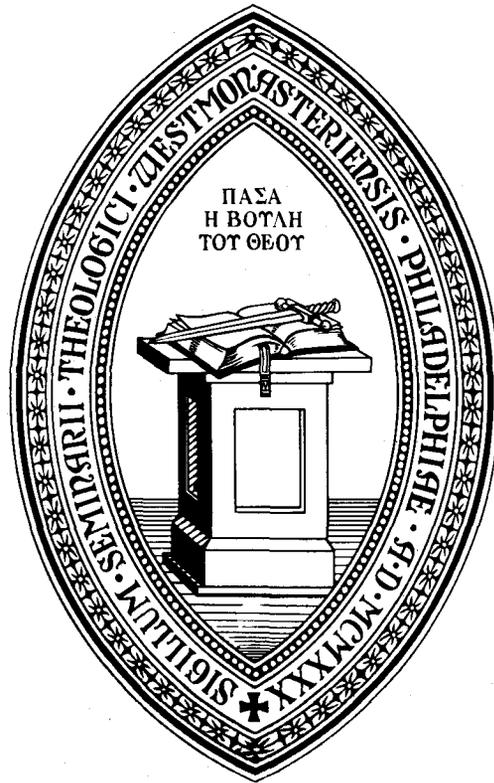
The trustees of the evicted church met with the Legal Committee of the Presbytery of New Castle on February 3rd and were offered the use of the church building for one year at a rental of one dollar, while negotiations for its purchase were pending. The lease is subject to approval by the presbytery at its next meeting in April, and by the Eastlake congregation which meets on February 19th. As a counter-proposal Mr. Clelland's church offered to purchase the entire property—church and manse—for \$3000, but the offer was not accepted.

Erratum

IN THE article, "Glasgow vs. Thompson," by Thomas R. Birch, published two weeks ago, it was incorrectly stated that Dr. Ernest Trice Thompson had been reelected as moderator of the Synod of North Carolina. Dr. Thompson was reelected to that position by the Synod of Virginia.

The Far-Flung Ministry of

Westminster Theological Seminary



WESTMINSTER THEOLOGICAL SEMINARY stands for the full truthfulness and final authority of the Word of God in faith and life. In the seal of the seminary, the pulpit represents the preaching of the Bible, and the sword the defense of the Bible. The Greek inscription means "The whole counsel of God"; nothing is to be added to the Word of God, and nothing taken away. Thus, the open Bible is to be fully declared to the world and defended against all enemies.

Under the inspiration of the truth of this seal, the graduates of Westminster Seminary are proclaiming the gospel of the Lord Jesus Christ.

"Go Ye Therefore



New York: Earl B. Robinson, Jr., Class of '38, teacher of Bible and Science at Stony Brook School for boys, Stony Brook, New York. In this picture he is at work in the laboratory.



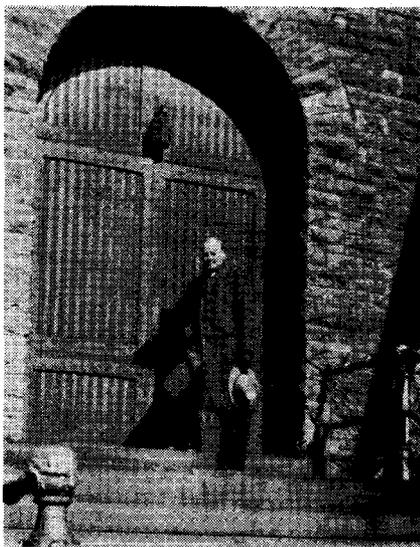
Manchukuo: Henry W. Coray, Class of '31, missionary in Harbin, Manchukuo, passes out some tracts to an interested group.

THE thousands upon thousands who are today hearing the Westminster graduates are a thanksgiving to all who have had a part in their lives. Here are pictured just a few of the pure gospel of sovereign gr

Students

SINCE the founding of Westminster Seminary in 1929, it has drawn students from one hundred and six colleges or universities and from thirty-three denominations.

