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Danger! Men At Work

The Federal Council and the Brotherhood of Man

By DR. WILLIAM E. WELMERS and the REV. JOHN C. HILLS, JR.

OUR admiration for the smoothly oiled and efficiently operating machinery of the Federal Council of the Churches of Christ in America is great; but that admiration is lost in our even greater concern about the expressed aims and the achieved results of that same council. When you see the world's greatest fire department trying to put out the world's biggest fire with gasoline, it is time for a powerful protest. There, in a word, is the situation the Federal Council is in today, and hence our protest. The Federal Council is undeniably the largest fire department in the world. Undeniably also, it is trying, trying most vigorously and most sincerely, to put out the biggest fire in the world—the universal flames of evil. Undeniably again, however, it is trying to do that colossal job of fire-fighting with gasoline—the gasoline of false doctrine. Gasoline poured on fire makes more fire, and false doctrine added to sin makes more sin. Thereby hangs a tale about the Federal Council.

When World War III comes crashing down on our heads (as it surely will, if our Lord tarries), the Federal Council, if it continues on the road it has traveled since its inception almost forty years ago, will be doing nothing to check the flames of aggression, but actually will be hastening their wild onward rush. Is this statement the rash, hysterical outcry of a fanatical, old-fashioned Bible-believer? Well, at the very least, it is a serious statement. If, however, we consider the past

record of the Federal Council, it becomes more than a statement. It becomes an inescapable conclusion. For that record is desperately bad.

It may seem that we are accusing the Federal Council of starting wars—the Federal Council, whose tender concern for the brotherhood of man has been so appropriately symbolized as its delegates stood and blended their voices in sweet serenity, singing “the Federal Council hymn”, “Where Cross the Crowded Ways of Life”. Far be it from us to overlook or minimize the heinous guilt of Hitlers, past, present, or still unborn. We do not say that the Federal Council is the *only* cause of wars; but we do say that it has cast far, far more than a widow's mite into the treasury of tyranny.

The Federal Council's contribution to the wars that waste our world has chiefly been its loose thinking about the brotherhood of man. From the very beginning of its existence, a decade before World War I, the Council has worked beaverishly on its dream of world brotherhood. This requires no proof. No one will seek to deny it, least of all the members of the Council. They are proud of it. We, however, mention the fact with a good deal of sorrow and not a little shame. For the greatest religious organization in the world, bearing the name of Christ, to foster and propagate a false doctrine of universal brotherhood constitutes a violent slander against our Saviour. (We are, you see, laying

aside for a moment "practical" matters such as the war.) Our Lord never taught that all men are brothers under the skin. When the Federal Council does so, it spurns the Christ who said, "Ye are of your father, the devil". Neither did our Lord teach that all men of high ideals and good will necessarily belong to the family of God. He rejected both the highly religious Pharisee who prayed in the temple and the highly idealistic rich young ruler. He accepted only sinners who came to Him humbly for cleansing by His blood, which was poured out, the innocent for the guilty, to satisfy fully the righteous wrath and justice of God.

On second thought, we have not laid aside practical matters at all. Jesus Christ is the Truth. He said so Himself. To deny Him is to deny God, and that can never be done without the direst of consequences. The Federal Council based a world program for peace and brotherhood upon a mistaken conception of Christ and His Word. The inevitable result of this error in the "impractical" realm of theology was an intensely practical catastrophe. The Council's record is its folly, written for all to read. The louder it trumpeted for peace, the faster World War I came upon us. The louder it trumpeted for peace, the faster World War II came upon us. As it now for the third time raises the trumpet to its lips, the time has come to pass out the earplugs. The trumpet is playing the wrong tune.

In the prophecy of Ezekiel, the watchmen among God's people are likened to trumpeters. Their messages about sin are likened to trumpet calls. Damnation is the judgment pronounced upon the trumpeter who makes no sound when sin is rampant. How much greater damnation shall be his who distracts the people's attention from the danger of sin with dulcet strains and soothing sounds! That is precisely what the Federal Council has been doing. It has been nonchalant about sin, and wrong about righting it.

Modernists are slick, whether intentionally or accidentally. It is said that Houdini could have an elephant led across the stage unnoticed by the audience, whose attention the magician had meanwhile focused upon something else. So the Modernist palms off about a ton of false doctrine while he

keeps the listener's attention concentrated on his orthodox-sounding language. Judging from its orthodox phraseology, the Federal Council appears to be most concerned about sin, at least in recent years. It has been said that before the first World War the Federal Council was ebulliently optimistic about the goodness of man and the hopes for world peace, but that nowadays there seems to be a growing consciousness that it is sin, after all, that we must worry about. Official publications of the Council call upon our nation to share the blame for war, to confess humbly to God that we have erred, to repent in sorrow and mend our ways. The Council, it is claimed, has returned to a devout evangelicalism. Has the Council finally learned its lesson? Now that we have been plunged into an awful war for the second time in a generation, has the Council at long last hit the sawdust trail?

Of course not! This is just another bit of Modernism's sleight-of-hand. A burned child may learn to stay away from the fire, but a burned council has not learned to stay away from false doctrine. For the Federal Council of the Churches of Christ in America has not yet learned to take sin seriously. In spite of the Biblical ring of its call to repentance, the Council is still nonchalant about sin.

When God gives us His revelation about the meaning of sin in His inspired Word, He says that "every imagination of the thoughts of his [man's] heart was only evil continually". The best the Federal Council can do is to say that there are certain problems in this world that need our

earnest attention. When we ought to be warned about the bestial depravity that is wrecking the world, the Federal Council contents itself with vague stammerings about scattered injustices. The Council should not be accused of laziness: the problems it has tackled are nothing short of frightening. Yet when we total them all together—the labor problem, the race problem, family, sex, divorce, and all the rest—they are only the whitecaps on the boundless sea of man's depraved nature. It is an old saying that we ought to be concerned about sin rather than merely about sins, but it is a saying that the Federal Council would do well to heed. In spite of all the furor it has created about sins, in spite of the hundreds of thousands of dollars it has spent learning more about sins, in spite of the reams of paper it has consumed in reports on sins, the Federal Council is sadly in need of an elementary lesson in the catechism for young children; it has not reckoned with the Bible's teachings about depravity.

It is just here that the Federal Council has done its damage. The world is sick unto death, and this physician has made a fatal mistake in diagnosing the disease. The Council sees the symptoms, and looks no farther. It sees the sins, but misses the depravity that sprouts them. In fact, it goes even farther than that. Like a foolish physician, it assures us that the patient is doing as well as can be expected, and that there is nothing fundamentally wrong with him. All men, the Council would claim, are brothers under the skin. There is nothing basically wrong with the world. All we must do to stamp out the wrongs that men perpetrate on each other is to bring out the brotherhood that is inherent in them. When we persuade men that they are brothers, and urge them to live as brothers, the world's headaches will be cured.

It is highly significant that the Federal Council has never adopted a statement that men are bad, born bad, and that the evils of this world are the result of this badness. The reason is simple: the Federal Council just refuses to believe that important truth of God's Word. The church can never arm for combat when the watchmen lull it to slumber. Wars can never be
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A Missionary Challenge

By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, California

IT would be well if every member of The Orthodox Presbyterian Church were to remember that his denomination was formed in the matrix of a missionary controversy. Over ten years ago Dr. J. Gresham Machen and others made a heroic effort in the Presbyterian Church in the U.S.A. to cleanse its Board of Foreign Missions of the virus of Modernism. Failing that, an independent board for Presbyterian foreign missions was established. This organization developed into the spearhead of our present movement, a movement which incidentally is not new but rather a return to Biblical Christianity and historic Presbyterianism.

At the time of the organization of the independent board, a number of Haggaiian contemporaries protested to Dr. Machen that the time was not yet ripe for such a daring move as the formation of a new mission board. Dr. Machen's reply was that, as long as soul-destroying Modernism was being disseminated, many would be led astray. It was imperative, therefore, that something be done at once. And that decision proved that Dr. Machen was not only a great scholar but also a man of broad missionary vision. I think we should not forget that. Except our church continues to be a burning and shining light in the world, our profession is pretty much of a mockery.

It is possibly a bit disquieting, but certainly most heart-searching, to ask ourselves whether we are really being witnesses here "at Jerusalem", that is, locally. Is our church making an impact upon the vicinity where it is situated? Is our constituency missionary-minded?

