

The Presbyterian Guardian

July 10, 1943

VOLUME 12, NO. 13

J. Gresham Machen
Editor 1936-1937

One Year—\$2.00

Published Twenty-three Times a Year

Ten Cents a Copy

1505 Race Street
Philadelphia 2, Pa.

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"In the Cross of Christ I Glory"

The Christian Faith and Mental Health: Part X—(Conclusion)

By the REV. EDWARD HEEREMA

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THE story is told of a king whose youthful ambition was to gain a knowledge of universal history. At the end of twenty years his wise men came to him with twelve camels, each laden with five hundred volumes. The busy king threw up his hands and cried, "Kindly abridge!" At intervals during the succeeding years smaller and smaller editions of the history of mankind were brought to the king, until finally to an aged king lying on his deathbed a single volume was brought. But it was too late. The king lamented, "I shall die without knowing the history of mankind!" Then one of his scholars stepped forward and said, "I will summarize it for you in three words: *They were born, they suffered, they died*".

Such are the overtones of unspeakable sadness that rise from the relentless turning of the wheel of human life when there is no grace-given faith in a loving and righteous heavenly Father to dispel these sad overtones and to replace them with the sweet music of assurance and of hope. Yes, Jung was right when he declared that it is by "faith" which is "in the truest sense a gift of grace" that we can "break the spell that binds us to the cycle of biological events".¹ Where there is no such faith there is pessimism, hopelessness, despair—the pessimism to which Joseph Wood Krutch gives voice with the peculiar eloquence of a sad song in the night when he says that man has "no reason to suppose

that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another" in the world of modern scientific speculation in which "the role which he [God] plays grows less and less, and man is left more and more alone in a universe to which he is completely alien".² The same spirit is evident in the rather peremptory prayer of Louis Untermeyer's "Caliban in the Coal Mines":

"Nothing but blackness above
And nothing moves but the cars.
God, if You wish for our love,
Fling us a handful of stars."

Man is not an animal. He is a living soul, a being of reflection, of volition, of yearning, aspiration and hope. As such he must have an unfailing spring of spiritual resources. He needs a full panoply of spiritual weapons to wage the battle of life successfully in calm and storm, in joy and pain, in robust youth and in declining years.

Earth cannot furnish any such sure spring. Its resources are soon depleted and its weapons worn. It is clear that the living God must so fortify the soul of man. Earth's treasures are devoid of any fit instruments to meet these basic demands of the soul. Heaven's treasures alone can do that. But we face a persistent question: How can we know that heaven's treasures

¹ See THE PRESBYTERIAN GUARDIAN, April 10, 1943, p. 110.

² Joseph Wood Krutch, *The Modern Temper*, pp. 9f.

are ours? What assurance has man that the most high God will supply his every need and gird him with an unflinching spiritual panoply? It is all well and good to declare that God supplies the soul's needs. But the urgent question persists: how can I know that heaven's rich gifts are mine?

What can I say to the patient who complains, "I haven't the courage to live"? Or with what brief but compelling formula can I approach the alcoholic who says, "Oh for the strength to conquer this weakness of mine"? Another says to me, "I'm licked; I can't go on". What can I say to him, or to the man who has fought for years an unsuccessful battle with a problem involving inability to bear a God-given burden in the home? Then there is the man who is timid about facing life again after his breakdown. Or there is the youth who trembles at the thought of going to war. And there are many inadequate personalities whose complaint is that they can't find anything to cling to for strength. Is there a single great spiritual dynamic which we can present to them? a dynamic which will compel an utter trust in God to satisfy these gnawing hungers of the soul?

On the other hand, we can put the question thus: What does the true Christian have in his soul that makes him strong? The true Christian has as the bed-rock of his soul a tremendous reality, a great conception, that of the only living God who is utterly sovereign and unspeakably gracious. And anchored in that bed-rock, standing sure and steadfast, is—the Cross. To be sure, but—we are somewhat puzzled. Just what bearing does that have on the matter we are talking about? How does the Cross of Christ insure divine equipment for the human soul to live and to die successfully? Yes, we have seen that the Cross stands as inescapable attestation to the fact that God is concerned with the affairs of earth, concerned to the point of giving His only begotten son for sinful men because "God so loved the world". Yes, we have seen that at the Cross is that forgiveness which removes the barrier of sin that separates man from the God of life. But how does the Cross assure man further that God will fortify him with every spiritual resource and weapon?