Because of the seminary's well-known scholarship and fidelity to the Word of God, they have journeyed to it from practically every leading college and university in the United States and from such distant lands as China, Japan, Korea and Hungary.

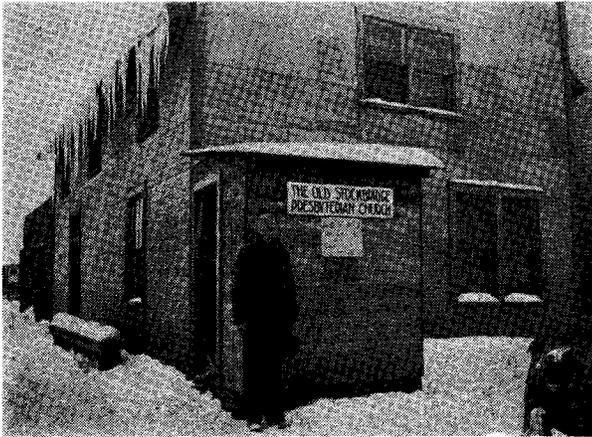


Ohio: Pastor of Trinity Orthodox Presbyterian Church, Cincinnati, is Everett C. DeVelde, Class of '30, who stands at the door of the large church building recently purchased by the congregation.



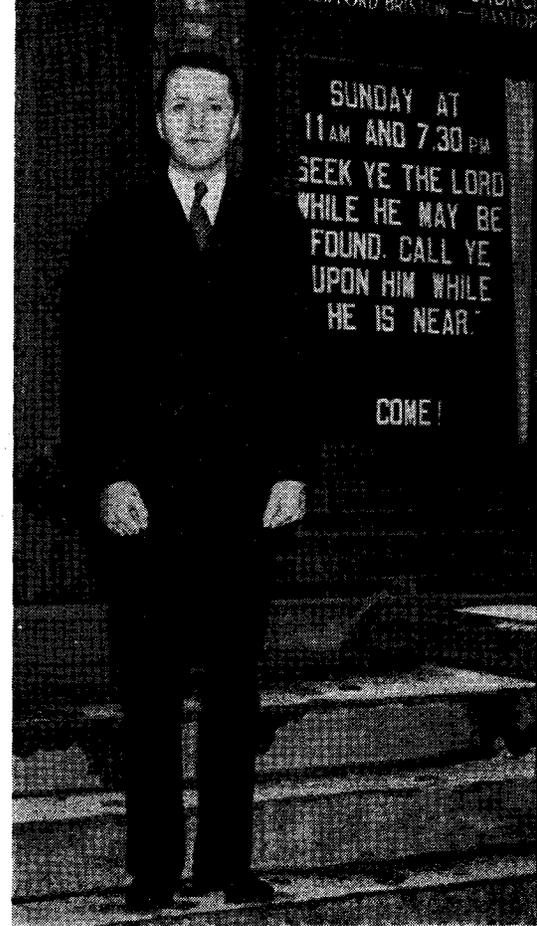
Philippine Islands: Harold T. Commons, Class of '30, is President of the Association of Baptists for World Evangelism. In this photograph he is selling Bibles in Manila, while on an inspection tour.

, and Teach All Nations . . ."



Wisconsin: John Davies, Class of '32, of Gresham, Wisconsin, is a missionary to the Stockbridge Indians. Here he stands outside the chapel.

New York: Pastor of the large Baptist Church of Perry, New York, is H. Clifford Bristow, Class of '35.



of people throughout the world gospel faithfully proclaimed by ource of profound and humble a part in the seminary's progress. ne many who are daily preaching ace to a lost and dying world.

Alumni

THE one hundred and ninety-two graduates of Westminster Seminary are located in thirty-two states and nine foreign countries. They represent eighteen denominations, and among them are one hundred and forty-nine pastors, twenty missionaries, and nine teachers.