I hope I may be pardoned for using a reference to California. Out here on the Pacific Coast there is a considerable shifting about of the population, due to wartime conditions. Some time ago a family from our Long Beach church moved to a suburb of San Diego. This spring, in cooperation with the Rev. Bruce F. Hunt who is doing home missionary work, the members of this family began to hold services in their home. In October, together with two other families, they

rented a public building and now Sabbath services are held regularly, sometimes with Mr. Hunt present, sometimes without him. Another member of our church, a young man with vision and zeal, has started a Bible class for children in a needy defense area about ten miles away.

In the providence of God, certain members of our denomination are forced to move into localities where there is no Orthodox Presbyterian church. In view of our open stand for the grand particularities of the Christian faith which we hold dear, does it not behoove us all to become so missionary-minded that we shall begin some sort of service right in our own dwellings? This is true apostolic Christianity. Study the Gospels and the Book of the Acts and you will notice that many homes were bee-hives of spiritual activity. Colossians 4:15 and Philemon 2 prove that churches were actually organized in the home. It was in houses that the Son of God performed many of His miracles. In a house the apostles prepared for Pentecost. In a house Saul of Tarsus was baptized. In a house Cornelius was converted.

Let us not despise the day of small things. Even the forces of evil have made use of such humble beginnings. In 1919 Hitler was holding meetings with the German Workers' Party. "There was", he says, "neither a business office nor any employees. There was no paper with letterhead, in fact even rubber stamps were lacking. The entire property of this seven men's club consisted of a briefcase and a cigar box which served as a cashbox". He preached, not to huge throngs but to groups of fifteen and twenty, "a few party comrades and the friends they brought along". It was this inauspicious bonfire that kindled a world conflagration. Are we to take the position it cannot be done with the fuel of truth and the fire of God? With the blessing of the Holy Spirit, a weekly Bible class in your residence may be the acorn from which some day the mighty oak of a powerful church may develop.

Then too, our national missions—

Judea and Samaria, if you will—must be cultivated more aggressively. We all know that there are vast areas across our continent where the name of our church is unknown. Is not this a challenge to our presbyteries? A few months ago the Presbytery of New Jersey undertook a project at Wildwood which is soul-stirring. The Presbytery of California, with the aid of the denomination's Committee on Home Missions, has placed two full-time men in its field to lengthen our cords. We plan to publish a monthly paper to keep our people abreast of developments in order that they may become personally interested and be able to pray for the work with understanding. In the sphere of national missions it has been suggested by some of our men that the radio be utilized more extensively. One plan is that the Rev. Professor R. B. Kuiper preach a number of his fine sermons into records and that they be released for broadcast by transcription. This is an enterprise that might well be undertaken by our presbyteries in collaboration with the Committee on Home Missions. I believe that Dr. Walter A. Maier's stirring broadcasts are subsidized by some such method.

Finally, there are the regions beyond, the uttermost parts of the earth, great portions of the globe still unevangelized. I thrill to read the accounts coming in from our men in Eritrea, East Africa. Truly, a great and effectual door is opening for the Word of God and the testimony of Jesus. I hope our whole church is being stirred to fresh missionary interest.

What about the post-war era? A desperately wounded world waits for healing waters to issue from our country and gush into the desert. Let us re-think the Great Commission. I understand that thousands of Roman Catholics are poised to descend on the Orient, ready to re-enter as soon as war ends. Other young people from other churches are being groomed for the new world. How about our own young people? I have not seen a challenge sent to them for years. Evangelists, doctors, and nurses will be sorely needed soon. Ought not preparations

to be made now?

We should pray that our young men in the services overseas may catch a vision of the appalling need for the message of redemption and that this vision may be Macedonian in its constraining appeal to return and help. One day a prophet went to King Ahab and said, "Hast thou seen this great multitude? Behold, I will deliver it into thine hand this day and thou shalt know that I am the Lord". Ahab asked, "By whom?" And the prophet answered, "Even by the young men".

Two Communications on the Clark Case

A Statement by Dr. Clark

December 9, 1944

To the Owners and Editors of
THE PRESBYTERIAN GUARDIAN:

As a matter of personal privilege, and because you have addressed a public appeal to me personally, I desire space in your columns to protest against your prejudicial editorial, "Issues and Convictions." You say, "If his position has been misrepresented in any material fashion, we sincerely trust that he will be able to make this plain to the presbytery and to the church at large." I judge that this has already been made plain to the Presbytery, for after hearing in the examination essentially the same arguments that fill the Complaint, more than three fourths of the Presbytery voted to sustain the examination. The Presbytery has now elected a committee to answer the Complaint. I have every reason to believe that this committee will make plain to the church at large that the Complainants make use of false statements and serious misrepresentations, and that they fail in the Complaint as utterly as they failed in the Philadelphia Presbytery.

GORDON H. CLARK

A Letter from Dr. Strong

December 8, 1944

To the Editors:

Several times recently I have paid you both in writing and in conversation an undeserved compliment. I had been told that you had acceded to the large number of requests received by you asking that the complaint against Dr. Clark's ordination not be published at least until an answer could be prepared to appear at the same time. It was good to think that common-

We Have Our Type-Face Lifted

NEXT month the *Guardian* will appear in a new and, we believe, more attractive costume. It will be the same *Guardian*, proclaiming the same undying message, but it will have a new appearance—a new cover, different headline type, new features, and many other changes which we are sure will be welcomed by our readers. We plan to use, whenever possible, more photographs and illustrations and to do everything in our power to make the magazine even more popular, more effective and more powerful in the coming months than ever before.

If your subscription is about to expire, or if you have friends who would enjoy and profit by the new and even more interesting *Guardian*, why not send those subscriptions today?

sense and a realization of the requirements of consideration for the reputation of a Christian brother had prevailed. But not so. Your issue of December 10 carries an editorial that goes even farther than the complaint in making use of prejudice-forming language. And you give only the briefest mention of Dr. Clark's statement of protest at the misrepresentation of his views by the complaint. Moreover, a sentence from Dr. Clark's protest is lifted out of context to make it appear that he admits the charges of the editorial, but the difference he admits has to do with something quite different. It was plain to me when I heard him read the sentence that its point is that Dr. Clark in his view of revelation can and does hold to the verbal inspiration of Scripture whereas according to strict logic his opponents (who, happily, are inconsistent) hold to a philosophy that undermines this doctrine. I must agree with what one of our California ministers wrote you about the tactics

you have followed. His condemnation of this procedure was well considered.

Permit me to add a paragraph of comment on the letter of Mr. Heerema. I thank him for lending a certain support to my criticism of Dr. Young's article for its loose reasoning. The rest of Mr. Heerema's letter misses the point I would like him and Dr. Young to face and answer: if the so-called Arminian preachers of our day do not preach the Gospel—you say they do not—do you hold that they come under the condemnation expressed by Paul in Galatians 1:6-9 and should be accounted "accursed"? And this further question might be asked of Mr. Heerema: do you join in saying that those who preach the doctrine of the Trinity, the doctrine of the deity of Christ, the doctrine of the virgin birth, the doctrine of the substitutionary atonement, the doctrine of justification by faith, the doctrine of perseverance (for the men I have referred to hold to this doctrine) because they come short of full Calvinism preach only "bits of truth"? It seems to me that validity must be denied the reasoning that leads to an affirmative answer to these two questions. I shall cite a great name also and say that Charles Hodge (cf. *Church Polity*, p. 99) does not instruct us so to answer.

Sincerely,

ROBERT STRONG

(EDITOR'S NOTE: Had THE PRESBYTERIAN GUARDIAN adhered to its original decision to publish the entire text of the complaint, it would of course have published also the entire text of Dr. Clark's statement to the presbytery. Since the complaint was merely summarized, the statement was also. The GUARDIAN does not feel that it has done any injustice to Dr. Clark's position in its quotation of the sentence to which Dr. Strong alludes. In the paragraph following the quoted sentence, "There is no doubt a difference between my views and those of the complainants", Dr. Clark maintained that a proposition has the same meaning for man as for God and expressed shocked surprise that the complainants disagreed with that position. Ignoring the fact that the complaint and the GUARDIAN's editorial both were careful to insist that man's knowledge, if it be true knowledge, may never be contradictory of God's knowledge since it is everywhere analogical to it, both Dr. Clark expressly

in his statement before presbytery and Dr. Strong by implication in his letter above allege that, on the position of the complainants, a proposition may have one meaning for God and an exactly opposite meaning for man. This is emphatically not the position of the complainants nor of the GUARDIAN. And the confusion arises, we submit, from the basic difference between the views of Dr. Clark and the views of the complainants—which difference both Dr. Clark and Dr. Strong admit, either expressly or by inference.)

