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The Marrow of All Theology

A Study in Protestant Principles

By the REV. ROBERT L. ATWELL

Pastor of The Orthodox Presbyterian Church of San Francisco

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

CHARLES HADDON SPURGEON once closed a sermon on the above text thus: "He who understands the two covenants has found the marrow of all theology, but he who does not know the covenants knows next to nothing of the gospel of Christ. You would think, to hear some ministers preach, that salvation was all of works, that it was still uncertain who would be saved, that it was all a matter of 'ifs' and 'buts' and 'peradventures'; and if you begin to give them 'shalls' and 'wills' and purposes and decrees and pledges and oaths and blood, they call you Calvinistic. Why, this doctrine was true before Calvin was born or thought of! Calvin loved it as we do, but it did not come from him. Paul had taught it long before; nay, the Holy Ghost taught it to us in the Word, and therefore we hold it. The bringing back of this truth to the front will be a grand thing for the church. By God's good grace, we must live this doctrine as well as preach it, and may He that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will. Then will He have glory through the covenant and through you, both now

and forever. Amen."

It is evident from such a statement that Spurgeon belonged essentially to the Reformed tradition, for covenant theology is distinctively Reformed. This fact largely explains the clear grasp which the Reformed churches had of the plan and purpose of God. The bringing of this truth to the front would indeed be a grand thing for the church today. It would protest against a great many of the most insidious and prevalent errors; it would ground securely the assurance of the believer; it would vitalize Christian education and Christian missions; above all, it would greatly exalt our covenant God.

Two Covenants

The above quotation referred to two covenants. These are the *Covenant of Works* and the *Covenant of Grace*. May the Holy Spirit enable us to understand these covenants as He has presented them in Scripture!

Our Shorter Catechism constitutes a faithful summary of Scripture. In regard to the *Covenant of Works*, it says, "When God had created man, he entered into a covenant of life [works] with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death." Still faithful to Scripture, it declares: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by

ordinary generation, sinned in him, and fell with him, in his first transgression."

From these answers we see that, in the covenant of works, the parties were, on the one hand, the sovereign God and, on the other hand, Adam as the federal representative of all his descendants; the condition was perfect obedience; the promise was eternal life; the penalty was eternal death. We acknowledge—and certainly the Scriptures teach—that we sinned in, and fell with, our first parent. So far as the descendants of Adam by ordinary generation are concerned, there is no hope of salvation under the covenant of works.

Lest someone object that our probation in Adam under the covenant of works was not a fair probation, I should like to make one observation and tell one story. The observation is that the conditions of Adam's probation were the most favorable ones conceivable. Of course, there is the one exception that Satan was allowed in the garden—why we do not know; but let us remember that under any imagined circumstances we too would have to deal with Satan.

The story deals with a man who had as his dinner guests some who insisted that, had they been given Adam's probation, they would have passed it successfully. Midway through the dinner the host asked to be excused briefly, but insisted that his guests should partake freely of the great variety of foods with which the table was filled. He however made one exception, asking that they should neither eat nor touch the covered dish which was in the center of the table. This was a reasonable request in view of the complete provision that had already been granted. No sooner had the host departed than the guests raised the cover from the forbidden dish—and out flew the birds which had been imprisoned therein. Their efforts to catch them were in vain. Hence, on his return, the host was greeted with tangible evidence that his guests had no reason to malign father Adam.

Adam and Christ

Not only is there no ground for dissatisfaction with the covenant of works but also every Christian must be filled with gratitude for the prin-

ciples under which it was promulgated, when he realizes that those same principles produce his salvation under the covenant of grace. Our Shorter Catechism again constitutes an accurate and concise summary of Scripture: "God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

The covenant of works, which God introduced for the government of man and his whole career in the world, is but a part of that greater system which culminates in the covenant of grace, with its headship in the first Adam introducing us into the headship of the second Adam. We may say, "No covenant of works, then no covenant of grace; no fallen Adam, then no redeeming Christ."

The essential unity of the covenants is best understood when we consider the covenant planned in the council of eternity between the Persons of the blessed Trinity. This is sometimes referred to as the Covenant of Redemption or the Council of Peace. We know that there was such a covenant. Christ often speaks of the work which the Father gave Him to do. He says, "This commandment have I received of my Father." He also says, "All that the Father giveth me shall come to me." There was an understanding be-

tween the Father and the Son as to the reward which the Son was to gain. The Father undertook all the providential conditions; the Son undertook, in behalf of His people, to take upon Himself their nature, to fulfill the condition of the covenant of works (perfect obedience to the whole law), to suffer the penalty due them (the accursed death on the cross). In return He should see His seed and be satisfied with the crowning fruits which He should receive, even a redeemed people out of every kingdom and tongue and people and nation. The Holy Spirit undertook to apply to them the benefits of the redemption purchased by Christ and, after cooperating with the Son in every part of His earthly task, to constitute Himself the other Advocate. He comes to us and takes the things of Christ and applies them to us. He makes continual intercession within us as Christ makes continual intercession for us.

One Covenant of Grace

The question has often been raised as to whether this covenant, which has as the covenanting parties the Persons of the Trinity, should be spoken of as the Covenant of Redemption and the term Covenant of Grace reserved as a description of the relationship into which God enters with His elect. Long and careful consideration has inclined me against too great use of such a distinction. Romans 5:12-19 has been a strong factor in this. Here the clearest parallel is drawn between the covenant made with Adam and that made with Christ, the second Adam, with a view to pointing out the manner in which we are justified. To speak of one covenant of grace lays proper stress on the unity existing between Christ and His people according to the eternal purpose of God, and guards against any Arminian heresy by emphasizing the fact that all salvation is the work of the triune God and that man is in reality not a party to the covenant with God except as Christ has made him a new creature by the Holy Spirit.

A. A. Hodge rightly says, "What is commonly called the covenant of grace as distinct from the covenant of redemption is just the human and external side of this eternal covenant."

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A Growing Work Amid Persecution

Excerpts From the Annual Report of the Harbin Station of the Manchukuo Mission of
 THE ORTHODOX PRESBYTERIAN CHURCH

The Persecution

BECAUSE of the law for the control of religious bodies and workers, which was promulgated in 1938, and the conscientious objections which prevented us from bringing ourselves or our work into conformity to that law, all of our work is technically outlawed. Not only so, but such idolatrous practices are being required of children and adults by the state authorities that we and our people feel we must testify against them. In the Korean field, this has separated us and our work from the established church and, in both the Korean and Manchurian work, has made us and our associates obnoxious in the eyes of the authorities and our communion one to be avoided by the faint-hearted and fearful. Besides this, there is the general situation of international unrest and suspicion which makes people who would come to us stay away for fear of seeming to be intimate with foreigners.

For one or the other or a combination of causes eighteen different ones of our Korean communion have been in prison during the past year. At the time of our last report, six—an evangelist, a Bible woman, one lay woman (the nurse of the Hunts' children) and three laymen (a businessman and two farmers)—were behind bars for the gospel's sake. During the fall two more Bible women were imprisoned, one a woman of over fifty; the twelve-year-old daughter of the younger woman was taken with her mother, and released after four days. Only the evangelist received any rough treatment. For the most part the prisoners have not been maltreated and their complaints have been chiefly because they have been held without trial or formal charge and because of the crowded and unsanitary condition of the jail, breeding typhus and dysentery, and the lack of proper food and covering. . . . Altogether there are nine still behind bars at the present writing. And such is the threat hanging over those who have been released that it is hard to know whether the imprisoned or released are to be the

more envied.

While the Chinese work has not been directly subjected to so severe a testing, the example of the Korean sufferers is always before them as an illustration of what can happen to them, for their stand is the same. And not being Japanese subjects nor so long acquainted with the ways of those in authority, they know that it can go much harder with them if it does come to them; this knowledge has a very sobering influence on us all.

Especially in the country work, the missionaries must carry on in spite of police surveillance and the handicap it constitutes. On one occasion during the year, Evangelist Lee and the Rev. Bruce F. Hunt were even threatened with assassination by local enemies of the church.

We would not close this section on "persecution" without saying that, while our people have suffered in this way, at the same time we have continually marveled that, in spite of our stand, known to all, and the troubled times in which we live, the persecution has not been worse. In fact, sometimes we have felt even more freedom to travel and work this year than previously, and the missionary and people alike have often wondered at the kindly reception they have received from local officials. We praise God for His protective care.

The Growing Work

There have been three "regular" meeting places in the city for the Chinese work, at different times during the year. For eight months, meetings were held at least once a week in the homes of seven families in a new developing suburb of the city, and for five months of this time, twice a week. The two other regular meeting places in the city are the home of one of the communicant members in the Chinese section of the city and the home of the missionary where meetings were held for four and five months respectively.

Only four country places were visited during the year: one by Mr. Han, the Chinese evangelist; two by Mr.

Coray; and one by Mr. Andrews, who was able to visit his place three times.

Mr. Andrews is very hopeful about the work among the children, who compose a large majority of the attendants at the services; he conducted a summer Bible school for the local children last summer in which eleven were enrolled and eight attended most of the time. Another more encouraging school has just been brought to a successful close, but this will come under his next year's report.