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California: William Harlee Bordeaux, Class of '31, with some of his students at the Bible Institute of Los Angeles. In addition to teaching church history, Dr. Bordeaux is pastor of a church.



Japan: Minoru Okada, Class of '35, teaches at Central Theological Seminary, Kobe, Japan. He also is pastor of the Nada Church of Kobe, an author, and editor of a monthly Christian periodical.

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To All Bible-believing Christians . . .

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Westminster Theological Seminary

Chestnut Hill, Philadelphia, Pennsylvania

The Presbyterian Guardian

EDITORIAL

The Wave of the Future

ANN MORROW LINDBERGH'S little book, "The Wave of the Future," is one of the most significant of recent publications. This is attested by the vast amount of comment it has evoked and the fact that its title has already become a familiar figure of everyday speech. Her thesis is that the liberal world we have known is breaking up under the impact of vast, underlying forces and that a new world is coming in, inexorably and inevitably, on "the wave of the future." To oppose this future is as hopeless as to try to stop the tides of the sea. Perhaps this conception, as much as his respect for German air might, accounts for her husband's pronounced defeatist attitude as to Britain's chances in the war. Britain, representing the Forces of the Past, is fighting the Forces of the Future.

A number of writers, mainly of the "left wing" school, have vigorously attacked the thesis of Mrs. Lindbergh's book on the ground that it is fatalistic. There is no such thing as an inevitable "wave of the future," they tell us. Man is not a helpless pawn in the grip of cosmic forces but, by his actions and the exercise of his will, determines the future. If democracy dies it will not be because it is a Force of the Past but because the democratic peoples do not revitalize and defend her. Therefore, let us arise and make our own future.

What shall the Calvinist say in this strange new debate on determinism? He believes that there is a "wave of the future"—but he believes that wave is not the result of blind cosmic urges but of the eternal decree of God. Therefore he cannot agree with the "leftists" who claim we make our own future. Morale, military skill and American armaments cannot save Britain if it be the will of God that Hitler win. On the other hand, the Calvinist does not assume the fatalistic attitude of the Lindberghs. They say "what is to be, will be, and there is nothing we can do about it." The

Calvinist knows that God, in ordaining the wave, has also ordained the part that man is to play in that wave. In the first century, Christianity was the wave of the future but Christianity did not come in without the untiring efforts of Paul and the other apostles. The Christian, then, is simply to obey the revealed will of God as given in the Scriptures. This will insure his activity in the cause of truth and justice, without causing him to make the absurd assertion that the future is under his control. At the same time he will never fall into panic or despair, because he knows that the Lord our God guides all the waves of history and that each "wave of the future" only brings nearer the day when neither a Hitler nor a Churchill shall reign, but the Lord Jesus Christ "shall have dominion . . . from sea to sea, and from the river unto the ends of the earth."

—J. P. C.

The Four Freedoms

PERHAPS the most startling words of President Roosevelt's annual message to Congress on "The State of the Union" were found in his reference to the four freedoms. He asserted that it was our purpose as a great democratic power to take the necessary steps for the establishment of freedom of speech, freedom of worship, freedom from want and freedom from fear "everywhere in the world."

We have heard much of "The New Order" with which the Fascist tyrants hope to remake the world. We are under no illusions as to what that "New Order" would mean for the Christian. Now we see that at least one of the world's great democratic leaders is dreaming soaring dreams of a new and better world. And, of a truth, we all hope and pray that the post-war world will be a freer and happier one than we have known. Yet before we enlist in a crusade for the achievement of the four freedoms it is well to note that the brave new world envisaged by our president is to be a kingdom of man and not a kingdom of God. The ideals are high but they look only to the welfare of man and not to the glory of God. The democratic peoples through their blood and toil are to win the four freedoms and, when won, they are for the people to enjoy. The Christian will

not be too optimistic of the permanent success of such a world. He knows the sin that reigns in human hearts. He is aware of the greed and hatred and selfishness that lie beneath the veneer of civilization. He is convinced that no order which ignores God and exalts man can for long remain an order of freedom and peace. It may be necessary to fight antichristian totalitarianism but let us not again be carried away by the dreams of a secular Utopianism.