Your Family Altar

JAN. 1. I CHRON. 16:7-29 (34)*
AT THE dawning of the New Year let our hearts be filled with thanksgiving and praise. Remember His marvelous works! Anticipate His glory! Recall the triumphs of His grace! Desire the manifestation of His power! Be mindful of His covenant! Rejoice in His salvation! Realize the responsibilities which lie ahead! Count on God's continued faithfulness through light and shadow, joy and sorrow, sickness and health!

"God give you FAITH this coming year!

The faith that will not fail in keenest test;
 That trusts and sings in midst of fire and storm;
 And dares rely upon His Word and rest.

"God give you HOPE this coming year!

The hope that through the darkness sees afar—
 The purifying hope that fondly waits
 The rising of the Bright and Morning Star.

"God give you LOVE this coming year!

His own great love that burns out for the lost;
 That intercedes, and waits, and suffers long—
 That never fails, nor stops to count the cost."

—MARGARET D. ARMSTRONG

* Verses printed in the headings in parentheses are those chosen to be memory verses.

From the Cradle to the Grave

I. INFANCY

2ND. PSALM 51:1-10 (12)

It is well for the child of God to begin the year with confession of sin and unworthiness. To call upon God for forgiveness, cleansing and restoration to the full joy of our salvation. But the thought for today is the sinful nature with which we are born (v. 5). When we consider ourselves, our children and the men about us, we must recognize the innate tendency to sin and thus deal with them on this premise.

3RD. PSALM 58 (3)

The early signs of sin in the wicked are not limited to those who continue in their wicked way. Wise are the Christian parents who early recognize the motions of sin in their small children and bend their efforts to curb and correct them. If left to fester, it will soon make a shameful sore in the circle of the family. Pray earnestly for the salvation of your children.

4TH. GEN. 17:1-8 (7)

There is real cause for comfort in the covenant which God made with Abraham, the faithful one, and his seed after him. Comfort, because as God included the children of Abraham in the covenant, so also are the children of the faithful counted in the covenant today. While we acknowledge that they are born in sin, we also claim they are born in the covenant. For them we may then claim all the covenant promises. Pray for wisdom to raise your children in the knowledge of the privileges and responsibilities of the covenant.

5TH. ACTS 16:14-34 (31)

One of the earliest things we may do for our new-born infants is to present them in the church for baptism. By this act we are claiming God's covenant blessings for our household as well as for ourselves. Vows are therein made which bind the parent to bring up the child "in the nurture and admonition of the Lord". Pray that covenant children may be richly blessed by the heavenly Father.

6TH. PSALM 103:10-22 (17)

In verse 13 there is a reference to the pity of a father for his children. The original of "pity" means "love". It implies that the natural feeling of the parent to the child should be that of love. There are so few expressions of love in this day that I would admonish you: Do not refrain from show-

ing your love for your children! God has revealed His love for us.

II. CHILDHOOD

7TH. PROV. 22:1-12 (6)

To train means to discipline. As a good soldier is well disciplined, so ought our children to be. Hence it would include instruction in the knowledge of Christ, warning against evil, the setting of a good example on the part of the parent, the requiring of obedience and the teaching of moral responsibility. Set the child's feet in the right pathway and patiently, prayerfully and lovingly guide him therein.

8TH. PROV. 8:17-32 (17)

This verse is addressed to boys and girls. True wisdom is that found in Christ. Here the promise is made that if you seek Him early He will be found of you. There is nothing more important in all of life than to find the Lord Jesus for your very own. The love that He bears for those that love Him is full of rich blessings. Every day will be sweeter if you have Jesus in your heart. Ask Him to come into your heart.

9TH. EPH. 6:1-9 (1)

There is a twofold teaching here. Boys and girls, you are commanded by God to honor, love, respect and obey your parents and all who have authority over you. You will be blessed by God if you so do. Parents and teachers, you are so to live and regulate your home and classroom that the children will respect you. Furthermore, you have this responsibility before God to instruct them in the truths of the Lord.

10TH. PSALM 119:1-16 (11)

The richest possession of childhood is the memory. Now is the time when you will learn things the most easily. Therefore, while studying history and geography at school, do not forget the Bible. If you early treasure up the rich promises, portions and psalms in your mind, they will enrich your whole life. Memorize the Scripture and pray God to plant it deep in your heart.

11TH. PROV. 23:12-26 (24)

In this day of almost universal disrespect for parents, it is a joy to behold a quiet and obedient child. This passage speaks of the pleasure you can give your mother and father if you are wise and dutiful. It contains instructions that are helpful to attain that end. Learn from this passage that when you are punished it will not be too much for you, but is rather in-

tended to teach you the true and right way of life.

12TH. PROV. 26:1-16 (13)

Sloth or laziness will seize any pretext to avoid work and duty. How silly to think that a lion is in the streets of a city where people are going about their business. Lions remain in the forests. Learn in your youth to rise early, perform some household task, to work well and cheerfully. No depression will find you without a job if you begin in this manner. God would have us "redeem the time, for the days are evil".

13TH. DEUT. 6:1-9 (5)

Chief among all the sources of instruction is the holy Word. Parents, fill your hearts with the sacred Scriptures, let your conversation be of heavenly things, in season and out of season. Let your children see in you such a strong love for the Lord that they will desire Him for their own. Children, rebel not at instruction, but try to learn both from your parents and from the services in the church.

14TH. I SAM. 2:18-26 (26)

This is the Lord's Day. Let us always honor it as such. Where Samuel was, so ought we to be—in the house of the Lord: not just for Sunday school, but for all the services. Can you expect to grow in the favor of God if you irregularly attend only one service? My memories of church in my childhood are all pleasant ones, as they should be. Four services never proved too much. Attend eagerly, joyfully!

15TH. LUKE 2:40-52 (49)

In closing this section on childhood, we can do no better than consider our one glimpse of Jesus childhood. What do we find? A Lad wise, strong and partaking of God's grace and favor; a Child who early sought to do the will of His heavenly Father; One who eagerly listened to the elders of the temple; Jesus giving answers thus showing that He had already thought seriously about the things of God.

"Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long!
I would be like Jesus."

—HENRY D. PHILLIPS

Warfield Books Arrive!

ALL nine of the Warfield books are now in stock and orders are being filled as rapidly as possible.

SHOOK INSTALLED IN ROCHESTER CHURCH

UNPLEASANT weather failed to dampen the enthusiasm of the members of Covenant Orthodox Presbyterian Church, Rochester, N. Y., who gathered on Friday, December 8th, to witness the installation of their new pastor, the Rev. Charles L. Shook, by the Presbytery of New York and New England of The Orthodox Presbyterian Church.

Torrential rains fell during the day, turning to snow in the mid-afternoon. By evening the streets were covered with slush which made traffic both difficult and dangerous. Nevertheless the church auditorium was well filled for the impressive service.

The installation sermon was preached by the Rev. John H. Skilton of Westminster Seminary on "The Importance of the Gospel of Christ", and his text was Galatians 1:6-9. Mr. Skilton contrasted the indifferent attitude of many persons today with the unswerving conviction of the Apostle Paul regarding the need of the souls of men for the gospel of Christ. That gospel, he said, is the only redemptive religion. In his charge to the pastor, the Rev. John J. DeWard of Rochester urged him to the exercise of a great faith in the accomplishment of a great work which would present great temptations. The Rev. Floyd E. Hamilton of Philadelphia charged the congregation to "sanctify the Lord God in your hearts". Mr. Hamilton led in the congregational prayer, and the prayer of installation was offered by Mr. Skilton. Mr. Shook pronounced the benediction at the close of the service. Three ministers from Rochester churches were present at the installation.

Mr. Shook, who formerly was pastor of Calvary Orthodox Presbyterian Church, Volga, S. D., in commenting on the service, said, "The very excellent sermon by Mr. Skilton and the charges to pastor and congregation fell on attentive and appreciative ears. The hymns were sung with meaning and gusto. The presence of God was evident and the blessing of the Holy Spirit manifest. Let me ask your unceasing prayers for our work here, that the gospel of Christ may receive a hearing and that it may be blessed to the saving of many souls".