A week of special Bible study was conducted in June by the group in the suburb, at which time Mr. Han, the former local evangelist, was invited back to lead the meetings. His expenses, carfare and board were paid from the offerings and by special contributions, which is a step in the direction of instilling a sense of the responsibility for self-support.

In spite of the tremendous handicap in the lack of workers and the interruptions in the work caused by goings and comings, the communicant and catechumen rolls have increased from three to five in both cases, the number of baptized children remaining the same, namely two.

Whereas in the Chinese work, one native evangelist was on the field for two and a half months, in the Korean work there have been five evangelists (one without salary) and three Bible women in the field for most of the year. It is true that some of these have spent a good part of the year in prison, but each one like Paul would say of himself to his people, "I, the prisoner of Christ Jesus in behalf of you Gentiles, ask that ye may not faint at my tribulations for you, which are your glory." Even their imprisonment "labor" has not been "in vain in the Lord," for their testimony means more and reaches further when backed by their willingness to suffer for it.

Mr. Hunt was enabled to spend a hundred and seven full days in the country; these constituted seventeen trips of from one day to two weeks duration each, stopping in some thirty-six towns or villages with the express purpose of building up churches, be-

sides preaching in not a few other communities while passing through.

The sixteen live groups, in which an ecclesiastical start had been made last year, have grown to twenty-three this year. In these are enrolled some seven hundred and seventy adults and children (about half and half, with adults slightly predominating) with an average Sunday attendance of five hundred and nine.

The communicant membership of two hundred and fifty represents a net gain of one hundred and sixty-two over the eighty-eight reported at the end of last year. The baptized infants, numbering sixty-four, represent a net gain of thirty-eight. The roll of catechumens shows one hundred and seventeen, a net increase of sixty. The total of baptized members and catechumens on the rolls today is four hundred and thirty-one, an increase of one hundred and fifty-two per cent.

We have no exact figures for previous years with which to compare the church offerings, but Mr. Hunt testifies that the giving has been far more generous and sacrificial than before.

In Bible training, men's and women's Bible institutes of a month each were held. In the men's, the enrollment was smaller than last year, but we feel that, in view of the increased persecution, to have had any enrollment at all was growth. The women's Bible institute, with an enrollment of about twenty, showed growth over last year, though a larger proportion of those enrolled were children and the curriculum was limited. The leaders' conference also had increased, not only having a record enrollment but also in having more of the lay leaders present and in having more churches represented (nine in all). Six country Bible conferences were held. This is a slight falling off, but with so many workers in prison and large gatherings being more and more difficult, to have held any at all represents a growth.

Conclusion

Through this busy year of evacuations and persecution and waiting upon God, at Yingkow and in Harbin, God has granted us answered prayer, has kept us by His power, has strengthened the things that remained and granted us victories. Some have sowed, others have watered, and God has given the increase. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"Pro" and "Con"

By SAMUEL H. STUART

Member of Trinity Orthodox Presbyterian Church, Cincinnati, Ohio

ONE of the clearest truths presented in the gospel is that we are called to be witnesses to the truth. In Luke 24:48 the disciples were told that they were to be "witnesses" and in Acts 1:8 the command is repeated again, both times affirmatively. So much has this fact of the church's witness to the Lord and His Word been emphasized that another important function of the Body of Christ has been largely neglected: the equally essential but not equally pleasant duty to witness against error. In the last analysis, the neglect of that task is what has given The Orthodox Presbyterian Church a true basis for its existence, for the professing church of the past has side-stepped this unpleasant duty until, by a gradual process, error has superseded the truth in its councils.

It is a comfortable sophistry that goodness admired and cherished will gradually disinfect the soul of error. Carried further, the same reasoning has been applied to groups: a few saints in the congregation or a few ministers in an assembly who are firm for the truth of the gospel will provide, we are told, the salt which prevents decay of the whole mass. Actually, and according to Scripture, this is a fallacy. The money-changers must be driven out of the temple or the worship will become polluted and the temple itself a "den of thieves" who steal the reputation of Christianity while denying its testimonies.

On Mars' Hill and before Festus, Paul witnessed to the power of God, but he also witnessed against Alexander the Coppersmith and against "many," even with tears, because they were "the enemies of the cross of Christ." Peter and Stephen, while mighty in testifying to the gospel of grace, were no less courageous in witnessing against those who rejected the salvation it offers and crucified Him who came to proclaim that "so great salvation."

An "independent" minister, with whom I discussed this matter, said that he felt that witnessing against error was needed, but that the trouble with much of what he read along that line was that it did not seem to

be presented in love. He felt that, in current diatribes against doctrinal error, there was manifested a general lack of the spirit which our Lord evinced in weeping over Jerusalem and which Paul displayed in weeping over the enemies of the cross. That this charge contains an element of truth can hardly be denied. Here lurks a temptation against which defenders of the truth must be on their guard. However, the presence of this danger in no way constitutes a valid excuse for failure to combat error. The apostle Paul, who wept over the enemies of the cross, was extremely militant in his opposition to false doctrine. He did not make the common mistake of transforming compassion for those who are in error into toleration of error or compromise with it. Nor may it be forgotten that Scripture contains strong denunciations not only of error but also of teachers of error. Surely there is nothing mealy-mouthed about Paul's declaration, "If any man preach unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9). And was it not the kind and gentle Jesus who told the Pharisees to their faces that they were children of their father the devil?

It is a hard thing to say, and one which is sure to give offense to some, but it is impossible to ignore the evidence that many who give themselves wholly to positive testimony to Scripture truths and avoid denunciation of prevalent errors and particularly denials of the cardinal doctrines of Christianity are, in reality, in an attitude of compromise. Their fraternization on an equal footing with those who have a form of godliness but deny "the power thereof" is the very opposite of the apostolic injunction, "From such turn away." Proffering the right hand of fellowship is surely not what Paul meant when he thus instructed Timothy. In the first chapter of Galatians, the tent-maker of Tarsus makes abundantly clear what he means when he says, "If any man preach any other gospel, let him be accursed."

Now this is not an effort to maintain that we have the apostolic power

to issue anathemas, any more than that we have the apostles' power to heal and perform other miracles, but we do have the duty of clarifying our position by a very positive testimony against the doctrinal heresy—or complete lack of doctrine—which has overswept the modern church. We have that duty, first, because of those in the professing church who are weak in the faith and consenting to a denial in which they do not heartily concur and, secondly, because of those who are looking on from the outside—those “elect according to the foreknowledge of God” unto whom it is our particular charge to be the messengers of salvation. It is also our obligation to the “dear children” who behold our walk, for the child-mind is particularly sensitive to hypocrisy and readily distinguishes between a spirit of avoiding conflict because of deep humility and love of peace and that of avoiding it for self-interest or through weak-kneed complacency. The former spirit will assert itself when the truth it holds dear is more honored in the breach than in the observance but the latter never finds the time propitious for making a stand. That is where Dr. J. Gresham Machen differed so much from many of his contemporaries and perhaps, likewise, why he was so popular with younger people. He gave no uncertain sound as to his position, even when it seemed as if, like Paul, “at the first no man stood” with him.

The Orthodox Presbyterian Church was founded upon the principle of “no compromise”—a principle which is absolutely enjoined in God's Word. It developed through a few consecrated men taking a stand against the Modernism and indifferentism to which the Presbyterian Church in the U.S.A. had succumbed, along with many other major denominations. In its standards of doctrinal purity it is almost wholly unique and alone among its contemporary sectarian bodies. Though very generally viewed otherwise, this is in truth an enviable distinction. While we should never cease to testify to the reality of “the glorious gospel of God and our Saviour, Jesus Christ,” this must not lead us to forsake the harder and less inspiring task of witnessing firmly and fearlessly, with the sword of the Spirit as our one offensive weapon, against all denials of the gospel of sovereign grace.

The Foreign Missionaries of The Orthodox Presbyterian Church

A NUMBER of inquiries have been received at the office of the Committee on Foreign Missions concerning the whereabouts of the missionaries of The Orthodox Presbyterian Church. The following account embodies the latest information which is available concerning them. Mails are most uncertain, and brief cable messages are the chief source of information concerning those who are still in the Far East.

The Rev. Egbert W. Andrews was recently in Tsingtao, Shantung, China, visiting his parents during his vacation. Evidently, while he was there, reports came indicating that the Manchukuo border had been closed, and he does not believe he can return to his field in Harbin. He had received an invitation to teach in the North China Theological Seminary in Tenghsien, Shantung, China, but had felt that he could not leave his field in Harbin for this work. However, if he is unable to return to his field, he plans to accept the invitation to go to Tenghsien where he will teach, at least for the first term of the school year.

The Rev. and Mrs. Henry W. Coray were compelled to leave Harbin late last fall, and have since been unable to secure a passport to return to that field. Mr. Coray has organized a congregation of The Orthodox Presbyterian Church in Long Beach, California, and is serving that church as supply. Mr. and Mrs. Coray have been granted a leave of absence from foreign service for one year, beginning October 1, 1941, in order that Mr. Coray may continue his work at Long Beach.