Paul, sturdy warrior for God, gives us the answer to this pressing question: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Cross assures us that these spiritual gifts will be ours because at the Cross God has already given to men His greatest gift. The "all things" that Paul talks about can be nothing other than all the spiritual resources and equipment that man needs to lead the glorious type of life he has been describing in Romans 8, the Spirit-filled life, the truly victorious and successful life. By "all things" Paul does not mean the material riches which will enable us to live lives of creature comfort. He means, rather, the courage and the faith in God to live in poverty or wealth—yes, to live courageously even when we lose the wealth we have. By "all things" Paul does not mean the soft life, free from "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword". Much more gloriously he means that God will so equip the souls of His children with sturdy faith and unflinching courage that they shall be "more than conquerors" "in all these things". List the deepest needs of this mysterious living thing we call the soul of man: confidence in God's care, courage, power in prayer, freedom from paralyzing fears, the constant intercession of the heavenly High Priest—at the Cross of Christ we find the clear warrant for believing that all these treasures are ours.

How? Simply thus. At Calvary the most high God gave the greatest conceivable gift to men—His only begotten Son. Heaven's greatest treasure has already been given to men. And note well, this greatest gift of heaven came to earth not to enjoy the glory which was His proper portion but to suffer direct humiliation, yes, to die on the accursed Cross. He was not spared—not spared from suffering the weaknesses of the flesh, not spared from the company of publicans and sinners, not spared from the bloody sweat of Gethsemane, not spared from the spit and jeers of godless men, not spared from the blood-letting crown of thorns, not spared from the infamy of the Cross, not spared from the defeat of the tomb.

Thus has God given. Heaven has nothing greater to give. With tremendous, inescapable force, another aspect of the dynamic of the Cross becomes clear as we ask the question: If God has already given to sinful men His greatest gift (and that to suffer utter humiliation), will God then withhold from us any lesser gift? To that question there is only one answer, a most emphatic "No!" And out of that emphatic negative rises a triumphant affirmative. In the Cross, where we see the character of this greatest gift of God most plainly, rests the assurance—yes, the iron-clad guarantee—that God will supply every need for the successful spiritual pilgrimage of those who have accepted that greatest gift of His love with humble and grateful hearts. There never was more compelling assurance and more flawless guarantee. It is a guarantee written with unmistakable clarity upon the scroll of history by the finger of God dipped in the blood of Christ the Son of Glory. Most aptly Hodge says, "If God has done the greater, he will not leave the less undone. The gift of Christ includes all other gifts". We know that God will "fling us a handful of stars" because He has already given us the Star of the highest magnitude, and that to suffer eclipse of its glory.

Let not the familiarity of the Cross rob this dynamic of its power. It means that man, feeble creature that he is, has at his disposal every gift that heaven has in its treasury, for

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The Calling of the Westminster Assembly

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

CHAPTER XXIII of the Westminster Confession of Faith deals with "the Civil Magistrate". Section III of this chapter reads as follows:

The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

The last sentence of this section is the defense, on the part of the Westminster Assembly, of that Ordinance of the English Parliament of 1643 in accordance with which the Assembly convened on July 1st of that year. The Westminster Assembly was the creature of the Long Parliament.

The Westminster divines did not, of course, regard the authority of Parliament or of any civil magistrate as essential to the calling of an assembly such as the Westminster Assembly was. In Chapter XXXI, which deals with "Synods and Councils", the divines also said:

As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ of themselves, by virtue of their office, or they, with other fit persons, upon delegation from their Churches, may meet together in such assemblies" (Section II).

Nevertheless the Westminster Assembly was actually convened by Ordinance of Parliament.

The Long Parliament in England began in November 1640 and it continued until April 1653. The stirring events of this period made the Long Parliament one of the most important in British history. By no means the least significant of its actions was the Ordinance by which the Westminster

Assembly was called.

Parliament in England consisted then, as it exists today in Great Britain, of two Houses, the House of Commons and the House of Lords. Shortly after the Long Parliament began its work, the House of Lords appointed a committee consisting of ten bishops and twenty lay peers to take into consideration all innovations in the church concerning religion. In the autumn and winter of 1641 there was prepared what is known as the Grand Remonstrance of the House of Commons. In this Remonstrance the desire was expressed that there should be "a general Synod of the most grave, pious, learned and judicious divines of this island, assisted by some from foreign parts professing the same religion with us, to consider all things necessary for the peace and good government of the Church". These actions of the two Houses evince the deep interest and concern that Parliament entertained with respect to the matter of reform in religion.