PRESBYTERIAL GROUP HOLDS SUCCESSFUL MISSION RALLY

THE autumn presbyterial meeting of the Western Branch of the Philadelphia Presbyterial was held in Faith Orthodox Presbyterian Church, Harrisville, with delegates from Pittsburgh, Grove City and New Hope present. The theme of the meeting was "Fields White Unto Harvest" and the president, Mrs. Charles G. Schaufele, presided.

Mrs. Joseph Hockenberry of New Hope reported on the harvest field among the armed forces, reading letters from Chaplain E. Lynne Wade and Lt. R. H. McIlwaine. Work among young people was presented by Marjorie Bell of Faith Church, who told of the activities of Orthodox Presbyterian camp conferences. "The Nevius Plan at Work in California" was the subject of an interesting report given by Mrs. Calvin K. Cummings of Covenant Church, Pittsburgh, and Mrs. Ritenour of the New Hope Church read a letter regarding the radio work of the Rev. C. A. Balcom in North Dakota. "Our Youngest Church" was a report on the work in Portland, Oregon, given by Mrs. William H. Kiester of Faith Church, Harrisville. Mrs. J. B. Griggs of Covenant Church gave an urgent appeal to pray to the Lord of the harvest, in her talk on "Possibilities in Peru". The afternoon session closed with a season of prayer for missions.

During the intermission, the women adjourned to the church basement where one of the classrooms was converted into a lounge. A box luncheon, with dessert and coffee provided by Faith Church, was served.

In the evening a missionary drama based on the life of David Livingstone was presented by the young people of New Hope and Faith congregations. Mrs. Samuel McCandless led in devotions. Mrs. J. B. Griggs as guest speaker brought a practical application for each member in her message on "Paul's Testimonies". An offering of thirty-five dollars was used to cover presbyterial expenses and a gift to missions through the Philadelphia Presbyterial.

Members of the organization were united in their conviction that this had been one of the most successful meetings of the society.

An American Christian University

*founded on the Bible
as the Word of God*

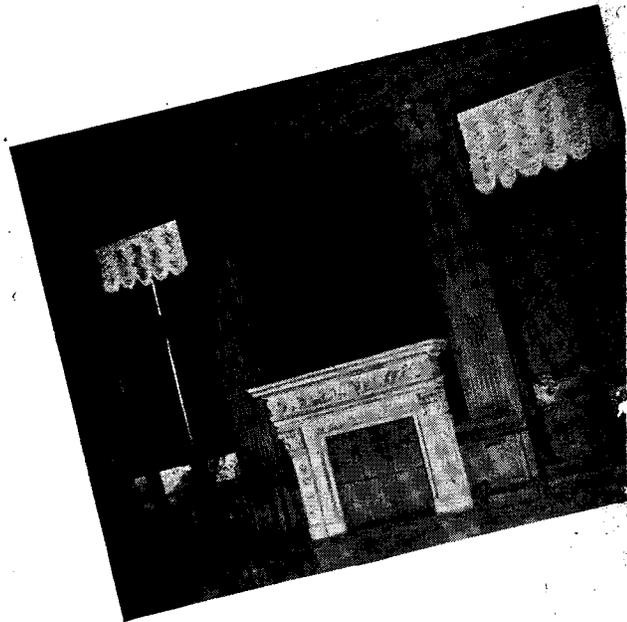


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The Need for a Christian University

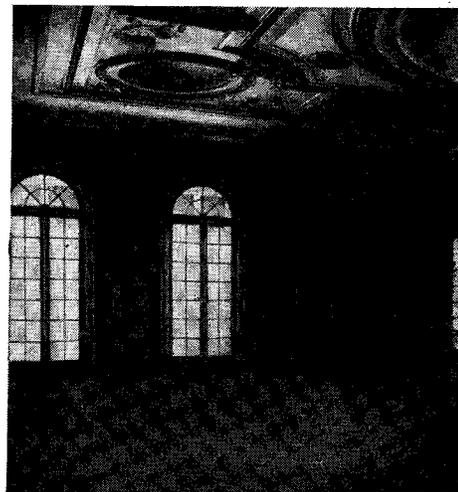
To the best of our knowledge, there exists in America today no Christian university representing the main stream of historic Protestantism. Instead, our youth are confronted with an educational system that is basically and pervasively anti-Christian. If our land is to enjoy the blessing of the influence of teachers, journalists, statesmen, businessmen, doctors and lawyers who present a Christian approach to the problems of each highly specialized field, we must have institutions in which to train them. The dire need for such leaders in American life today is all too obvious. In this hour of world crisis when momentous decisions affecting America's future are being made, the lack of statesmen reflecting the world- and life-view of the Bible is both glaring and sad. The same lack of Christian leaders in other walks of life is equally appalling. The university hopes, under God, to fill that need.



Library, with room for
hundred thousand b



Side view of the
Main Building



An American Cl

Distinctive Point of View

The proposed Christian university will be an institution second to none in its educational sphere. In the various leading to undergraduate and graduate degrees.

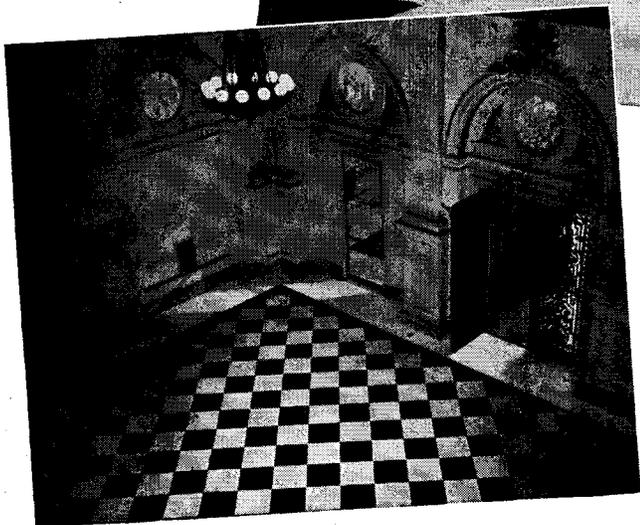
The knowledge of the truth and the glory of God guiding the studies in every department will be the Bible as the Word of God, the only infallible rule of faith standards. Each department will be established upon work in accordance with them. Every detail of the production of the revelation of God in the Scriptures of the

Control of the Christian University

The university will be under the sponsorship of the Church are committed to the Scriptural principles stated in the constitution the contribution of not less than five dollars a year, and who approve the design of the Association as expressed in the Association. We solicit the earnest prayers and support of all Christians.

The university will not be denominationally controlled, outside the sphere of the organized church. Moreover, it will be found not in one denomination alone but in many of the present Board of Trustees.

The Forty-Room
Classroom Building



Entrance Hall of
the Main Building

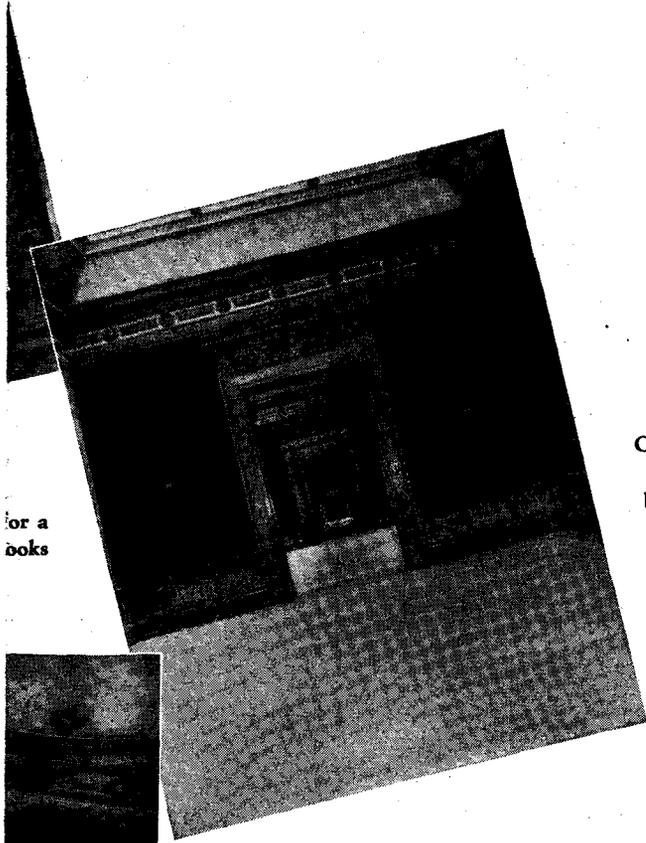
Faculty, Curriculum, Tuition, Opening

The Reading Room,
adjoining the Library

The Board is at present engaged in selecting prospective faculty members. In the first year it is probable that courses will be restricted to the college of arts, with graduate work offered in such subjects as history and philosophy. As soon as possible other schools, such as Education, Business and Law, will be added. The university will probably be co-educational.