Mr. and Mrs. Richard B. Gaffin have returned to this country on furlough. They and their three children are living at 140 Heacock Lane, Wyncote, Pa. Mr. Gaffin is attending Westminster Theological Seminary, and is available for itineration within 150 miles of Philadelphia, but engagements will be limited to week-ends during the school term. He has some very good motion pictures which were taken in China, and he is glad to show them to any group requesting them. It will be necessary for the group to supply an 8-mm. motion picture projector, which can usually be rented quite reasonably from a

local camera dealer.

The Rev. and Mrs. Bruce F. Hunt are still in Harbin, Manchukuo. They are carrying on a remarkable work, as is shown by the annual report of the mission, a part of which is quoted in this issue of THE PRESBYTERIAN GUARDIAN.

The Rev. and Mrs. M. C. Frehn are still in Tokyo. Mrs. Frehn and the two children, Jerome and Helen, were scheduled to return home on a boat sailing late in July, but the boats have completely stopped running, and they have been compelled to remain in Tokyo for the present.

The Rev. R. Heber McIlwaine's furlough ended on July 15th, but he has been unable to secure a passport to return to Japan. He is now supplying St. Andrew's Church in Baltimore, Maryland.

The Committee on Foreign Missions is actively investigating other fields of service in which an effective foreign missions work might be done, and it is expected that announcement of a new field to be entered will be made within the next several months.

—ROBERT S. MARSDEN

COMMITTEE OF NINE INVITES SUGGESTIONS FROM MEMBERS

MINISTERS and members of The Orthodox Presbyterian Church have been invited by the so-called Committee of Nine to submit suggestions to aid in the accomplishment of the large task assigned to that body by the Eighth General Assembly. All communications should be addressed to the secretary, the Rev. Robert Strong, S.T.D., 528 Fitzwatertown Road, Willow Grove, Pa.

The Committee of Nine was charged by the assembly to “study the relationship of The Orthodox Presbyterian Church to society in general and to other ecclesiastical bodies in particular, with a view to bringing in to the next general assembly recommendations suggesting ways and means whereby the message and methods of our church may be better implemented to meet the needs of this generation, and The Orthodox Presbyterian Church may have an increasing area of influence and make a greater impact on life today.”

A Communicant Church Membership Course

By the REV. GEORGE W. MARSTON

Pastor of Knox Orthodox Presbyterian Church, Philadelphia

CHAPTER I The Church

SINCE this is a course for those who are thinking of becoming communicant members of the church and for those who desire a deeper knowledge of communicant church membership, it is well for us to consider first the question: What Is the Church?

A. THE USE OF THE WORD "CHURCH". The word "church" is used in several different senses.

1. It is sometimes used to describe a building which has been set apart for the worship of God. The word may be used in this way, for the building is actually God's house. (Psalm 84:10; 122:1.)

2. It is sometimes used to describe the mystical body of Christ which consists of all who are truly united to Christ by the Holy Spirit working in them saving faith. This great body is called the invisible church because its outline is not distinct. It is impossible for men to declare infallibly who does and who does not belong to it. The invisible church is not an organization but an organism, a living thing. The relationship between Christ and the members of the invisible church is likened in Holy Scripture to that which exists between a vine and its branches, or between the head and body of a man. All its members are parts of the mystical body of Christ. (I Cor. 12:13, 27; Eph. 1:22, 23; 5:23-27; Col. 1:18, 24; Matt. 7:21-23; 25:1-12; John 15:1.)

3. It is sometimes used to describe those in every nation, together with their children, who profess faith in Christ, obedience to His laws, and have united with a church organization. This great body is called the visible church. The visible church differs from the invisible church in the following ways: It does not necessarily contain all who are truly saved. It does contain some who are not truly saved. It is made up of a number of organizations, embracing the membership of every true church and denomination. (Rev. 5:9; Acts 2:39; Mark 10:14; Acts 2:47 (A. R. V.); Matt. 7:21-23; 16:18; 25:1-12; Eph. 3:10; Phil. 3:6; Gal. 1:13.)

THIS course is designed for two groups of persons: those desiring to become communicant members of the church, and those desiring a deeper understanding of their communicant church membership.

Four tools are essential to a profitable study of this course:

1. THE DICTIONARY. Thoughts are expressed by words. It is impossible to grasp the thought unless we understand the words. Therefore, make a diligent use of the dictionary and other sources of information concerning the meaning of the words used in this course.

2. THE CATECHISM FOR YOUNG CHILDREN, AN INTRODUCTION TO THE SHORTER CATECHISM, published by the Board of Christian Education of the Presbyterian Church in the U.S.A., 1938. In this course we refer to this catechism as "C.Y.C."

3. THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY. In this course we refer to this catechism as "S.C." If possible, get a copy of the catechism with Scripture references attached.

4. Last, and most important of all, THE BIBLE. Look up the Scripture references and make a study, from the standpoint of the Bible, of the various subjects considered.

The visible church has a very important place in God's plan:

(a) He has entrusted it with the defense and proclamation of the truth (I Tim. 3:15).

(b) He uses it to interpret, to explain the meaning of holy Scripture. In accordance with the promise of our Lord, the Holy Spirit was given to the church on the day of Pentecost. He gave direct revelations only to the apostles and other proper organs of revelation, but throughout the ages He has to a greater or lesser degree guided the church in its efforts to interpret the Scriptures (John 16:13-16; I Cor. 2:12). Therefore, while the church is not infallible and has erred,

nevertheless we should give due respect and consideration to the creeds and confessions of the church as the product of its guidance by the Holy Spirit.

(c) He has committed to the visible church the administration of the ordinances of public worship, i. e., preaching, prayer, singing of praises, the sacraments and discipline.

In brief, God has ordained the visible church, entrusted to it the oracles, the gospel ministry, and the ordinances of divine worship, for the "gathering in of the elect from the children of the church and from the world, and the perfecting of the saints when thus gathered" (A. A. Hodge, *Commentary on Confession of Faith*, p. 426; cf. Eph. 4:11-13).

4. The term "church" is sometimes used to describe a denomination, e.g., The Orthodox Presbyterian Church. A denomination consists of a group of churches, all of which hold to the same interpretation of the Word of God. Many denominations today are under the influence of Modernism, which is unbelief, and, as a result, disregard their doctrinal standards. Historically, however, the difference between Methodists, Baptists, Presbyterians, Lutherans, etc., was that each of these denominations held to a certain interpretation of the Word of God. Now while we of The Orthodox Presbyterian Church respect other denominations who hold to their interpretation of the Bible, and are ready to fight for their right to worship God according to the dictates of their own consciences, we embrace that interpretation of the Word of God which is set forth in the Westminster standards.

These standards were the work of men who were noted for their piety and scholarship. They were not men of dead orthodoxy, but men mighty in prayer, who were willing to live and die for their Lord. The Westminster standards are the result of a five-year period of intensive prayer and Bible study by this body of men, who labored from 1643 to 1648. They have

been the standards of many denominations holding to the Reformed Faith. We have embraced them because we believe they most truly set forth the teaching of the Word of God, the whole counsel of God.

5. The term "church" is sometimes used to describe a particular church (Matt. 18:17; Acts 14:23). A particular church is an organized body of believers, together with their children, in a given place (Eph. 1:1; 6:1).

B. THE GOVERNMENT OF THE CHURCH.

1. The church is governed by Christ. He is its King. The church is His spiritual kingdom. Church members are His subjects. He rules us by His Word and Spirit. As it is the duty of a citizen to obey the laws of the land, so it is the duty of those who are citizens of Christ's kingdom to obey His laws. (Acts 10:36; Isaiah 33:22; Rom. 3:31; 6:15; John 14:15; 15:14; Rom. 7:22; Psalm 40:8; Luke 6:46.)

2. The officers of the church act as Christ's representatives. A king rules his subjects by means of officers who are appointed or elected to represent him and to enforce his laws. The Lord our King rules His church by officers whom He has commanded to be elected for this purpose. These men act as our representatives in that they are elected by us. They are Christ's representatives in that they govern us according to His laws. (I Tim. 3:1-13; Acts 6:1-7.)

3. The officers of the church are the elders. These are divided into two classes:

(a) The ruling elders, who are elected from and by the local congregations (I Tim. 3:1-7).

(b) The ruling and teaching elders, commonly termed ministers or pastors, who are distinguished from the others not by any extra governmental authority, but by being authorized also to teach or preach (I Tim. 5:17).

Note: There are also deacons, who do not share in the government of the church, but who are chosen to serve in the special work of ministering to the poor and needy (I Tim. 3:8-13; Acts 6:1-7).

QUESTIONS

1. What are the different senses in which the word "church" is used?
2. What is a better name for the building in which we worship?

3. What is the invisible church?
4. What is the visible church?
5. What place does the visible church have in God's plan?
6. What is a denomination?
7. Why are there denominations?
8. What is our attitude toward other denominations?
9. What is the history of the Westminster standards?
10. What is a particular church?
11. How is the church governed?
12. Who are the officers of the church?