On April 19, 1642, the House of Commons ordered that the names of divines, fit to be consulted with in reference to the matters stated in the Grand Remonstrance, be presented to the House. In a few days this list was completed. It consisted of two divines from each county in England, two from each University, two from the Channel Islands, one from each county in Wales, and four from the city of London.

On May 9th of that year the bill for the calling of an assembly of divines was brought in to the House of Commons. The bill was later slightly amended by the House of Lords and fourteen names were added to the list of divines. By June 1st the bill passed both Houses of Parliament.

The King, Charles I, as we would expect, was not hospitable to any such measures pointing to reform. So he withheld his assent. Two other bills received the same treatment by the King. But Parliament was not to be frustrated. Both Houses then resorted to the method of Ordinance by their own authority and by June 12, 1643, this Ordinance for the calling

of an assembly passed both Houses.

It was this Ordinance that brought the divines to Westminster. There attaches to it for that reason alone a very unique significance. But of equal interest is the actual content of the Ordinance as it defines the purpose for which the assembly was being called and in so doing exhibits the zeal which both Houses at that time entertained for the purity of religion. In part the Ordinance reads as follows:

Whereas, amongst the infinite blessings of Almighty God upon this nation, none is or can be more dear unto us than the purity of our religion; and for that, as yet, many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, bishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and that therefore, they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, when, and as often as they shall be thereunto required.

The Westminster Assembly, called in pursuance of this Ordinance, consisted of some one hundred and fifty

members. Thirty of these were members of Parliament, the remainder divines, representing the chief parties of English Protestants except the party of Archbishop Laud. The representative character of the assembly presaged much debate, but it was just such diversity that provided the occasion for the prolonged consideration that yielded the rich theological finesse by which the Westminster standards are characterized.

The Assembly was called to meet on July 1, 1643. Two days before the meeting a royal proclamation was issued prohibiting the meeting. Notwithstanding the royal interdiction, sixty-nine of those appointed met. They convened in Westminster Abbey for divine service, and both Houses of Parliament adjourned for the purpose of attending the service of worship. Dr. Twisse, the prolocutor or, as we

might say, the moderator of the Assembly, preached. After divine service the members of the Assembly met in the Chapel of Henry VII and then adjourned until July 6th. The sessions of the Assembly were held in the Chapel of Henry VII and also in what was known as the Jerusalem chamber. Thus began the work of this memorable and fruitful Assembly. It was in the course of the next five years that the Assembly produced those documents that are the perpetual memorials to its fidelity and the permanent deposits of its labor, "The Directory for the Public Worship of God", "The Form of Presbyterian Church-Government", "The Confession of Faith", "The Larger Catechism" and "The Shorter Catechism". Subsequent articles will deal with some other phases of the proceedings and work of the Assembly.

unfaithful wife. The northern kingdom was notoriously wicked and idolatrous. And Judah, remaining after the northern kingdom had fallen, proved as bad as Samaria, or even Sodom. Foreign alliances, departure from God, idolatry, and immorality are the repeated sins of the chosen people.

The Allegory in Ezekiel 16

In chapter sixteen Ezekiel portrays the foundling child who became the unfaithful wife. The subject is the city of Jerusalem, but the whole nation of Israel is meant. Jerusalem was a girl-child with heathen background, who was cast out in infancy to die. But God looked on her, and rescued her from death. She grew to maturity, though in a poor and mean condition. Then God took her to be His wife. He bestowed on her every gift and privilege. But she was disloyal to Him. She lavished on idols the gifts God had bestowed on her, and even sacrificed to idols her own children whom she had borne to God. Borrowing the idolatries of Egypt, Assyria, and Babylonia, she aggravated her guilt by making these her paramours. So gross was her sin that she became the reproach even of the Philistines. Utterly incorrigible, she must therefore suffer humiliation and ruin. Yet God would not forget His love for her. He finally would pity and restore her, giving her Samaria and Sodom for daughters instead of sisters. At last humbled, ashamed, and forgiven, she would learn the true character of God. This education would be by way of sin, suffering, and judgment.

The Allegory in Ezekiel 23

The allegory of the sensual sisters, Oholah and Oholibah, is closely allied to that of chapter sixteen. But here, as in Jeremiah 3:6-13, the separate existence of the northern and southern kingdoms is recognized.