Tuition and room rent have not yet been determined, but they will be comparable to those of other universities. The dormitories will accommodate approximately one hundred twenty-five students, and it is expected that additional rooms will be available in the community surrounding the campus.

The securing of a first-class faculty as well as the procuring of books and equipment make it impossible to name a specific date for the opening of classes. However, the fall of 1946 is possible.



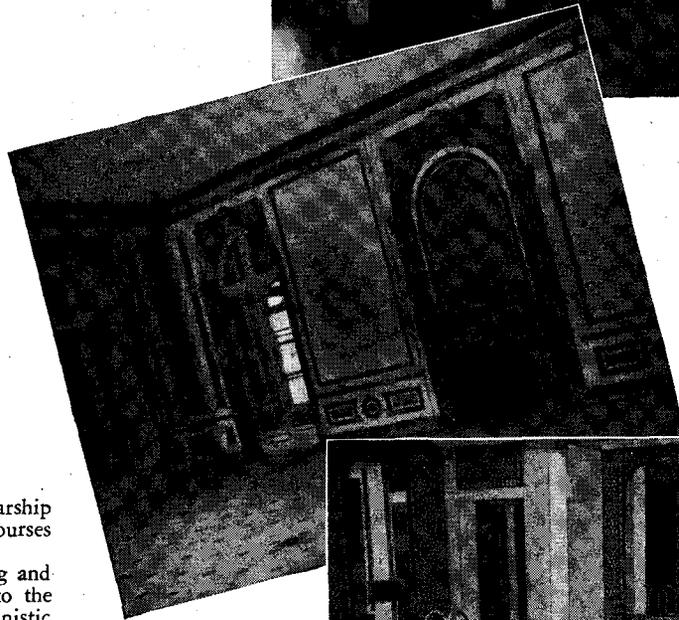
for a
books

One of the
fifty-four
bedrooms



The Auditorium,
seating five hundred

The Dining Room,
seating three hundred



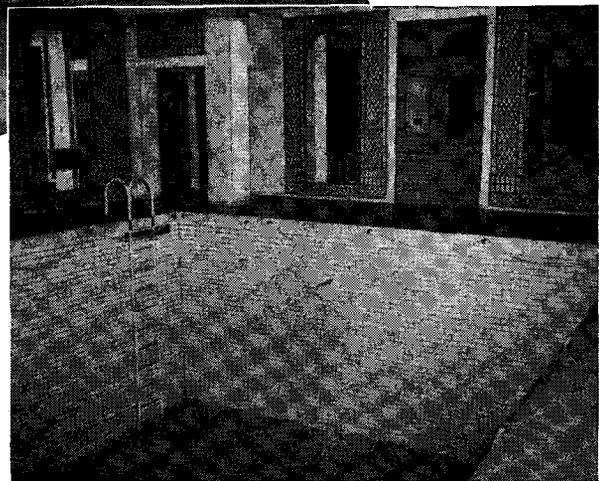
Christian University

of higher learning, maintaining a standard of scholarship
ous fields of study, its several faculties will offer courses

d will be the objective of the university. Underlying and
principles derived from an unfaltering allegiance to the
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the presuppositions of the Christian faith and conduct its
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Christian University Association of America, whose members
constitution. Upon application to the secretary, and upon
ersons who are in agreement with the doctrinal standards
pressed in its constitution may become voting members of
ort of God's people everywhere.
ntrolled, since the comprehensive work of a university is
persons committed to the principles of the university are
y. There are members of seven denominational groups in

The Swimming Pool



Equipment Needed for the First Year . . .

	Approximate Cost
Library books	\$25,000.
Library equipment	5,000.
Laboratory equipment	10,000.
Furnace in two large buildings	15,000.
Furnishing 100 student rooms @ \$85.	8,500.
Dining room and kitchen equipment	3,000.
Office equipment	1,000.
Classroom equipment	3,000.
Faculty and board room equipment	500.
Auditorium equipment	2,000.
Electric fixtures	1,000.
Yard and building cleaning equipment	1,000.

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The completed Board will number thirty-three.

All Contributions and Membership Applications Should Be Sent to:

THE CHRISTIAN UNIVERSITY ASSOCIATION OF AMERICA
 Elkins Park, Philadelphia 17, Pa.

FOR FURTHER INFORMATION, ADDRESS: EDWIN H. RIAN, GENERAL SECRETARY

The Presbyterian Guardian

EDITORIAL

Peace

DO NOT think that I came to establish peace upon the earth; I did not come to send peace, but a sword".

"Peace I leave with you, my peace I give unto you".

These two sayings of our Lord, one recorded by Matthew and the other by John, suggest to us the proper interpretation of the song the angels sang on the night our Saviour was born. Whether or not we adopt the somewhat circuitous translation of the Revisers, or the simple and well-known rendering of the authorized version, the message was not one of outer political peace between nations but of the soul's peace with God, to be brought about through the saving work of the now incarnate Redeemer of God's elect.

This is not to say, of course, that the two are completely unrelated. It is only as men are redeemed by the blood of Jesus Christ and are thereby at peace with God that they can be at peace with others of like precious faith and also not be afraid of or at enmity with the world which knows not the Christ. Peace among nations, in other words, if it is ever to exist in any real sense, depends upon men being at peace with the Creator and Lord of the nations, who is also the Lord and God of the individual.

It is well to remember this at times like the present. Hearts are longing today, perhaps as never before, for the coming of peace to this weary world. The heads of nations profess to be planning and working for a post-war set-up that will guarantee the permanent end of international conflict. Public orators are shouting from the house-tops that "this thing must not happen again". But we to whom the Word of the Lord is precious should not allow ourselves to be misled into a false hope. International treaties, world courts, and a gigantic air police force will no more assure us of peace than did Chamberlain's umbrella.

The church, as a church, must

sound its trumpet of fair warning and tell the world that the basis of any and all peace is the peace between man and God that alone sets a man's heart at rest. Fortunately the church has the good news that is basic to this peace. It is not, indeed, the message that all too much of the church is hearing in our time. It is not the message that God is the Father of everybody alike, and that all we need is for everyone to act like a brother toward everyone else. It is not the message that tells us that the power to bring a better world lies in man's own breast. No, that is just exactly the message that will bring on repeated renewals of the state of things in which we now find ourselves.

The good news which the church has, and which is basic to all true peace, is the news that God has brought redemption to His people, even the forgiveness of sins, through His Son who came to offer Himself a sacrifice in our stead, and to satisfy the outraged justice of God by undergoing the punishment due to sinners. It is the news that through simple and complete trust in Jesus a man is justified before God and delivered from the guilt of his sins. It is the news that by the help of the Holy Spirit one who believes will grow into righteousness and true holiness until the day when he is taken to be with his beloved Lord.

From the beginning of the world, when sin entered and corrupted the race, God had promised to do this thing. The reign of the devil was to have an end by the work of the seed of the woman. All through the years of the Old Testament development, this promise of God was kept bright before the people and its meaning was made progressively more clear. Finally, there shone the star. And the angels sang to the shepherds. The Redeemer had come!

The world is still a mission field. We see not yet all things brought under Him. Although the benefits—if you choose to call them that—of modern science, learning and industry are more and more covering the globe, their presence does not give peace to the heart of man. On the contrary, it is just the terrific pace and potentialities of modern living and modern inventions that are filling the hearts of women and children—and men—with fear. Only those who love righteousness, and love it because they love God who first loved them, are of such a

character that they can be trusted to handle and control what modern inventive genius has produced. Unfortunately, it is not they who will be thus in control in the days to come.

It is they, however, who do have the message which the Spirit of God has promised to bless to the saving and sanctifying of souls. It is the business of the church to accept the challenge thus hurled at its feet, to take the world for its mission field and the gospel for its message, and bring the Word to the world. And then, as the gospel's glad sound is heard in its fullness and truth, we may justly hope that the gracious God will, with the peace which He brings to the souls of men, bring also that peace between men which will allow us to live without fear that the skies will rain destruction on our heads.