CHAPTER II

The Primary Doctrines of the Church

WE ARE living in an age which is either hostile to doctrine or indifferent to it. The word "doctrine," however, is a Scriptural term meaning "teaching" and occurs no less than forty-seven times in the New Testament alone. Doctrine is as indispensable to Christian living as the bones are to the body. There are, broadly speaking, two kinds of doctrines: Those which have to do with matters of faith and those which have to do with matters of practice. The former deal with things which we are to believe, and the latter with things which we are to do. In this chapter we are going to deal particularly with the primary doctrines of the Christian faith, which are the primary doctrines of the church. Since this is so vast a subject, we must content ourselves with brief statements, quotations from the catechisms and Scripture references.

A. THE BIBLE.

1. The Bible is the Word of God (II Tim. 3:16; I Thess. 2:13).

2. The Bible was written by holy men of God who spoke as they were moved by the Holy Ghost (II Pet. 1:20, 21). God gave to these men direct revelations and preserved them from error in recording these revelations. God also enabled them to remember infallibly the things which they had seen and heard, and preserved them from error in the use of such ordinary sources of information as historical documents (John 14:26; II Chron. 12:15). (See *The Christian Faith in the Modern World*, by J. Gresham Machen, Chapter 5).

3. The Bible teaches:

(a) The way of salvation in Jesus Christ (John 14:6; Acts 4:12).

(b) What man is to believe concerning God and what duty God re-

quires of man. (S.C. 3; John 5:39; 20:31; 14:15). In this chapter we shall briefly consider what man is to believe concerning God. The duty which God requires of man is briefly this: to believe the gospel and obey His commandments (Mark 1:15; John 15:14). The Ten Commandments* should be learned by those who take this course.

4. The Bible is the only infallible rule of faith and practice. Man needs a rule, an infallible guide, in these matters (Jer. 10:23; Acts 2:37). God alone is able to tell us infallibly what is true and false, and what is right and wrong. Therefore His Word is the one infallible rule of faith and practice. (S.C. 2; Luke 16:31; Gal. 1:8, 9; II Tim. 3:16, 17; Acts 17:11.)

5. The Bible is a means of grace. A means of grace is a channel whereby the blessings of God flow from God to His people. The Holy Spirit, through the Word, produces and confirms saving faith, and bestows upon believers all the blessings of salvation. Therefore, we should attend to the Word diligently and prayerfully. (Heb. 4:12; Psalm 19:7; 119:105; Rom. 10:17; Matt. 4:4; John 17:17; II Cor. 3:18; Psalm 1:1-3.)

B. GOD.

1. There is only one God. (C.Y.C. 6; Deut. 6:4; I Cor. 8:4, 6; I Thess. 1:9.)

2. This one God exists in three persons. "There are three persons in the Godhead; the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (S.C. 6). Although

* God gave His people three kinds of law at Mount Sinai: civil laws, ceremonial and sacrificial ordinances, and the moral law which is summed up for us in the Ten Commandments. The civil laws are no longer binding upon us, except for such portions as have been made the law of the land. The ceremonial and sacrificial ordinances, the purpose of which was to set forth the Lord Jesus Christ in type, shadow and symbol, were blotted out by the work of the cross (Col. 2:14). The moral law, however, is still in force. The Ten Commandments are, by their very nature, permanent. They are absolutely essential to a right relationship between man and God, and between man and his fellow-man. The moral law is a ground of eternal condemnation to the unsaved (Rom. 3:19; 6:23). The moral law is a rule of conduct for all men (Rom. 3:31; 6:15; I John 3:4; Matt. 15:19; Psalm 119:9, 105).

the doctrine of the trinity is indeed a deep mystery, nevertheless it is plainly the teaching of Holy Scripture. (I John 5:7; John 1:18; Heb. 1:8; Acts 5:3, 4; I John 5:7; Deut. 6:4; John 10:30; 15:26; Matt. 28:19; II Cor. 13:14.)

3. "God is a Spirit and has not a body like men." (C.Y.C. 9; John 4:24; Luke 24:39.)

4. "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth" (S.C. 4). (See Job 11:7; Psalm 90:2; 147:5; Mal. 3:6; James 1:17; Job 42:2; Rev. 4:8; 15:4; Deut. 32:4; Ex. 34:6.)

5. God is Sovereign. He planned all things according to the counsel of His own will. He created the worlds by His sovereign power. He rules and reigns in heaven and on earth. The earth, the sea and the sky, the elements, are subject to Him. Every living thing, insect, fish, bird, beast and man, is subject to His sovereign rule. It must be noted in passing, however, that man is a free moral agent. By this we mean that man is free to act within the limitations of his nature. He makes his own decisions and is responsible for all his actions. How God can be sovereign and man a free moral agent is another deep mystery, but both facts are clearly taught in Holy Scripture. (Eph. 1:11; Acts 4:28; Rom. 11:36; Heb. 11:3; Jonah 1:4, 15, 17; I Kings 17:4; Dan. 4:35; Prov. 16:4; Luke 22:22.)

C. MAN.

1. Man's Original Estate.

(a) "God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures" (S.C. 10). Man as he came from the hand of his Maker was perfect (Gen. 1:27, 28, 31; Col. 3:10; Eph. 4:24.)

(b) "When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death" (S.C. 12). Notice, please, the word "covenant." A covenant is an agreement between two or more parties. There is, however, a striking difference between God's covenants and man's covenants. Man-made covenants are not binding unless those concerned consent to the terms. In God's covenants, how-

ever, the terms are made by God and do not require the consent of men to be binding. Those who keep them are rewarded and those who break them are punished. See Gen. 2:16, 17. (S.C. 12; Hos. 6:7[Margin]; Rom. 7:10; 10:5.)

2. The Fall.

(a) "Our first parents, being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God" (S.C. 13). (Rom. 5:12; Gen. 3:6.)

(b) "Sin is any want of conformity unto or transgression of the law of God" (S.C. 14). (Gal. 3:10; James 4:17; I John 3:4). "The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit" (S.C. 15). (Gen. 3:6, 12, 13; Rom. 5:17.)

3. The Result of the Fall.

(a) The fall affected all men. Adam in the covenant of works was acting as a representative for all mankind. "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression" (S.C. 16). (Rom. 5:12, 14; I Cor. 15:22; Rom. 5:18.)

(b) The fall brought all mankind into an estate, a condition, of sin and misery.

(1) All men because of the fall, bear the guilt of Adam's sin, lack original righteousness, have natures that are wholly corrupt, and do therefore sin. (S.C. 18; Rom. 3:10; 5:18, 19; Psalm 51:5; Gen. 6:5; Jer. 17:9; Matt. 15:19, 20.)

(2) "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever" (S.C. 19). (Gen. 3:8, 24; Rom. 8:7; Eph. 2:3; Gal. 3:10; Job 5:7; Gen. 3:17; Rom. 6:23.)

D. GOD'S PLAN OF SALVATION.

1. To save a certain number. Out of this mass of hell-deserving sinners, God, in His eternal council, graciously chose certain unto salvation. The elect are not few, as some would suppose, but "a great multitude which no man can number." The rest God ordained to deserved condemnation. (S.C. 20; Acts 13:48; II Thess. 2:13; Eph. 1:4,

5; Rom. 9:18; Rev. 7:9; Rom. 9:21, 22; Jude 4.)

2. To save them by a mediator, the Lord Jesus Christ. (I Tim. 2:5, 6; Heb. 8:6; 9:15; 12:24.) A mediator is one whose task is to settle the difference between two persons or parties. Mediators are often employed in strike settlements. Sin put enmity between God and man (Rom. 8:7, 8). It has caused God to turn His back upon man and man to turn his back upon God (Isa. 55:7; 59:2). The work of Christ as a mediator is to take away the enmity between God and His people.

(a) The Mediator's Person.

(1) The only mediator of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever. (S.C. 21; Acts 4:12; Gal. 4:4, 5; Matt. 16:16; John 1:1, 14; Heb. 2:16; I Tim. 3:16; Rom. 9:5; Col. 2:9; Heb. 13:8.)

(2) "Christ, the Son of God, became man, by taking unto himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin" (S.C. 22). (Heb. 2:14; Matt. 26:38; Luke 1:31, 35; 2:52; Heb. 4:15.)

(3) It is the mediator's person which fits Him for His work. Being truly God and truly man, He is qualified to act for each in the work of reconciliation (Heb. 2:14-18).

(b) The Mediator's Work. Christ, as our mediator, does the work of a prophet, of a priest and of a king, both in His estate of humiliation and exaltation. (S.C. 23, 27, 28; Acts 3:22; Heb. 5:5, 6; Psalm 2:6.)

(1) Christ does the work of a prophet, in revealing to us, by His word and spirit, the will of God for our salvation. As a prophet Christ acts for God. (S.C. 24; John 1:18; 14:26; 15:15; 16:13, 14; Heb. 1:1, 2.)