—J. P. C.

The Man of God

THE magazine, *Life*, in its issue of February 3rd, runs an article entitled "A Practical Man of God." It is concerned with the life of a typical United States parson. The subject of the sketch is a Methodist minister in the state of Iowa. His love for the people, his ministrations to his flock, his services to the community are sympathetically pictured, but there is a strange silence concerning his service of God. Even the sermon quoted deals only with the relations of man to man. Can it be that *Life* has confused God with the people of Iowa? The Man of God who appears ever and anon in the Old Testament was commissioned by God and spoke for God. We wonder if the typical United States parson is not more a servant of man than a servant of God.

—J. P. C.

ALUMNI HOMECOMING AT WESTMINSTER SEMINARY

ABOUT fifty graduates of Westminster Theological Seminary, Chestnut Hill, Philadelphia, gathered on Tuesday, February 11th, for the annual Homecoming Day. In the afternoon the group was addressed by the Rev. Professor R. B. Kuiper, on the subject of "Church Discipline." Dinner was a time of the renewing of old friendships, the recounting of progress and the discussion of pastoral problems. At the evening meeting an open forum was conducted on the subject of the address of the afternoon.

Those who attended the day's sessions were agreed that the Homecoming celebration was both a pleasant event and a practical aid in the solution of pastoral difficulties.

Curiosity and Bible Study

By the REV. ROBERT E. NICHOLAS

General Secretary of the League of Evangelical Students

(This article has been prepared to supplement and throw additional light upon the studies for young people published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. The lessons now being studied have been prepared by the Rev. Charles G. Schaufele on the subject of the Minor Prophets. Topics for the first two Sundays in March are:

March 2nd—MICAH, PROPHET OF THE MESSIAH.

March 9th—HABAKKUK, PROPHET OF FAITH.)

WHERE have I heard that before? Who said it first? How does that fit in with this other fact? I think it is found either in Shakespeare or in the Bible! Such common expressions indicate a natural curiosity on the part of all of us as to the origin and source of the things that we hear and read. Do they not also show a desire of our minds to see things in relationship to other things? We like to put the pieces together, as it were, in order to see the unity of the whole pattern.

Suppose we make use of this in-

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"Mr. Schapiro's 'Foreword' to the 'Word Studies in the Old Testament' is of a high order."—Rev. John H. de Vries, D.D.

"Ministers and Bible teachers will find much therein that is new and of illustrative worth."—Rev. Thos. M. Chalmers, D.D., Director of New York Jewish Mission.

"Mr. Schapiro not only brings to bear upon the sacred text, fresh light from the best exegetes but from the Talmud, Cabbala, and other Jewish sources."—Rev. J. S. Conning, D.D., Editor of "Our Jewish Neighbors."

A. SCHAPIRO

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herent curiosity and desire of ours as we continue for another month our study of these lessons on the minor prophets. Let me take Micah and Habakkuk as illustrations of what I have in mind. Then let us all follow this same simple procedure in studying the rest of the minor prophets. That may in turn help us to form the habit of utilizing our curiosity and interest in all of our Bible study. The time will then approach when we shall no longer need to ask some of the questions raised above. Rather, we shall be able to tell others whether it is in the Bible, who said it first, and how it harmonizes with the whole of God's revelation. Let this be our aim as young students of the Word. It is just barely possible that a few of the older folk may find these very simple suggestions of some assistance, too.

Turning now to Micah, we begin to read at the first verse. At once we discover that the word of the Lord came to Micah in the days of the three kings of Judah who are named. Where have we heard of them before? Why, back in the historical books, of course. Within a few moments we have located accounts of their lives in chapters 15 through 20 of II Kings. Compare II Chronicles 27-32. While we are reading about King Hezekiah we come across the name of Isaiah, and perhaps that calls to mind that in the prophecy of Isaiah we may learn still more about Hezekiah. If Isaiah and Micah both prophesied during the reign of Hezekiah, they must have been contemporaries. Now we know this additional fact.