The angels sang of peace between man and God, peace that was the gift of God to those whose trust was in the Saviour, peace that made men free of fear, though enemies might surround them on all sides, peace that came with the birth of the Christ-child and all that His life involved. The song the angels sang was true. It is true in 1944. It will be true in 1945.

—L. W. S.

Christian University

ON pages 363 to 366 of this issue of THE PRESBYTERIAN GUARDIAN is reproduced the pictorial story of the buildings and grounds recently purchased by the Christian University Association of America to become the future campus of the proposed Christian University. The platform and purpose of the University are given in outline form, and its financial needs are clearly stated.

We believe that Christians will give liberally of their substance that the great goal of this unique institution may become a reality. Even more important, however, than the generous financial support of those to whom God has entrusted a large share of this world's goods, is the enlisting of the prayers, interest and enthusiasm of all Christians everywhere. Only with the united backing of every American who believes that his God is sovereign in every sphere of human existence and that His Word must control and direct the affairs of this life can the Christian

University achieve and maintain its distinctive goal in the life of the nation.

About twenty-five thousand copies of this four-page announcement have been sent to Christians all over the land. We pray that everyone who reads it may want to have a part, by gift and by prayer, in the kingdom work to which it is dedicated.

—T. R. B.

Behind the Camera

YOU may be interested to know that the man who was behind the camera when the pictures on pages 363-365 were taken was none other than our managing editor, Mr. Birch. Like everyone else, he has his hobby. And in consequence, people have a better idea of the proposed university building than ten thousand words would have given. Just a matter of some lenses, you know, and some sensitive paper, and some mysterious chemicals in a dark room—and the right man behind the camera. (*Life* magazine, please take notice.)

—L. W. S.

Danger! Men At Work

(Concluded from Page 358)

delayed if the cause of wars is ignored.

When the Council failed in diagnosing the world's disease, it also failed in prescribing the proper medicine. The only cure for sin is the Cross of Christ. Strangely enough, the Federal Council would agree to this—at least it would seem strange, if we were not aware of the Council's sleight-of-hand treatment of doctrine. When, however, the Federal Council prescribes the preaching of the "cross" as a cure for the world's evils, it is by no means advocating the preaching of *The Cross*. The Cross of Christ must not be identified with other "crosses"; yet the Federal Council does just that. It would make the Christ a Martyr among martyrs, a man who died to remain true to his principles of goodness and brotherhood. Thus the "cross" becomes but an example for all sinners to imitate in self-sacrifice for the good of one another. Logically the Federal Council would have to maintain that Socrates' "cross" or Joan of Arc's "cross" has the same effect upon the

world's sin as the "cross" of Jesus, but that his has a more powerful effect. For, according to the Council, he is the most powerful personality, the most perfect personality, the most "divine" personality, and his cross is the most signal demonstration of self-sacrifice! So this "cross" is held up with some sort of appeal as this: "See, ye capitalists, how he has taught you to sacrifice for your brothers the laborers; see, ye laborers, how he has shown you how to sacrifice for your brothers the industrialists; see, ye war lords, how he has demonstrated that service and not aggression is the divine order; see, ye murderers, ye adulterers, ye thieves, how ye ought to lose your lusts and cupidity in doing good for others! He has pointed the way to the redemption of the world from evil; let us join with him in redeeming the world by the idea of brotherhood". Thus, in the hands of the Federal Council, the Cross becomes an exhortation to the sinner rather than an accomplished fact, an example rather than good news. We are told that our Lord on the Cross did not actually redeem His people, but merely pointed the way by which the world might redeem itself.

Now in view of what has been said about the total depravity of the human heart, it must be pointed out that an example never changed a bad heart into a good one. Nor for that matter, has an example, by itself, ever translated a soul from the kingdom of Satan into the kingdom of God. When our Lord Jesus went about performing miracles and doing good, His example did not convince men that they should act as brothers. On the contrary, the more examples of good works He left behind Him, the more congealed became the hatred of bad men against Him, until at the last they actually gnashed their teeth upon Him in violent fury. How the folly of the Federal Council glitters like tinsel at this point! Does the Council dare hope to accomplish what Jesus Himself did not?

It is only when the real Cross is preached that total depravity is met and vanquished—for one very simple reason. God has promised to regenerate bad hearts only where the true doctrine of the Cross is preached. The searching light of God's holy law must be thrown on men to reveal to them their habitual badness. Men need not to be told that they are good, but to be shown that they are bad and com-

pletely guilty in God's sight. Then must men be shown that Jesus the Christ has satisfied fully the demands of God's commandments and has suffered the wrath of God for the guilt of sin. Repentance and faith in Christ and His atoning work are the order of the day, as they have been the order of every day since the fall of Adam into sin. In itself, this historic and Biblical view of the Cross may have no more power to affect men than the Federal Council's message about a "cross". This, however, is the important point: the Third Person of the triune God accompanies only the preaching of the real Cross with His persuasive and renewing power, and that makes all the difference in the world. To urge men to goodness and to brotherhood apart from the Cross and the Holy Spirit is to harden them in sin. We cannot guarantee that the preaching of the Cross of Christ will put a stop to wars. We do not know how many God plans to save through that preaching in any one age, and thus how much "salt of the earth" there will be at any one time. The Cross, however, is the only cure for depravity and depravity is the cause of wars.

All the great creeds of the historic Christian church are agreed that men come into this world as brothers in Satan's family, heirs of Adam's disobedient nature, and under the dominion of the power of indwelling sin. David has this truth in view when he speaks of being conceived and born in sin. It is axiomatic that men cannot become brothers in a family simply by calling the head of that family "father". They must at the very least be born into that family as partakers of the father's nature. It is just as axiomatic that men with sinful natures cannot become brothers in God's family simply by calling Him "Father". They have natures like unto that of Satan and so he is called by the Scriptures their "father". Our Lord has this in view when He speaks of good and bad trees and likens them to men. Thus all the aforementioned creeds are also agreed that men become brothers in the family of God only through regeneration of their dead souls by the blessed Third Person of the Trinity, the Holy Ghost. He alone gives the fallen sinner a nature like unto that of God. This the Bible calls the new birth.

In view of the Federal Council's

diagnosis of the world's sickness and its prescription of a cure, it is not surprising to find the Council endeavoring, with the greatest of futility, to substitute its own efforts for the regenerating power of the Holy Ghost. It has tried mightily—and, mind you, sincerely—to win men into the family of God purely by demonstration of good will. Let us not be misunderstood. Good will, in such forms as charities and medical missions, can be powerful aids in gaining a sympathetic hearing for the preaching of the Cross. When, however, the Council hopes to make men brothers by displays of good will apart from the preaching of the Cross, it denies the necessity both of the Cross and of the work of the Holy Ghost. When the Federal Council exchanged 12,739 Doll Ambassadors with Japan and sent 35,000 school bags to Mexican children and 28,000 Friendship Chests to Philippine children, did it do so in order that the gospel might be preached to these children? Not at all. It did so in order to “win children in all nations away from ideals of nationalism to a broadminded and Christian internationalism”. This is but typical of the way in which the Federal Council has employed good will, not for the furtherance of the gospel, but as a substitute for the new birth in Christ. It has not endeavored to bring men to repentance and faith in the Lord Jesus, in whom alone men can be brothers, but has devoted its efforts merely to striking the chord of “brotherhood” in the hearts of lost sinners. When men are at work at that kind of job, surely “Danger” signs should be posted.

Does it seem that we are unduly disturbed about the Federal Council, perhaps like children who are frightened about a bogey man? Let us remember how powerful the Council is and how widespread its influence. It is universally regarded as the mouthpiece of American Protestantism. It represents a multitude of denominations and millions of church members. Its merest suggestion is authoritative to thousands of pulpits. Its voice in the state is large. One of its own spokesmen has said: “It was claimed that 12,500,000 letters received by the State Department had been stimulated by the Council”. Our concern, though great, is not in the last analysis with the Council and the question of the postponement or prevention of future World Wars, but with the millions of

souls who are not hearing the gospel of life because of the obscurity cast and the distortion wrought by the Council upon the great doctrines of grace. Upon that gospel not only man's hope of peace depends, but also his hope for heaven hangs, and his escape from hell. Who then can be sufficiently disturbed about the Council?