(2) Christ did the work of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God; Christ does the work of a priest in making continual intercession for us. As a priest Christ acts for His people. (S.C. 25; Heb. 9:26, 28; I John 2:2; Heb. 2:17; 7:25.)

(3) Christ does the work of a

king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. As a king, Christ, through the Holy Spirit, acts for Himself. (S.C. 26; Psalm 110:3; Isa. 33:22; Psalm 76:10; 89:18; I Cor. 15:25.)

Christ subdues us to Himself through the work which the Holy Spirit does in us: in regeneration, conversion, sanctification and glorification. We shall discuss these terms under the blessings of salvation.

E. THE BLESSINGS OF SALVATION. Christ, the mediator, has secured for His people the blessings of the new covenant* (Heb. 12:24; 8:6, 10, 12; 9:14, 15). The blessings of the new covenant are in this section referred to as the blessings of salvation. These blessings may be divided into three groups.

1. Those of which God's people partake in this life.

(a) Regeneration is an act of God whereby spiritual life is implanted in the heart of the elect sinner who is spiritually dead. This act is sometimes described as a change of heart; it is the initial step in the purging or destroying of the old nature and the implanting of a new nature, both of which are involved in a change of heart. (John 1:12, 13; 3:3, 6, 7; Eph. 2:1; Ezek. 36:25, 26.)

(b) Conversion is an act of the regenerate sinner, whereby he turns from his sins to God, through the Lord Jesus Christ. There are two aspects of conversion: repentance and faith. These are God-given graces. Repentance is an act whereby one turns from his sins with hatred and loathing, and turns to God for His remedy for sin. Faith is an act whereby the repentant sinner turns from trusting in anything else to trusting alone in Christ for salvation. (Acts 15:3; I Thess. 1:9; Acts 11:18; Eph. 2:8; Jer. 31:18, 19; Luke 18:13; Acts 2:37, 38; Rom. 3:20; 4:5; Titus 3:5; Acts 16:31; John 1:12; Acts 4:12; S.C. 86, 87.)

(c) "Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ im-

puted to us, and received by faith alone." As we examine this statement we notice the following points. Justification is not a work but an act, not an act of man but of God, not something which we deserve but an unmerited favor. Justification is not an act which affects our nature, but our standing with God. It is a judicial act whereby God declares us to be right with the law, all the demands of the law upon us and all the claims of the law against us having been satisfied. This means that He has forgiven our sins and treats us just as if we had never sinned. The basis on which a just God is able to treat as righteous, men who are in themselves unrighteous is "the righteousness of Christ imputed to us and received by faith alone." By the righteousness of Christ is meant His perfect obedience to the law in our behalf. By His life and death He fully satisfied all the demands of the law upon us and all the claims of the law against us. He perfectly kept the law for us. He paid the penalty for our law-breaking. This righteousness of Christ is received by faith alone. It is imputed to, laid to the account of, the believer, and is the basis on which God justifies us. (S.C. 33; Rom. 3:24; 8:33; Eph. 1:7; II Cor. 5:21; Phil. 3:9; Rom. 5:1, 18, 19; Gal. 2:16; Rom. 4:6-8.)

(d) "Adoption is an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God." All who truly believe in Christ, who trust in Him alone for salvation, have received adoption. (S.C. 34; Eph. 1:5; Gal. 4:4, 5; John 1:12; I John 3:5.)

(e) Sanctification is a progressive work whereby the Holy Spirit changes the believer's nature, character and conduct, making him more and more like Christ. In Holy Scripture this work is described as the putting off of the old man and the putting on of the new man. The believer, by the grace of God, cooperates in the work of sanctification, making diligent use of the means of grace, obeying the Word and striving against sin. (II Cor. 3:18; Eph. 4:22, 24; Rom. 7:24, 25; 8:13; Phil. 2:12, 13; II Cor. 3:18; John 17:17; Eph. 6:13ff.; James 4:7.)

(f) The benefits which in this

life accompany or flow from regeneration, conversion, justification, adoption and sanctification are: assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. (S.C. 36; Rom. 5:1, 5; I Pet. 1:8; Prov. 4:18; Phil. 1:6; John 10:27, 28.)

2. Those which the believer receives at death.

The souls of believers are at death made perfect in holiness, and immediately pass into heaven, there to enjoy the glory, i. e., the honors, privileges and blessings reserved for them. Bodies of believers who are asleep in Jesus rest in the grave until the resurrection. The perfecting of the believer's soul at death is one aspect of Christ's kingly work in subduing us to Himself. (S.C. 37; Heb. 12:23; Luke 23:43; II Cor. 5:8; Phil. 1:23; John 14:1-3; I Thess. 4:13-16; Rev. 14:13.)

3. Those which the believer receives at the resurrection.

At the resurrection the bodies of believers who are asleep in Jesus shall be raised in a glorified condition. The bodies of believers who are alive at that time shall also be gloriously changed. The bodies of risen believers shall be like unto the glorified body of our risen Lord. The perfecting of the believer's body is the final act of Christ's kingly work in subduing us to Himself.

At the resurrection risen believers shall be openly acknowledged, acquitted and rewarded before the judgment bar of God. Henceforth they shall be forever with the Lord and enjoy the blessings which God has reserved for His people in the new heaven and the new earth. Their condition shall be one of perfect blessedness. (I Thess. 4:13-17; I Cor. 15:42-44, 51, 52; Phil. 3:21; I John 3:2; I Cor. 15:54-57; Luke 12:8; Matt. 10:32; I Pet. 1:7; Rom. 8:33, 34; Matt. 25:21; I Cor. 3:11, 12; II Cor. 5:10; Psalm 16:11; II Pet. 3:13; Rev. 21:1-7; S.C. 38.)

QUESTIONS

1. What does the word "doctrine" mean?
2. What are the two kinds of doctrine?
3. What is the Bible?
4. Who wrote the Bible?
5. What does the Bible teach?
6. What sort of a rule is the Bible? Why?

* The term "new covenant" will be explained in the next chapter.

7. How is the Bible a means of grace?
8. How many Gods are there?
9. In how many persons does this one God exist?
10. What is God?
11. What are the attributes of God?
12. What does God's sovereignty mean and include?
13. What do we mean when we say that man is a free moral agent?
14. What was man's original estate?
15. How did our first parents fall?
16. What was the effect of their sin upon the whole human race?
17. Did God leave all mankind to perish in the estate of sin and misery?
18. Who is the only mediator of God's elect?
19. In what three offices did Christ perform His work as a mediator?
20. State briefly the work of Christ as a prophet, as a priest, as a king.
21. How does Christ subdue us to Himself?
22. What are the three kinds of blessings which Christ has secured for His people?
23. What are the blessings of which we partake in this life?
24. What are the blessings which the believer receives at death?
25. What are the blessings which the believer shall receive at the resurrection?

(To Be Continued)

The Marrow of All Theology

(Concluded From Page 66)

Those who use the distinction agree that the covenant of grace is established on the basis of the covenant of redemption. W. Hendriksen well recognizes this in his definition: "The covenant of grace is that arrangement between the triune God and his people whereby God carries out His eternal decree of redemption by promising His friendship, hence full and free salvation, to His people, upon the basis of the vicarious atonement of Christ, the Mediator of the covenant, and they accept this salvation by faith."

Either representation properly understood destroys that God-belittling tendency of much dispensationalism which would picture God as having made successive futile attempts at providing salvation for His people. The covenant of works was no failure

and has never been abrogated. Christ fulfilled that covenant and it is only upon this basis that salvation is offered to those who receive Him as their representative.

Perhaps that which militates most strongly against making the distinction between the covenant of grace and the covenant of redemption is that when this is done the covenant of grace is generally set forth as follows: the parties are God on the one hand and the elect, or the elect and his seed, on the other hand; the promise is eternal life; the condition is faith. Now the objection is to making faith the condition of the covenant. (It should be noted that Dr. Hendriksen has carefully avoided this in his definition, quoted above.) Is not the condition rather Christ's fulfillment of His redeeming work? Faith, holiness and perseverance are gifts bestowed by the Holy Spirit on the basis of the fulfillment already made. Faith is then not the condition of the covenant; rather, it is the condition of the believer's interest in and appropriation of the covenant and its blessings.

At all events, any proper presentation of the covenant will make abundantly clear that it is "an everlasting covenant, ordered in all things and sure." Think, for a moment, how impossible it is that the Lord should ever break the covenant of grace, which He spontaneously made with His own Son, and with us in Him, now that it has been sprinkled with blood from the veins of that well-beloved Son. Remember, too, that the blood not only confirmed the covenant, but actually fulfilled it, because the covenant stipulation included Christ's suffering for our sins and honoring the divine law. In His life He kept the law; by His death He carried out His promised obedience to its extremity. It was the actual fulfillment of Christ's side of the covenant, upon which He entered on our behalf, so that now the whole covenant must stand firm, for that upon which it depended is finished forever!