Oholah (meaning, her tent) is Samaria. Oholibah (meaning, my tent in her) is Judah. The first name may mean that the first worship of God in Israel was in a tent, or tabernacle. The second name may mean that God appointed His worship in the midst of Judah.

Both Oholah and Oholibah are represented as being led astray in Egypt in their youth. Both were espoused to God, and both were unfaithful to Him. Samaria took as her lovers the Assyrians. Then she took the Egypt-

Unfaithfulness

A Meditation on Ezekiel 16:1-63; 23:1-49

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

IN LITERATURE, fidelity to real life is called realism. Because of the sinfulness of human nature this realism creates an ethical problem. The problem is: How far shall the writer go in portraying sinful human existence, and in how much detail shall he describe life in its sordid aspects? Some great novels, such as those by certain of the Russian writers, exemplify realism of a deep and sombre kind that commands respect, and forms in the mind a wholesome revulsion against moral ugliness. On the other hand, many writers appear to enjoy wallowing in depictions of human frailty and sin, or in narrating scenes of crime and sensuality for the sake of monetary gain. The critic can soon tell to which school of realism the writer belongs.

Holy Scripture, which, because of its divinely inspired character, surpasses all other literature in viewing life steadily and seeing it whole, contains realism that commands the reverent attention of the thoughtful mind. In the Bible the sins even of God's chosen people and their greatest heroes are not glossed over, but rather are written as with a pen of

iron and the point of a diamond.

Probably no chapters in the entire Bible portray sin in its horror and ugliness with more graphic realism than do Ezekiel's chapters sixteen and twenty-three. The imagery, repellant to Western taste, is probably introduced, as one commentator suggests, with the stern purpose of breaking down the unrepentant pride of the people of Judah and Jerusalem by showing them the inexcusable guilt and vileness of their conduct. At any rate, we are shown not only how wrong, but also how hideously ugly, is unfaithfulness to God.

The Historical Background

In the Old Testament there often occurs the figure of speech in which Jehovah is regarded as the husband of His people Israel. "For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called" (Isa. 54:5).

The prophets from Hosea onwards speak of idol-worship and unfaithfulness to God under the figure of unchastity. Israel as a whole proved an

tians, and was at length slain by the Assyrians.

Jerusalem, not heeding her sister's fate, took as paramours first the Assyrians and then the Babylonians. Becoming alienated from Babylon, she turned to her early lovers in Egypt. But she will be destroyed, like her sister, by the lovers she has just forsaken.

We see that the prophets regard not only idolatry but also foreign alliances as sin against God, for Israel as God's kingdom is unlike the kingdoms of the nations. Israel's existence depends on faithfulness to God, and Israel's defense must be left to Him. Foreign alliances, accordingly, indicate alienation from God, lack of faith in His power, and lack of satisfaction with His rule.

Application to the Nation

Apart from faithfulness to God no nation is secure. Israel and Judah learned this to their sorrow. Our own country, the United States, so favored of God, and so watched over from weakness to strength by His providence, needs to take warning from the dreary succession of fallen empires. Righteousness exalteth a nation, but sin is a reproach to any people.

Application to the Church

The church must be faithful to Christ, else she must suffer judgment. A comparison has been made between the church faithful to Christ in the world and the Grecian story of the faithful Penelope waiting for Ulysses. Penelope married Ulysses, king of Ithaca, and when their son Telemachus was only an infant, Ulysses sailed away to fight against Troy. During his long absence, Penelope was besieged by many insistent suitors, whose importunity she held off by every stratagem. Finally, after an absence of twenty years, Ulysses arrived in Ithaca. Recognizing her husband by many signs, the faithful wife welcomed him home, and the days of her grief and waiting were at an end. So will the faithful redeemed welcome the second advent of Christ.

The position of the church as the King's faithful bride is beautifully told in Scripture in the forty-fifth Psalm which celebrates the marriage of the messianic King. The bride is seen in all glory and honor within the King's palace, where with her train of followers she shall ever abide.

Application to the Individual

The individual Christian is solemnly bound to be faithful to Christ. It is a sin to break one's vows to Christ and His church just as it is a sin to break human marriage vows.