We would, therefore, confront the Federal Council with two alternatives. It may be converted to the clarion enunciation of God's free grace in Christ. We pray for that. If, however, we cannot have that, then may the Council follow the other alternative—may it, like the Arabs, fold its tents and as silently steal away.

Orthodox Presbyterian Church News

Presbytery of California

WESTMINSTER Church, Bend, Oregon: A delayed report has been received of the installation of the Rev. Robert E. Nicholas by the presbytery on October 12th. The sermon entitled “The Kingdom of Heaven Is Like a Fishing Net” was preached by the moderator, the Rev. Robert K. Churchill of Berkeley, California, who also presided. The charges to pastor and congregation were delivered by the Rev. Lawrence R. Eyres of Portland, Oregon, and the benediction was pronounced by Mr. Nicholas. A reception for the pastor's family followed the service. Mr. Nicholas' former pastorate was in Roscommon, Michigan. . . . The eighth anniversary of the church was celebrated on October 25th at a birthday dinner attended by eighty members and friends. . . . Mr. Nicholas was the speaker at a Harvest Fellowship Dinner attended by nearly forty members and friends of the First Orthodox Presbyterian Church of Portland, Oregon, on November 3rd. He spoke on “Some Popular Misconceptions of the Church”. . . . Of Westminster Church's one hundred forty-four communicant members, fifty-four are now non-residents, due to the war, and of those non-residents twenty-one are serving in the armed forces.

Covenant Church, Berkeley: A catechism club for intermediate boys and girls is held each Friday and is proving successful. For the past two months prayer meeting nights have been devoted to a study of prayer. . . . Each Sunday evening at 7:30 there is a special meeting for prayer for increased attendance at the worship service and, for the past four weeks, the attendance has been higher than ever. . . . A communicants' class is preparing the pupils for communicant church membership in January.

Westminster Church, Los Angeles: On December 15th Dr. James B.

Brown addressed a missionary meeting and discussed his new work as the presbytery's home missionary to the Pacific Northwest.

Beverly Church, Los Angeles: The church is now supporting the program of “Evangelical Released Time Education, Inc.” About thirty children from a near-by elementary school meet each Wednesday with the pastor, the Rev. Dwight H. Poundstone, for Bible instruction. Children from this class who have not been attending Sunday school are beginning to attend the Beverly church school. . . . Otis Leal, a missionary to the Zapateco Indians of Mexico, was guest preacher while Mr. Poundstone was holding special services in the San Diego area. The Rev. Harold C. Etter, founder and director of the International Christian Leper Mission, was a speaker on November 26th.

Westminster Church, Los Angeles: A Business Women's Missionary Society has been launched, as well as a Men's Bible Class. . . . The pastor, the Rev. Robert B. Brown, together with the Rev. Dwight H. Poundstone, the Rev. Henry W. Coray and the Rev. Bruce F. Hunt, held meetings recently in National City and Santee. The record attendance in each town was twenty-six, and it is hoped that soon there will be an Orthodox Presbyterian church in each locality.

Presbytery of the Dakotas

ORTHODOX Presbyterian Church, Omaha, Nebr.: The church and the Logan-Fontenelle Chapel have enjoyed a visit from the Rev. Robert S. Marsden, general secretary of the missions committees. Despite icy roads, a good audience greeted Mr. Marsden at both services at the church. At the chapel the audience was largely made up of children and young people, and the pictures of the work of the denomination were enthusiastically re-

ceived. . . . A young women's group meets each Friday night at the manse for Bible study and work on various missionary projects under the leadership of the pastor's wife, Mrs. Reginald Voorhees. . . . House-to-house visitation in the Logan-Fontenelle Chapel area has been begun by Miss Mary Roberts.

Bancroft, Manchester and Yale, S. D.: The pastor, the Rev. Melvin B. Nonhof, and Mrs. Nonhof are receiving congratulations upon the arrival of Murray Lynn on November 4th. . . . A special evangelistic effort at Bancroft was begun on December 11th, with emphasis on the need for the laymen to persuade the people to attend. . . . The God's Acre projects have earned \$185 for the Yale church and \$160 for Bancroft.

Westminster Church, Hamill, S. D.: The officers and teachers of the Sunday school are engaged in a comparison of some of the literature available for young people's and adults' classes.

Presbytery of New Jersey

CALVARY Church, Wildwood: The Boardwalk Gospel Pavilion Fund has now reached \$2400. The Pavilion Committee has been advised that materials are available for construction and that the War Production Board will probably grant a permit for the labor needed. It is hoped that the building will be erected in time for use next summer. . . . On Sunday evenings the pastor, the Rev. Leslie A. Dunn, is preaching a series of sermons on the book of Hebrews and, in the mid-week service, the Westminster Confession is being systematically studied.

Grace Church, Trenton: On November 24th the Machen League entertained the young people of Calvary Church, Ringoes. Following games and refreshments, the Rev. Leslie A. Dunn brought a devotional message. . . . On December 3rd two adults were received into communicant membership and their two baptized children were enrolled. . . . During a recent illness of the pastor, the Rev. H. Wilson Albright, the morning worship service was conducted by Ruling Elder Milton A. Campbell. . . . The church is grieved by word that Private Joseph Cain was killed in action in France on November 16th.

Calvary Church, Ringoes: The pastor, the Rev. John F. Gray, and Mrs. Gray are receiving congratulations on the safe arrival of a daughter, Joan

Rothwell, on October 15th.

Immanuel Church, West Collingswood: A covenant child, Dorothy Jane, was born on November 9th to the Rev. and Mrs. Charles H. Ellis. Mrs. Ellis is the former Miss Norma Remsen of Calvary Church, Willow Grove, author of the recent series of GUARDIAN articles on public school textbooks.

Presbytery of New York and New England

CALVARY Church, Schenectady: A Harvest Supper was held in the church basement on November 2nd, when members and friends met for supper and a time of fellowship, which closed with the singing of Thanksgiving hymns. . . . Christmas packages were sent to all the nineteen boys in the service, twelve of them overseas. . . . Five candidates for church membership were examined by the session and have been received into communicant church membership upon public profession of faith.

Orthodox Presbyterian Church, Franklin Square: On November 3rd the Rev. G. M. Robb presented a flannelgraph lecture, "Another Star for the Blue Field". A sacred concert by Eivin Bjornstad, formerly of Oslo, Norway, was enjoyed by a near-capacity audience on November 6th. . . . A series of sermons on the Epistle of Jude was recently concluded by the pastor, the Rev. Bruce A. Coie.

Second Parish Church, Portland, Me.: Chaplain Donald C. Graham, who is attending chaplain's school at Fort Devens, preached at the morning service on December 3rd. . . . On December 10th Chaplain Alexander K. Davison, also attending the chaplain's school after serving overseas for several years, was the guest preacher and, on the preceding Saturday evening, spoke to a special meeting on "The Army Chaplain in Combat".

At a meeting of the presbytery held at Calvary Church, Worcester, N. Y., the Rev. Charles L. Shook was examined and received from the Presbytery of the Dakotas and arrangements were made for his installation as pastor of Covenant Church, Rochester.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: On November 12th Louis William Rooker, grandson of the clerk of session and son of Sergeant and Mrs. Robert Rooker, was presented for baptism. . . . A special Thanksgiving offer-

ing of nearly \$180 was received for the work of the Home Missions Committee. . . . The newly-formed Trinity Sunday school recently broke its attendance record with thirty-one present.

Presbytery of Philadelphia

KNOX Church, Silver Spring, Md.: Plans have been made by the presbytery for the installation of the pastor-elect, the Rev. Glenn R. Coie, on Wednesday evening, January 3rd. . . . Six new communicant members were received during December. . . . The new building at the corner of Granville Drive and Sutherland Road (one block west of Colesville Pike) will be dedicated on Sunday afternoon, January 14th, at 3.30. Delays in procuring materials have thus far prevented occupancy of the building, but an intensive effort is now being made to have the property ready for use for the installation service. Knox Church extends a cordial invitation to all near-by Orthodox Presbyterians to attend the dedication service.