The Unity of the Covenant

The brevity of this article does not permit of any exposition of the benefits which must follow from a proper appreciation of covenant theology. I shall, however, mention three. First of all, as the Rev. Calvin K. Cummings has so admirably pointed out in his brochure, "The

Covenant of Grace," we should grasp the grand unity of the Scriptures and of their central theme, salvation by grace. The most elemental understanding of this great subject will show, as A. A. Hodge says, that "there has been but one redemption, there has been but one atonement and offer of justification, there has been but one principle of sanctification, there has been but one operation of Father, Son and Holy Ghost, from the time that the first gospel was preached to the woman in the Garden of Eden until the present day; but then this wonderful constitution has been administered in an infinite variety of ways." Thus if we speak of dispensations, whether our divisions include (with Charles Hodge and the Westminster Confession of Faith) the Patriarchal, Abrahamic and Mosaic as well as Gospel; only the two of Old and New Testament; or even seven, we shall see through them all the operations of one covenant of grace by a sovereign God who knows the end from the beginning.

We may recognize also a chronological unfolding of the covenant of grace from the Garden of Eden up to the present time in the wonderful development of the church of the First-born, the church of the covenant, the church purchased by Christ's blood.

To Thee and to Thy Children

Secondly, any appreciation of the doctrine of the covenant will give us a more Scriptural approach toward covenant children. Then Christian couples must look upon children as an "heritage of the Lord" (please read Psalm 127) and desire them above all earthly blessings. Moreover, once we grasp the unity of the covenant of grace we must acknowledge that God looks upon children of believers as in a peculiar sense His children. This means that Christian instruction is a matter of paramount importance and the need of Christian day schools is at once pressing.

All Glory to God

Thirdly, even a volume of words could add nothing to the closing emphasis of the text cited at the head of this article. One who grasps the covenant theology will, with his whole being, join in the covenant doxology, "To Him be glory for ever and ever, Amen."

The Presbyterian Guardian

EDITORIAL

Permanent Security

PRESIDENT Roosevelt and Prime Minister Churchill have told us "certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world."

The program contains many admirable aims, such as the rejection of aggrandizement, the refusal to force any person or peoples to live under a regime they themselves do not choose, the desire for improved standards of living for the entire world, and the existence of an established peace. It is to be regretted that in days such as these when religious freedom is being trampled and impaired throughout the world, the declaration failed to mention that important freedom as one of the desires of the two statesmen.

But even more regrettable than this is the fact that these representatives of the two nations which once rightfully could have been called Christian have failed to implement their aims properly; no adequate means for achieving their goal has been provided.

To be sure, they would tell the presumably defeated war-loving nations to go to their rooms and never fight again, enforcing their command by taking away their guns and establishing a "permanent system of general security." But, after all, this would be merely a revised version of the book written at Versailles in 1918. Some lessons may have been learned in the intervening years, so that the next war may be postponed for perhaps fifty or even a hundred years. But it would be inevitable that war should again come! For, like the Treaty of Versailles and all other national and international treaties, we would have only a legislated peace. Multitudinous laws and a large police force do not prevent the evil machinations of wicked men in a big city. Neither could they in the two hemispheres. Legislation can never

change men's hearts. It must be God's Spirit.

It is this fact which so regrettably seems to have been hidden by the many pressing material problems at the mid-ocean conference. Rather than having the spiritual shed light on the material, the two are separated and the spiritual forgotten. Here, then, is further evidence of the materialistic character of our age. Nothing can be seen but the necessity of placing the vast machinery of industrial America into the hands of fighting Britain to force their common enemy to sit at a conference table with them while drastic conditions are laid down. Each would then kiss the others and say, All is peace!

But the means of achieving lasting peace is that they "kiss the Son." The means of security is the Prince of Peace dwelling in the heart of each individual, giving him a desire for peace.

Throughout the history of the world from the very beginning of time, legislation has always been the means of striving for peace. It has failed every time. Must we endure still another war to learn this lesson from God, that peace with men is possible only through a prior peace with God through His Son Jesus Christ who rules in the hearts of His people? America! Britain! World! For "permanent security" you need Christ!

—J. P. G.

For Communicants

THE PRESBYTERIAN GUARDIAN is glad to be able to bring to its readers, beginning with the present issue, a series of studies concerning the duties and privileges of communicant membership in the church.

To be a communicant member, one is required to give evidence of sufficient knowledge concerning Christian faith and virtue as will render a personal confession of faith in Christ sin-

cere and credible. Unfortunately, it has often been the practice of churches to receive into membership anyone who showed the least interest in being a member, regardless of reasons or understanding. The result has been an ignorant church membership. When this is accompanied by the lack of any sort of a teaching ministry, the desperate state of the church becomes apparent.

In the present series of studies, the Rev. George W. Marston has sought to provide a remedy for the situation. As a course of study for the members, it may be easily used by the individuals, whether they be already communicants or are merely desirous of becoming such. Also, it provides a convenient basis for pastors who wish some such manual in dealing with their new members. We hope these studies may soon be available in separate pamphlet form.

We do not claim that there is a great deal of new material here. The Shorter Catechism is the base upon which the course is built. But the convenience of arrangement, and the suitability to the purpose intended, make this work a most happy addition to the literature of The Orthodox Presbyterian Church.

—L. W. S.

Everybody Does It

A SURVEY of the honesty of radio repair men by two inquirers who traveled through every state in the Union has recently been published by *The Reader's Digest*. It is interesting because it sheds light on the morality of the country as a whole.

Out of 304 repair shops visited, sixty-four per cent. of the repairmen tried to cheat them. One of the men, whom they caught in the act, readily confessed but felt perfectly justified "because everybody else in the radio business does it." Fortunately for us who would be their easy victims, his statement was an exaggeration.

The important point in the incident is the man's standard of morality—a standard which is unbelievably widespread in this country: someone else did it, so I can do it. There is an utter disregard of eternal principles of morality, a departure from the Word of God as the only criterion of right and wrong in matters of both believing and doing.

—J. P. G.

Libraries

CONTRIBUTIONS to the Library Fund have made it possible to send *The Presbyterian Guardian* to sixty-four public libraries.

At Jerusalem's Gates

A Meditation on Jeremiah 17:19-27

By the REV. BURTON L. GODDARD

THERE is something fascinating about the picture of an ancient oriental city with its heavy walls and odd, massive gates. Such gates were once the defense of the city. At night or in times of danger they were closed, and invaders were kept from entering. By day they were open, and busy figures thronged in and out of the city. Business of all kinds was transacted beneath their shadows. Justice was meted out near-by. Thus it was with Jerusalem's gates.

A Prophet

One day a prophet stood in the gate through which kings and commoners were wont to pass. A crowd began to gather about him. The bargaining of tradesmen was interrupted for the moment. There was a noticeable hush about the gateway. The prophet was about to speak.

He began as one with authority: "Hear ye the word of the Lord." Fearlessly he continued, "Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, as I commanded your fathers. . . . And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David . . . and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem . . . bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

The proclamation ended, the prophet wended his way through the excited, murmuring crowd and moved on to another of the city's gates. There he repeated the performance, and so on from gate to gate until all had been visited.

Today no walls hem in our cities and villages. We have no city gates like those of old. Instead, great streams of people enter by way of dozens of traffic arteries. Yet along all these busy avenues one looks in vain for a prophet with a like message. There are thousands of billboards, but not one has any such suggestion. Car radios bring notice after notice to motorists as they stream along with the traffic—announcements concerning the Sabbath—but they are of ball games, movies, rodeos, golf tournaments, fishing, hunting and picnic opportunities. Newsboys pass between the cars with the latest editions of the city papers, but God's Sabbath Proclamation has no place in them. Would that a prophet might again stand at the city gates and declare God's decree regarding His holy day!

Kings

The prophet at Jerusalem's gates told the people that their government, the royal line of David, and the city itself would be forever secure if only they would respect the Sabbath and keep it holy. Through those very gates Davidic kings and princes would ever continue to pass. The glory of Jerusalem would remain undimmed; its independence and safety would be assured. But the Sabbath must be kept!

In 1877 an Englishman named Charles Hill wrote a book in which he described the profaning of the Sabbath in France and the then-visible sad consequences. The sub-title of his book was this: A Warning to the English Nation. Three score years have passed, and the rulers of France no longer exercise independent rule over the nation. To be sure, princes still enter the gates of Paris, but they wear the garb and insignia of foreign conquerors. In 1877 the handwriting was on the wall; today judgment has overtaken a Sabbath-breaking people.

The trend in our own land is more and more away from Sabbath-keeping. Witness the fact that the city of Charlotte has recently repealed its age-old "Blue Laws," and you have but a single example. Shall America hope to sin and escape judgment? Her government and institutions are assured

permanence only if she becomes obedient to God, and keeping the Sabbath holy is a noteworthy mark of such obedience.

Worshippers

The prophet told his Jerusalem audiences that proper observance of the Sabbath would lead to the prosperity of the lawful worship of their covenant God. If they were faithful in this respect, worshippers from the surrounding hamlets and countryside would stream through Jerusalem's gates with gifts for the temple and its services. The implication was that their neglect of the Sabbath ordinance would lead to the disintegration of the kingdom program.