Before we have finished our perusal of the first chapter of Micah we have found several cities mentioned. It occurs to us to look up these places on a map of Palestine and nearby countries. And there on the map in the back of our Bible, is Jerusalem, right where it is to be found on any map of Palestine. Evidently Bible geography and Bible history have to do with this very same earth on which we are living in the twentieth century. Of course! Yes, but is it not strange that we are inclined to pay so little attention to these subjects from the standpoint of Biblical interpretation?

After all, Bible geography and history are the keys to our understanding of all other history and geography.

Reaching chapter four of Micah, we recognize the first three verses as being familiar. So that is where the phrase about beating swords into plowshares comes from! And have we not read it before in the Bible? Certainly, in Isaiah 2:2-4. Well then, did Isaiah copy from Micah, or did Micah get it from Isaiah? Or did both find it in another source. That should be an interesting question for someone to look up as a special assignment. While you are doing it, compare Joel 3:9, 10.

In the fifth chapter, verse two, we read of Bethlehem, and our thoughts turn to the carol, "O Little Town of Bethlehem," and to the infancy narratives of our Lord. Looking up Matthew 2:5, 6, we note this very verse from Micah quoted to Herod in proof that the Messiah should be born in Bethlehem. How perfectly do prophecy and history coincide—since the author and finisher of both is He "whose goings forth have been from of old, from everlasting!"

This must suffice for Micah. You will want to go on by yourself. For example, in chapter six, do you remember what the people were told to remember in verse five? If not, satisfy your curiosity! It ought to be more than mere curiosity on the part of Christian young people. How would you answer the questions asked in the sixth and seventh verses? Look back to what another contemporary of Micah has to say in Hosea 6:6.

We shall glance briefly at Habakkuk. "Revive thy work in the midst of the years." "The Lord is in his holy temple: let all the earth keep silence before him." "Make it plain upon tables, that he may run that readeth it." All familiar? Yes, and all are found right here in Habakkuk. There is another sentence, a very short one, used more than once in the New Testament and known to almost every believer, yet how many are aware of its origin here in Habakkuk? The sentence is: "The just shall live by his faith" (2:4b).

Justification by faith, and by faith alone! But may we not be justified in God's sight on the basis of our own character? Will our good works avail not at all? Do not acts of penance help? The answer echoes from Habakkuk to Paul to Luther to millions of Protestant cries of No! The just shall

live by faith!

Does this sentence from Habakkuk, however, fit in with the remainder of the Old Testament? What about the law? Could not the law have given life? Could not righteousness have been by the law? Let Paul answer once more (Rom. 9:31, 32): "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore?

Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Israel was at fault, not Habakkuk. There is harmony between Habakkuk and Paul. The Old and New Testaments do not contradict one another. There is unity in God's one plan of salvation: "The just shall live by his faith." It is all of grace!

the presbytery was held on Tuesday evening, January 21st, at Trenton, N. J. After dinner served in a special banquet room of a restaurant near the

Orthodox Presbyterian Church News

Presbytery of New York and New England

IN ACCORDANCE with the plans formulated last autumn, the presbytery will hold two stated meetings each year. The first of these is planned for March 25th and 26th, in the Memorial Church, Rochester. Commissioners will be entertained by the host church and its sister church, the Covenant Church of Rochester. In addition to the three business sessions, two popular services have been planned. On the first evening the Rev. Arthur O. Olson, moderator, will speak, and on the following day an address will be delivered by the Rev. John H. Skilton.

Franklin Square Church, Franklin Square, N. Y.: Mr. Skilton filled the pulpit on Sunday, January 5th, and assisted the pastor, the Rev. Bruce A. Coie, in administering the sacrament of the Lord's Supper. One young man was received on profession of faith. . . . Recently a family has purchased a new home in the community and moved from Brooklyn in order to be nearer the church.