Faith Church, Harrisville: The Dorcas Guild met in an all-day session at the home of Mrs. John Craig on December 6th, to make quilts for the work of a home missionary and to prepare Christmas boxes for shut-ins and for soldiers in this country. Mrs. Arthur Armour was hostess to the Dorcas Guild and the New Hope Missionary Society at its November meeting, at which time Mrs. Henry Kiester reported the meeting of the Philadelphia Presbyterial to which she had been a delegate. . . . New chairs in the beginners' and primary departments, the refinishing of walls, and the installation of partitions for the men's classroom have added to the equipment of the Sunday school. . . . Miss Margaret Duff, a member living at Pulaski, has undertaken another week-day Bible class taught in a rural school, bringing to eleven the total of such schools under the auspices of Faith and New Hope Churches. . . . The Sunday school of Faith Church, as well as individual members of Faith and New Hope Churches, Hilltop Sunday school and several of the week-day Bible classes, recently contributed a sizable sum of money to aid in the purchase of a 1941 Chevrolet sedan for the pastor, the Rev. Charles G. Schaufele.

New Hope Church, Branchton: A missionary broadcast directed by Mildred Dyer was presented on December

8th by the Senior Machen League. Representatives of various foreign fields in native costume broadcast to the audience the needs of each field. The program was augmented by musical numbers and a plea for more laborers in the Lord's harvest field.

Covenant Church, Pittsburgh: The sum of \$1600 has been raised for the new church building to be erected at Blackridge, and a lot (120' x 160') has been purchased in that development where Covenant Church is planning to re-locate. . . . Recent guests have been the Rev. Robert S. Marsden of Philadelphia and the Rev. Robert L. Atwell of Westfield, N. J.

Calvary Church, Willow Grove: The church will hold a candlelight service on Christmas Eve and the choir will sing the cantata "The Christ Child". A four-hour program is planned for New Year's Eve, beginning at eight o'clock with the church service and continuing with a Machen League missionary rally, a fellowship hour, and a devotional service ushering out 1944 and welcoming the new year. . . . From January 12th to 14th the church will sponsor a Bible conference under the leadership of the Rev. Gordon H. Clark, Ph.D. Dr. Clark will deliver a series of lectures on the Epistle to the Galatians.

Faith Church, Quarryville: At its Thanksgiving festival, Faith Church received an offering of \$2500.

Bethany Church, Nottingham: Two special musical services have recently been enjoyed, and a number of new communicant members have been received. . . . The War Department has reported that Private Howard C. Williamson, son-in-law of one of the church's elders, was killed in action in the Italian campaign. Fine letters of Christian faith and perseverance were received from him by his pastor, the Rev. Henry D. Phillips. . . . A special Christmas offering will be received on Christmas Eve for the purchase of a pressure cooker for the Rev. Clarence W. Duff, missionary to Eritrea. . . . Mr. Clarence Davison has been elected a ruling elder.

St. Andrew's Church, Baltimore, Md.: Since coming to its Elmley Avenue chapel, St. Andrew's has paid off more than two thousand dollars on the indebtedness of the building and has decreased the support requested from the Home Missions Committee from eighty to fifty dollars a month. A first mortgage of \$2500 is available to any

investor who would grant the church a substantial reduction in its present interest rate of six per cent. . . . The Woman's Society is packing a box for the work of Dr. and Mrs. J. Lyle Shaw in Newport, Ky.

Kirkwood Church, Kirkwood: At the annual Harvest Home dinner held on Thanksgiving Eve an offering of \$1833 was received. This was \$350 more than was needed to clear the church entirely of debt. In the last twelve months \$2300 has been contributed to the Building Fund. The surplus of the Harvest Home offering has been added to a fund for the purchase of new pews and carpeting as soon as war conditions permit.

ERLE SWEDBERG OF AURORA CHURCH KILLED IN ITALY

LIEUTENANT Erle V. Swedberg, a member of the Aurora (Nebraska) Orthodox Presbyterian Church, was killed in action in Italy on November 11th. He was twenty-three years old, and a navigator on a B-17 bomber. No further details of his death are available at the present time.

Lieutenant Swedberg was graduated from the University of Nebraska in January, 1943, and promptly enlisted in the Army Air Corps Reserve. He was graduated as a navigator in June, 1944, and went overseas in September, exactly two months before the date of his death.

Lieutenant Swedberg had been taken under care of the Presbytery of the Dakotas of The Orthodox Presbyterian Church as a candidate for the gospel ministry, and planned to enter Westminster Theological Seminary immediately after the war. He and his family were charter members of the Orthodox Presbyterian church at Aurora.

Last June Lieutenant Swedberg was married to Miss Jeanne Bernice Glover of Lincoln, Nebraska. He is survived also by his father and mother and two sisters. A memorial service was held in the Evangelical Mission Church, Aurora, on December 3rd and the memorial message was delivered by the Rev. James B. Brown, D.D.

The prayers and sympathy of all members of the denomination will be with his wife and family in their sorrow.

HARRISVILLE SCHOOL HOST TO SUNDAY SCHOOL MEETING

THE Sunday school of Faith Orthodox Presbyterian Church, Harrisville, Pa., was host to the teachers and

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officers of the New Hope, Hilltop, Enterprise and Covenant Sunday schools of the vicinity at the first quarterly supper meeting for the discussion of Sunday school principles and methods. The Rev. Robert L. Atwell of Westfield, N. J., was the guest speaker and his subject was "Effectiveness for Christ".

The Rev. Charles G. Schaufele, pastor of the host church, explained the purposes of forming this loose association of evangelical Sunday schools. The group will not formally organize but will remain merely a voluntary association to serve for Bible-believing schools in that area in the same capacity as the Federal Council-controlled State Sabbath School Association serves the modernist churches.

Mrs. Schaufele presented a preview of the International Sunday School Lessons for the next quarter and suggested some materials to aid in the preparation of the lessons.

It is planned that at future meetings each local school will present its own program, and Mr. Schaufele will act as liaison officer of the group. The Rev. L. Bachman of Covenant Bible Presbyterian Church, Grove City, has invited the association to meet in his church next March.

NEW JERSEY CHURCH HOLDS CHRISTIAN EDUCATION RALLY

IMMANUEL Orthodox Presbyterian Church of West Collingswood, N. J., conducted a Christian Education Conference from November 25th to 29th, with the Rev. Floyd E. Hamilton of the denomination's Christian Education Committee as guest speaker.

On the opening Saturday night Mr. Hamilton met with the young people of the church to discuss problems of the young people's society. He also preached at both worship services on the following day, and presented a flannelgraph talk to the entire Sunday school.

On Monday evening, despite stormy weather, a group of twenty-five Sunday school teachers gathered at the manse to participate in an enthusiastic meeting at which Mr. Hamilton led in a discussion of aims and methods in Sunday school instruction.

At the final meeting of the confer-

ence on Wednesday evening, Mr. Hamilton outlined a definite procedure for the launching of a Christian School Society and, at the conclusion of his talk, a committee was formed to initiate plans for the establishment of such a society.

According to the Rev. Charles H. Ellis, pastor of Immanuel Church, the conference "was thoroughly worthwhile. Many of our people expressed an emphatic interest in the whole field of Christian education".

TWO PASTORS INSTALLED BY DAKOTAS PRESBYTERY

AT TWO recent special meetings of the Presbytery of the Dakotas of The Orthodox Presbyterian Church, pastors were installed in the churches at Omaha and Aurora, Nebraska.

The Rev. Reginald Voorhees, formerly of West Pittston, Pa., was received on November 21st from the Presbytery of Philadelphia and installed as pastor of the Orthodox Presbyterian Church of Omaha, Nebr. The installation sermon was preached by Dr. James B. Brown; the charge to the pastor was delivered by the Rev. Walter J. Magee; and the charge to the congregation was given by the moderator, the Rev. Dean W. Adair.

On the following evening the presbytery met at Aurora, Nebr., for the purpose of installing the Rev. Walter J. Magee as pastor of the Aurora Orthodox Presbyterian Church. Mr. Magee was formerly pastor of Trinity Church, Bridgewater, S. D. Dr. Brown preached the installation sermon; Mr. Voorhees delivered the charge to the pastor; and Mr. Adair presided and gave the charge to the congregation. At the same service, the building acquired last year by the Aurora congregation was dedicated.

A meeting of presbytery was held prior to Mr. Voorhees' installation. The devotional service was led by Dr. Brown. Mr. Voorhees was examined in theology and duly received. The request of Dr. Brown for dismissal to the Presbytery of California, where he expects to take up home missionary work for that presbytery in the northern part of the state and in Oregon and Washington, was granted.