No trained eye is required to judge the implication to be a general truth. Be certain of this, slackness in hallowing the Sabbath is a sure sign of weakening in man's work for Christ and His kingdom.

Fire

God's threat of doom upon a Sabbath-breaking people brought the prophet's message to a close. Those who thronged the gates might disregard the prophetic warning, but unless they should repent and keep the Lord's Day holy, the God of judgment would cause those very gates to be destroyed by fire.

They did not heed his words. A few years went by, and the marauding soldiers of a conquering host razed Jerusalem's walls and burned her gates. For long years they lay in ruin. Almost a century and a half passed. Then one night a dark figure emerged from the ruined city of Zion by way of the Valley Gate, made his way to the Dung Gate, thence to the Gate of the Fountain, and back by the way he had come. Everywhere he observed how the gates had been consumed by fire.

Nor did he doubt but that God had been true to His word as threatened by Jeremiah, the prophet at the gates. The man's name was Nehemiah. He believed God, and feared lest His condemnation might again be visited upon the Sabbath-breakers of Jerusalem. Like Abraham Lincoln, when opportunity came to strike against an evil, he did so with all the energy and determination at his command. As you may read in the last chapter of his memoirs, the sanctity of the Sabbath was most carefully preserved while he

remained in authority. Truly he was a man of God.

Well might we pray today for God to send us men like Nehemiah. But

let us be obedient to His Word and to the leading of those who honor it!

Another Open Door in New England

By the REV. MARTIN J. BOHN

Pastor of Steuben Union Church, Steuben, Maine

SOME time ago THE PRESBYTERIAN GUARDIAN gave its readers a picture of the gospel work being carried on in New England by the Rev. and Mrs. Charles E. Stanton. The present article will describe another opportunity for the giving forth of the message of God's saving grace as we find it in the Scriptures.

The Stantons had an open door in Canaan, Maine, where there was no church activity of any kind. The idea of worshipping God on the Lord's Day was no part of the life of the people there. But a brief recounting of the history of our church—the Steuben Union Church—will help the reader in understanding the peculiar situation we are facing.

Our church has been established for a long time—seventy-five years or more. Originally it was a union church, later became a Congregational church, and since the late 'twenties has been a union church once more. So far as we can determine from information which the people give us, the early ministers were Christian men. To them Christ was the only way of salvation and they believed that no man could come to our heavenly Father but by Him. To them the Bible was not a number of Jewish fairy tales, but indeed the Word of God, and infallibly true. Within the existing generation, however, ministers with all shades of belief and disbelief have labored here. One minister who came to Steuben after he had finished his theological training told me he was a Unitarian in the first years of his ministry (that is, Unitarian in his convictions, not in his denominational connections). Now, it seems, he has become a Buchmanite. Other ministers of the church have held different views. One preacher even discussed such topics as bee culture in prayer meetings. With such a mixed background one can easily see that the people here have been subjected to various and sundry views of life and

that therefore few have any real knowledge of the Bible.

We came to Steuben in February, 1939. Since then we have tried to preach the Word in season and out of season, using to advantage whatever methods and ideas we could. I shall tell you of some of our endeavors.

When we came here, there was no activity of any kind for the young people. Years before there had been meetings for them, but we had to start from the bottom. As usual, the novelty attracted many who later stayed away. At times it all seemed like a hopeless task, but we persisted. Now we have a small group of young people who are faithful in attending the meetings and in learning God's Word.

One result of this work was an increased attendance of young people at the Sunday services. When we first came here, those who attended were mostly older people. Now we have a goodly number of the younger generation. In the summer time, our busy season, half the evening congregation is often made up of young people. The percentage in the morning is not so great because of the larger number of persons in attendance. Another result of this work has been the stimulation of interest in Deerwander Bible Conference. Six of us went to the Carlisle rally last year (about three hundred miles from Steuben), and eleven went to the Portland rally this year. In our first year, we had no delegates at the conference itself; last year we had three. This year some even plan to earn their way, so that they may attend. Such an interest in a young people's Bible conference was formerly unheard of.

About ten years before our arrival, so we have been told, there was a daily vacation Bible school in Steuben. It was small, and convened only one summer. We have held three schools. Our averages (total daily averages) have been slightly less than 58, 54, and

57, respectively. As in most country districts, we had to find volunteers who would deliver children from every direction to the school and to their homes. We were fortunate in having the best of cooperation in that regard. Our car traveled fifty miles a day, picking up children and delivering them.

The children with whom we have to deal come from greatly varying backgrounds. Most of them are almost totally ignorant of the contents of the Scriptures. Some know a few stray facts. None can be considered well versed.

Here is an example of the ignorance of the younger generation. A teacher was touching upon the second coming of Christ. One girl, about sixteen years of age, had heard somewhere in her past life about that teaching. When the teacher dwelt briefly on the Lord's return, she said, "Well, I wish He would hurry up and make up His mind when He is coming. I wish He would hurry up and come." That girl had not the faintest conception of the Biblical teaching, even though she had heard of it somewhere. She was not in the least ready to meet Him as the reigning King of kings and Lord of lords. Yet she wanted Him to "hurry up and come."

Ignorance is not the only condition we face. Sometimes the children have instilled into their hearts and minds an attitude of hate toward the things of God. There are families whose fathers and mothers have been unbelievers all their lives and who want their children to follow in their footsteps. Their lives are just one long record of dishonesty and immorality, and of hosts of other offenses against almighty God.

One girl who comes from a particularly immoral home but who is somewhat above the average intelligence is also possessed of a definitely antichristian spirit. The nature of her reaction to the gospel is seen from a

remark she made recently.

The superintendent of the daily vacation Bible school was describing the shameful treatment of Christ at His trial. He pictured the Lord as being bound, despised, mocked, crowned with a crown of thorns, spit upon, abused in other ways. Whereupon this girl said to herself, but in a voice loud enough so that those about her could hear, "That's nothing. I would have done the same thing if I had been there." May God grant her pardon for crucifying afresh the Son of God, before she is called into eternity!

We have regular weekly meetings in Dyers Bay schoolhouse, four miles in the country. There are other schools where we sometimes hold meetings for a full week or for two or three nights in succession, as may seem best. One never knows, from one meeting to the next, whether there will be five or fifty present—or none at all. The most successful series we held at one of these other schools—Pinkham's Bay—was when Dr. William P. Green of Philadelphia spoke. We had forty-five one evening. But, as a rule the attendance averages from twenty to thirty—mostly children and young people.

One change we have tried to make is that of inducing the children to attend the church services, especially the morning service. Practically every week we have brought the matter to their attention, inviting, urging, appealing to their curiosity, doing everything we could think of. All to no avail. Very seldom do they come. Of course, we have a few who are present because they live far from church and must usually wait after Sunday school for a ride home.

Generally speaking, the parents are largely to blame. They are infidels themselves. One man, who happens to be quite an intelligent fellow in some ways and has a mentality far above that of most people in these parts, said to me, "I am an infidel. I can't believe in this idea of placing the sins of others upon one person. I can't believe that Christ was slain as the lamb of God from the foundation of the world. That's just nonsense to me." Consequently, his children have grown up as unbelievers. His grandchildren are following the same course. As with him, so with them—the doctrine of the cross is to them foolishness.

With such conditions prevailing in their homes, we are glad that some parents are interested enough in their children to send them to Sunday school, if not to church. One thing is plain: We cannot try to force them to come. That would simply defeat our purpose. The children would be turned against the gospel.

We have an open door here both in preaching the gospel and in reaching the young people and children. One last feature of our work which deserves special mention is the summer work. It is another open door. Like many small villages in New England, our town is a summer resort. Many a home which is vacant in the winter is occupied by city people who live in near-by states. Some of these attend our services. There are Unitarians, Episcopalians, Congregationalists, Baptists and others. Some never hear the teaching of God's Word when they are home so, when they visit us, it gives us the opportunity to press upon them the claims of Christ.

Some time ago in a young people's meeting, the question was asked, "How many Gods does the Christian worship?" One lad, a summer visitor,

mentioned a discussion held in his church. Said he, "Some say Christians worship one God; others say two: God and Christ." He intimated that no conclusion was reached as to which view was right. It is such perversions of God's truth which the modern Protestant church is giving its people. It is such perversions to which our summer visitors in general are exposed in their home churches. And so to them we preach the Word, trusting that the Lord will bless it to His own honor and praise.

We know that the Word of God is living and active and sharper than any two-edged sword. It penetrates into the very depths of their souls, even when they want to dodge it. It is that Word, which shall not return void unto the Lord, which we may give forth Sunday after Sunday, both to the stranger within the gates and also to the Lord's people in our community. Our dependence is upon Him who affords us opportunity to plant His seed or to water it, as the case may be, but who alone gives the increase.

May He see fit to use us in bringing many by His unspeakable mercy into the kingdom of the Son of His love!

Orthodox Presbyterian Church News

Presbytery of the Dakotas

FAITH Church, Lincoln, Nebraska: An average of thirty-six persons attended the two weeks' summer Bible school, and four members of the church were delegates to Camp Chief Yahmonite at Steamboat Springs, Colorado.