Second Parish Church, Portland, Maine: The congregation and friends of the pastor, the Rev. Arthur O. Olson, extend their deepest sympathy to him in the death of his father. On two Sundays during the absence of Mr. Olson the pulpit was filled by Ruling Elder C. Archer Dunlap.

Presbytery of New Jersey

FAITH Church, Pittsgrove: A building committee was elected by the congregation on February 2nd. . . . On February 4th a number of the members of the Women's Missionary Society attended a meeting of the society of the Covenant Church of Vineland and heard Mrs. David Freeman tell of her work among Jewish

refugees. . . . On the first Thursday of March, and every other Thursday thereafter, Faith Church and its pastor, the Rev. Edward B. Cooper, will be in charge of the noonday devotional hour over Radio Station WSNJ, Bridgeton, from 11.30 to 12 o'clock. All friends of The Orthodox Presbyterian Church in the area covered by this station are invited to listen in.

Covenant Church, Vineland: On February 2nd the church began a new series of radio broadcasts. From 8 to 8.55 each Sunday evening the entire worship service is going out, directly from the church building, to the whole of south Jersey, which has a population of about one hundred thousand and includes such populous cities as Vineland, Bridgeton, Millville and Salem. The program is being carried by station WSNJ (1210 kilocycles) of Bridgeton, N. J. "The undertaking is a heavy one," said Dr. Alexander K. Davison, pastor of the church, "but already several weeks have been provided for and the prospects for the future are good. God has summoned us to the task and He will not fail us. There is a rich field down here for the ministry of The Orthodox Presbyterian Church."

Calvary Church, Bridgeton: Co-operating in the new radio programs to be broadcast by churches and ministers of the presbytery, the Calvary Church and its pastor, the Rev. Clifford S. Smith, will also have a part in the noonday devotional hour from 11.30 to 12.00 o'clock over station WSNJ. It is expected that the combined efforts of the three churches in Vineland, Pittsgrove and Bridgeton will have a far-reaching effect upon the ministry of the denomination in south Jersey.

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state capitol, an address was delivered by the Rev. Professor R. B. Kuiper on "The Office of the Elder." Every church in the far-flung presbytery was well represented and some of the commissioners journeyed a distance of 125 miles to be present. Plans were announced for a Spring Machen League Rally to be held at Ocean Grove on Friday and Saturday, May 23rd and 24th.

Presbytery of the Dakotas

THE Presbytery of Huron of the Presbyterian Church in the U.S.A. is attempting to sell the church properties at Manchester and Yale, South Dakota. Both of these buildings are now being used by congregations under the ministry of the Rev. A. Culver Gordon. The Manchester property is to be sold at auction on February 25th; the building at Yale was offered to representatives of the Missouri Synod Lutheran Church, who refused to buy. The latter property is still being used by a congregation that never voted to leave the Presbyterian Church in the U.S.A., but despite this fact efforts are being made to complete a sale. The decision in the property case of the Bancroft church has been appealed to the Supreme Court of the state, and it is hoped that the ruling of the lower court may be reversed in favor of The Orthodox Presbyterian Church.

Mr. John F. Gray, who is supplying the pulpits of the Carson, Leith and Lark (North Dakota) churches, reports that excellent weather has contributed to better-than-average attendance during the winter months. Five persons were received into the fellowship of the Leith church in January.

The Rev. C. A. Balcom continues to serve a large number of fields in widely separated areas requiring much difficult traveling. Young people's meetings are held every week at Wilton and Baldwin, North Dakota, and at Rock Hill once a month. Since many could not otherwise attend, Mr. Balcom calls for them in his car. The young people give diligent application to Bible study and memorization of Scripture verses, and each one who learns the catechism is presented with a Bible. . . . Mr. Balcom hopes soon to open a new work in the large city of Bismarck, near a school attended by several hundred children.