Christ is the heavenly Bridegroom (Mark 2:18-20; John 3:26-30; Matt. 22:1-13). He loved the church, and gave Himself up for it (Eph. 5:25). To unfaithful professing Christians, James writes: "Ye adulteresses [that is, those who break their marriage vow to God], know ye not that the friendship of the world is enmity with God" (James 4:4). And the redeemed will be seen at the marriage supper in heaven clad in white as the Lamb's Bride (Rev. 19:7-9; 22:17).

"The bride eyes not her garment,
But her dear bridegroom's face;
I shall not gaze at glory,
But on my King of grace;
Not at the crown He gifteth,
But on His pierced hand:
The Lamb is all the glory
Of Emmanuel's land".

Many professing Christians pay very little attention to church vows. They unite with the visible church, and then forget their solemn promises. Those who cease to attend or support the church present a great problem. They may move and leave no record of their new place of residence. Or they may become attracted to some other congregation, and give no explanation to the one to which they properly belong. Or again, they may drop out of the church visible entirely on account of worldliness and sin. Concerning such the pastor and elders have the sad task of removing names from the church roll, with prayer that the names be in the Lamb's Book of Life.

Conclusion

Rather than cast stones at others we deem unfaithful, let us ask ourselves in the light of Ezekiel's searching allegories: Am I tainted with the ugly sin of unfaithfulness to God my Redeemer? Am I mindful of His benefits to me? Do I take full advantage of His covenanted mercies? Am I a faithful communicant in a congregation of the visible church that is faithful to Him and His Word?

God is faithful. It is impossible for Him to lie. Our Saviour is constant. He is the same, yesterday, today, and forever. There is forgiveness for

the repentant sinner. And there is also the Spirit's gracious aid, leading us in sanctification, whereby we can obey the word of our crucified and risen Lord: "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10).

Notes on Archaeology

FOR three months Jehoiachin ruled as king of Judah. His reign occurred just before the siege of Jerusalem in 598 B.C. by the Chaldeans. It was a troublesome period indeed. Jehoiachin was taken captive to Babylon and lived there until his death. Zedekiah, his uncle, meanwhile ruled in Jerusalem. What kind of life did Jehoiachin live in Babylon, far from his homeland?

In *The Biblical Archaeologist* for December, 1942, Dr. William F. Albright has written a most interesting article in which he discusses the problem of Jehoiachin in relation to archaeological research. It appears that in Palestine the broken handle of a jar, with a seal stamped upon it, was discovered. The seal was inscribed with the words "To Eliakim, the steward of Yaukin". Yaukin seems to have been an abbreviated form of Jehoiachin or Joiachin. It is interesting to speculate upon the meaning of this seal. Does it imply that Eliakim was the steward of the king's property while the latter was in Babylon? Two other examples of the same seal were later discovered. Seals bearing formulae of this type did actually belong to the kings of Judah.

Some cuneiform tablets of Babylon also mention Yaukin, the king of Judah. The information which can be gathered from these tablets reveals the fact that Jehoiachin was then probably a free man in Babylon and not a prisoner. These tablets therefore point to a period before his imprisonment (cf. II Kings 25:27). The entire period of the Exile is one that is fraught with many problems for the student of the Bible. Some of these problems, at least, are being solved through the discoveries of archaeology.

—EDWARD J. YOUNG

(This concludes the series of "Notes on Archaeology". A new series of brief, popular studies by Professor Young will begin in an early issue.)

With the Standing Committees

of THE ORTHODOX PRESBYTERIAN CHURCH

Foreign Missions

THE Rev. and Mrs. Charles E. Stanton of Skowhegan, Maine, were examined for missionary service by the Committee recently, and sustained excellent examinations. They had expressed a willingness to serve in any field to which the Committee might wish to assign them, and the Committee determined to appoint them for service in Ethiopia. It was explained to them that missionary service at the present time will, in all likelihood, mean that Mr. Stanton will be separated from his family for a time, since passports recently have been denied women missionaries. The Stantons had already considered this matter, and had taken it to the Lord in prayer. They are hopeful that the fact that Mrs. Stanton is a registered nurse will prove helpful in securing for her a passport, but they have determined that if it is the Lord's will to separate them, they will do His will happily. It is not anticipated that the Stantons will depart for Ethiopia until word has been received of the safe arrival of the Rev. Clarence W. Duff in that country.