Jennings Memorial Church, Omaha, Nebraska: Average Sunday school attendance during August was seventy-five, and junior and senior choirs have helped to improve attendance at both the Sunday worship services. To counteract a Sunday evening "Community Sing" in one of the city parks, the Machen League has introduced a community "Hymn Sing," which has been well attended. . . . Recently seven communicant members have been added to the church and one covenant child baptized.

Feeling the need for a Women's Missionary Society in the church at Leith, North Dakota, seventeen women of the congregation held an organizational meeting and discussed the mis-

sionary activities of the denomination. It is expected that meetings will be held regularly each month hereafter.

At Wilton, North Dakota, the Rev. C. A. Balcom has begun a new radio broadcast over KGCU each Sunday at 3.30 Central Standard Time. . . . Women's missionary societies have been organized at all three of Mr. Balcom's fields—Wilton, Baldwin and Rock Hill.

Westminster Church, Hamill, South Dakota: About \$400 has been spent to repair the exterior and decorate the interior of the church building. One new communicant member has been received and another former member of the Presbyterian Church in the U.S.A. expects to unite with the congregation shortly.

Presbytery met at Hamill on September 9th and 10th, with the Rev. W. Benson Male of Denver as the speaker at the evening meeting. The Rev. A. Culver Gordon of Bancroft baptized Sandra Jean, infant daughter of the Rev. and Mrs. Melvin B. Non-

hof of the Westminster Church. Mrs. Clarence W. Duff was the principal speaker at the ladies' meeting, and told of her experiences as a missionary to Ethiopia.

Presbytery of California

COVENANT Church, Berkeley: A building fund campaign has been inaugurated, and it is hoped that it will be widely supported. Enthusiasm for a new property has been given impetus by a sermon by the pastor, the Rev. Robert K. Churchill, on "Why Build a New Church," and at a dinner on September 26th the Rev. Robert L. Atwell will tell the congregation how the church at Harrisville, Pa., was built.

Westminster Church, Los Angeles: The Rev. E. Lynne Wade, formerly pastor of the church, the Rev. Floyd E. Hamilton of Korea, and Mr. Louis Knowles and Mr. Wilson Albright, students at Westminster Seminary, supplied the pulpit during the vacation of the pastor, the Rev. Russell D. Piper. . . . Two girls from the church attended the high school conference of the Blue Ridge Bible Conference, at which Mr. and Mrs. Piper were participants, and nine girls from Mrs. Piper's Bible Club attended the junior high school conference which followed it. All of them have shown increased interest in the church and young people's society since the conference.

Beverly Church, Los Angeles: A well-organized drive for subscriptions to THE PRESBYTERIAN GUARDIAN is being conducted under the leadership of Mr. Paul Grimes, and is producing gratifying results. It is hoped that other churches will launch similar campaigns.

First Church, Long Beach: At its last congregational meeting, the church voted to increase its budget and to expand the work. Two students at Westminster Seminary, Mr. Knowles and Mr. Albright, united with the church on August 10th and were among those who filled the pulpit during the absence of the Rev. Henry W. Coray, stated supply of the church. . . . A number of young people attended the Blue Ridge Bible Conference.

Westminster Church, Bend, Oregon: The annual young people's summer conference at Suttle Lake, Oregon, was held from July 21st to 25th with forty-six young people in attendance, including a delegation of seventeen young people from Covenant Church of Berkeley and Old Westmin-

ster Church of San Francisco. The faculty included the Rev. Floyd E. Hamilton of Korea, the Rev. Robert K. Churchill of Berkeley, the Rev. and Mrs. Robert L. Atwell of San Francisco, Mr. and Mrs. Alan Tichenor of Portland, and the Rev. and Mrs. Glenn R. Coie of Bend. According to some who attended, this was the best of the six conferences that have been held. Many of the young people professed faith in Christ as Saviour, and Christian young people made wholehearted consecration of their lives to Christ's service. . . . Dr. Cornelius Van Til of Westminster Seminary addressed a special service in Westminster Church on July 17th, and the Rev. Floyd Hamilton was a guest preacher on July 27th. . . . It is expected that a delegation from the church, including representatives of the missionary societies and the senior Machen League, will attend the fall meetings of presbytery, presbyterial and the Machen League rally to be held in Long Beach and Los Angeles on September 17th and 18th.

Presbytery of Philadelphia

FAITH Church, Harrisville, and New Hope Church, Branchton: Guest preachers during the absence of the pastor were the Rev. Robert E. Nicholas, the Rev. John P. Clelland and the Rev. Robert L. Atwell. . . . Two summer Bible schools were well attended and taught by an able group of teachers.

Covenant Church, Pittsburgh: About 225 people have been attending the open air gospel services sponsored by the church at Schenley Park. With the aid of recently-purchased amplifiers, the services have proved most effective in reaching the public with the gospel.

Calvary Church, Willow Grove: The outstanding feature of the summer season was the record giving to the missionary agencies of the denomination. . . . On the first Sunday in October the church will celebrate its fifth anniversary.

Knox Church, Philadelphia: The church has completed its best summer since its formation, both in attendance and finances. . . . Intermediate, senior, and young people's Machen League groups are being organized, and arrangements have been made for a house-to-house canvass in the community. Evangelistic meetings will be held in November. . . . The pastor,

the Rev. George W. Marston, is planning to preach a series of sermons on

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the five points of Calvinism. . . . Eight delegates were present at the Labor Day Conference at Quarryville.

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During the early part of September, the church was engaged in its third daily vacation Bible school. This school was held in the poorest part of the city and sponsored by the Gospel Mission, in which the pastor, the Rev. Henry D. Phillips, is a regular teacher of the workers' class each Wednesday. . . . Recently-acquired access to a printing press will give opportunity for the publication of notices of meetings and of bulletins which heretofore the church has not been able to afford.

Presbytery of New York and New England

COVENANT Church, Rochester: This congregation is uniting with that of the Memorial Church of Rochester in a missionary conference to be held next month. . . . Plans are almost completed for a joint sponsorship by the two churches of a radio program for a period of thirteen weeks.

First Church, New Haven, Conn.: Guest preachers during the vacation of the pastor, the Rev. Marvin L. Derby, were: Edward J. Young, Robert E. Nicholas, Edwin H. Rian and Robert S. Marsden. On August 17th the Rev. John H. Skilton baptized Thomas Lee Derby, infant son of the pastor and his wife. . . . Fifteen young people attended the Deerwander Conference in Maine over Labor Day and two others were delegates to the Quarryville Conference.

Second Parish Church, Portland, Maine: Seven young people attended the sessions of the Deerwander Bible Conference which was held this year at Camp Laughing Loon, Waterboro Center, Maine. The principal speakers at the conference, the Rev. Professor R. B. Kuiper and the Rev. James W. Price, were guest preachers at the Portland church.

The Rev. Dean W. Adair has resigned as supply minister of the North Deering Congregational Church of Portland. He has filled that pulpit since October, 1936.

Presbytery of New Jersey

GRACE Church, White Horse, Trenton: The four weeks' summer Bible school held its closing exercises with twenty-eight children participating. Enrollment was forty-seven and average attendance thirty. The materials of the Committee on Christian Education, prepared by the pastor, Dr. Lawrence B. Gilmore, were used throughout the course.

Covenant Church, Orange: Saturday night street meetings have been conducted throughout the summer, and tracts and portions of Scripture have been distributed. The following ministers were guest preachers during August: John P. Clelland, Samuel J. Allen, William T. Strong and Leslie W. Sloat.

Calvary Church, Ringoes: The Rev. Bruce Wideman has begun a new series of studies in the week-day prayer meeting on the five points of Calvinism.

Presbytery of Ohio

TRINITY Church, Cincinnati: The first daily vacation Bible school was conducted this summer with encouraging success. . . . Guest preacher on August 31st was the Rev. J. Lyle Shaw of Newport, Kentucky. . . . The pastor, the Rev. Everett C. DeVelde, and Mrs. DeVelde are receiving congratulations on the birth of a son, Ronald Gilbert, on June 30th.

Trinity Chapel, Newport, Kentucky: One hundred and seventeen children were enrolled in the summer Bible school which lasted for three weeks and closed on July 27th with an impressive commencement service. During the sessions, almost every young person who had not previously done so acknowledged the Lord Jesus as his personal Saviour. For the first time it proved possible to gather from the chapel membership a faculty adequate to the needs of the school. The auditorium was filled to capacity at the commencement exercises. A choir of fifty-two young people was a feature of the evening, and for one hour the children sang gospel choruses and recited Scripture portions memorized in school.

Presbytery of Wisconsin

THE Rev. John Davies, missionary to the Indians at Gresham, Wisconsin, traveled 750 miles in ten days in the conduct of a Bible school on the great Menominee Indian reservation. "We had only fifteen scholars in the school in the woods," writes Mr. Davies, "because quite a few of the children were picking ferns. We had forty in a school on the Stockbridge reservation, and thirty in another school in the saloon church. This month we are starting our several week-day schools after the summer vacation. Mr. Shaw from Kentucky visited us in August."