"The Crusaders for Christ," a young people's organization at the

Aurora (Nebraska) Church, held its first annual banquet on January 14th. The parents of the members were invited and about forty persons attended. An interesting program of music and gospel message was presented. . . . At a recent meeting of the Women's Missionary Society Mrs. R. W. Soll was elected president.

Presbytery of Philadelphia

CALVARY Church, Middletown, Pa.: Members of the session plan to make a stated visitation of all the families of the church during the next two months for the purpose of stimulating Bible study, prayer, church attendance and the observance of the sacraments. . . . On Sunday, January 19th, over eighty men from the local Volunteer Fire Department attended the evening service. . . . The help of Mr. Edwards Elliott, a member of the middle class of Westminster Seminary, has recently been secured for the Carlisle Mission, which is under the supervision of the Middletown church. Mr. Elliott reports a good attendance at the services which have been held thus far. It is hoped that a permanent work may be established.

Calvary Church, Willow Grove: At its recent communion service the church was strengthened by the addition of four families, twelve persons in all. . . . The mail response to the Calvary Hour (Sunday afternoons over WIBG at 4.30) came from six states during a recent week. . . . Mr. Thomas R. Birch spoke to a fellowship gathering on February 7th sponsored by the Men's Class, on the subject of "Religious Liberty in America."

Covenant Church, Pittsburgh: New Testaments have been sent to sixty-five "Tech" and "Pitt" students who responded to a recent letter offering the testaments as gifts. Following up these contacts, the Rev. Calvin K. Cummings has organized a Bible Club for the students, which meets on the "Tech" campus. . . . Four were recently received into the membership of the church.

Grace Church, Middletown, Del.: Sunday, January 26th, was a notable day for Grace Church. At the evening service Mr. George C. Burge was ordained as a ruling elder. Before he was asked to give assent to the constitutional questions, Mr. Burge had for three months studied the Westminster Confession of Faith and Catechisms. The Rev. John P. Clelland of

the Eastlake Church, Wilmington, preached the ordination sermon on Acts 20:28. In spite of heavy snow a congregation of about seventy-five was present. At the morning service the church celebrated its third anniversary, with the pastor, the Rev. Robert H. Graham, preaching on the subject, "Is the Grace Orthodox Presbyterian Church Necessary in Middletown?" The choir furnished special music at both services, and Miss Madeline Bozorth and Mr. John Betzold sang solos. After the morning service Ruling Elder G. Harry Davidson burned all of the notes that had formerly been outstanding against the church. The congregation is endeavoring to purchase the lot adjoining the church.

Knox Church, Washington, D. C.: The projected Sunday school has materialized and the Friday Bible Hour has attained a new high of twenty-one. . . . Attendance on Sunday, February 2nd, was the largest since the coming of the Rev. Henry D. Phillips as stated supply. . . . On that same day a new work was begun in the Fort Dupont Dwellings, with sixteen present. It is hoped that this undertaking may bear fruit among the 326 families who will eventually occupy this new government housing project and among those in two other large newly-developed areas in the neighborhood.

Livingstone Memorial Church, Philadelphia: About eight young people are attending catechetical classes conducted every Saturday afternoon by Mr. Thayer Westlake, student pastor, a middler at Westminster Seminary. The church is looking for another place of meeting, since the present quarters have been outgrown.

Mediator Church, Philadelphia: The Rev. Samuel J. Allen was the preacher at a series of evangelistic services during the first week in February. . . . The pastor, the Rev. James W. Price, reports that the new chapel in northeast Philadelphia, at Rutland and Knorr Streets, will be dedicated on February 23rd.

New Covenant Church, Philadelphia: On Wednesday afternoons a class of some twenty Jewish refugees meets at the church, and another class of about fifteen meets on Thursday evenings. The Rev. David Freeman, pastor of the church, says that opportunities to witness are boundless and that some refugees have been coming to hear the gospel at the regular Sab-

bath services. Three were present on February 2nd.

Faith Church, Harrisville: On January 30th, 125 persons attended the Fourth Anniversary Dinner of the church and witnessed the burning of the last notes against the building, which is now entirely free of debt after only slightly more than three years. The Rev. Robert S. Marsden, general secretary of the mission committees of the denomination, was the speaker of the evening. It is worthy of note that, during the time in which the church's debt was being amortized, it was nevertheless one of the leaders in the matter of giving to benevolent causes.

Eastlake Church, Wilmington, Del.: The Annual Missionary Festival was held on Wednesday, January 29th. The women met for luncheon at the manse, with the Rev. R. Heber McIlwaine and Mrs. Richard W. Gray as speakers. Mr. McIlwaine and Mrs. Gray spoke to a children's meeting at 4.00 P.M. Mrs. Gray again spoke to a girls' supper meeting at the manse while Mr. McIlwaine addressed the men at a supper meeting in the church. A public service was held in the church in the evening, with Mr. McIlwaine as the preacher. This day of intensive missionary effort was most helpful in stimulating the missionary interest and zeal of the entire congregation.

WESTMINSTER INSTRUCTOR VISITS WHEATON CAMPUS

THE Rev. John H. Skilton, Instructor in New Testament at Westminster Theological Seminary, was a guest of numerous organizations and individuals on the campus of Wheaton College, Wheaton, Illinois, from Sunday, January 12th to Wednesday, the 15th. On Sunday he spoke at a meeting of the Creed Club on "The Covenant of Works," addressed a union meeting of two young people's organizations in the College

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Church of Christ on the religious situation in Europe just before the outbreak of the present war, and preached in the United Gospel Tabernacle on "The Meaning of the Death of Christ."

On Monday he spoke in the Wheaton College Chapel on "The Living Word and the Written Word," developing the thought that men should not attempt to set Christ against the Bible and make it appear that a choice must be made between the two. Christ and the Bible stand or fall together, said Mr. Skilton. Truth is not to be opposed to truth. Man is not offered the choice between the living and the written Word. He must receive both Christ and the Bible, both the living Word and the written Word.

At the chapel service it was announced that Dr. V. Raymond Edman, acting president since the resignation of Dr. J. Oliver Buswell, Jr., had consented to become president of Wheaton College. After the

service, Dr. Edman's office was made available to Mr. Skilton for interviews with students.

On Tuesday Mr. Skilton spoke to the class in Contemporary Philosophy on "Karl Barth's View of the Scriptures" and on Wednesday he addressed the chapel service of Wheaton College Academy on "Saving Faith." In the evening he spoke at the College Church of Christ on the work of the Committee for the Propagation of the Reformed Faith in New England.

GERMANTOWN CHURCH HOST TO MACHEN LEAGUE RALLY

THE Machen League of Philadelphia Presbytery held its annual Winter Rally on Saturday, January 25th, in the Young Women's Christian Association of Germantown as the guest of the Machen League of the Calvary Orthodox Presbyterian Church of Germantown.

The Rev. Clifford Smith of Bridgeton, New Jersey, spoke at the afternoon meeting and expounded for the young people the Scriptural principles on which to base their choice of a life work and their responsibility to obey God's written commands in the choice of their associates.

After dinner, which was served by the members of the Women's Missionary Society of the church, several numbers were rendered by the Westminster Seminary Quartet. The Rev. Paul Woolley, Professor of Church History at Westminster Seminary, delivered the address of the evening on the application of Christian principles in everyday life.

Over two hundred persons attended this rally and, in addition to members of the local Machen Leagues, there were young people in attendance from Valley Forge Church, Norristown; Atonement and New Covenant Churches, Philadelphia; and Faith Church, Roslyn.

Recently the young people of Faith Church, Harrisville, Pa., formed a chapter of the Machen League and were received into membership; the young people of the church at New Hope have made application for membership.

The next rally of these groups will be held at Westminster Seminary on Memorial Day, May 30th.

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