The appointment of the Stantons to Ethiopia expressed the optimism of the Committee concerning work in that country, in the face of numerous discouragements which have been encountered. The sailing of the vessel on which Mr. Duff had hoped to depart for the Near East has been cancelled because the vessel was withdrawn from civilian service. Ominous word had also been received from Ethiopia to the effect that very stringent laws regulating missionary endeavor were being proposed, laws which, if they are enacted and strictly enforced, will virtually end missionary work in that country.

The Committee determined, however, to proceed with preparations for Mr. Duff's departure for Ethiopia on a Portuguese liner which will take him, via Portugal, to Portuguese East Africa, from which he has good hope that passage can be secured on a coastal vessel. A passport has been issued, and Mr. Duff expects to sail late in July.

—ROBERT S. MARSDEN

Christian Education

THE Committee on Christian Education is planning to have its new beginners and primary Sunday school material ready for use for the last quarter of this year. Mrs. George Horner, who is preparing the first draft of the material, has had unusual experience and preparation for undertaking this work. She is the daughter of a missionary to Korea, is a graduate of Wheaton College, and has specialized in child evangelism and similar work. Those who have examined the material already prepared are enthusiastic about it, and it is to be hoped that the Sunday schools of our denomination will plan now to use this material beginning with October. Orders for it should be placed now, in order that we may know how many copies to prepare. We cannot quote definite prices, but hope that they will be no more than the lesson helps now being used in the churches. The material will be doctrinally sound, Calvinistic, and at the same time equal pedagogically to the best that is now on the market.

The chairman of the sub-committee in charge of the planning for Sunday school literature is the Rev. Burton L. Goddard, a teacher in Gordon School of Theology, Boston. He is a specialist in Christian Education.

The Committee on Christian Education in the near future will mail to the various pastors of our denomination a revised copy of questions and answers based on each of the first thirty-five questions of the Shorter Catechism. There are a number of possible uses for these questions and answers. 1. They can be used as the basis for doctrinal study in various groups, such as young people's societies, and various Bible study classes. 2. They can be used by pastors in teaching individuals either in order to lead them to accept Christ as their Saviour, or in preparing them doctrinally for church membership. 3. They can be used in family devotions, as responsive readings and as the basis for doctrinal teaching by Christian parents. 4. They can be used for personal Bible study.

—FLOYD E. HAMILTON

Home Missions

THE Committee on Home Missions and Church Extension on June 22nd held its best-attended meeting in many months. It was encouraging that all five of the new members elected to the Committee by the Tenth General Assembly were on hand for the first meeting after the assembly. There has seldom been so great a turnover in membership of the Committee at any one time. The Rev. Edwin H. Rian was reelected president, Dr. Robert Strong treasurer, and the Rev. John Patton Galbraith secretary; the Rev. Richard W. Gray was elected vice-president.

The Committee engaged in serious consideration of the expansion of the church, which has become a chief concern of the Committee. The Committee heard with sorrow of the ill health of the Rev. Russell D. Piper, which will compel him to leave the active ministry for a time, and, in accordance with the request of the Presbytery of California, provision was made for assisting the Westminster Church of Highland Park, Los Angeles, in securing a new pastor. It is hoped that the field in Pasadena, not very far from the present location of the Westminster Church, may prove to be a good location for an Orthodox Presbyterian church.

The Committee followed the directive of the general assembly and appointed a sub-committee to have charge of the missionary work which is being done among the Jews. The Rev. Messrs. Kuiper, Stonehouse and Galbraith were elected to this sub-committee, and it was directed to engage in a vigorous prosecution of that work during the summer. It was understood that, in addition to caring for the work during the summer, the sub-committee would plan for the future of the work and submit its plans and a budget to the Committee.

Plans were made for a very sizable effort toward publicizing the denomination among those who should be made acquainted with the issues which brought our church into existence, and the church will hear more of these plans in the early Fall.

—ROBERT S. MARSDEN

The Presbyterian Guardian

EDITORIAL

Six Wise Men

THE Supreme Court of the United States on June 14th reversed itself and upheld, by a six-to-three split, the right of children of Jehovah's Witnesses to refrain from saluting the American flag at public schools because the salute is contrary to their religious beliefs. The court thus overruled its famous Gobitis decision, in which it had held that children of the sect could be compelled to salute the flag on penalty of expulsion from school. Continuing the cleaning of its house, the court also invalidated a Mississippi statute under which three members of Jehovah's Witnesses had been convicted of sedition for preaching the sect's tenets in that state.

It was three long years ago that the Gobitis case was first considered by the Supreme Court. At that time there was one lone man, Justice Harlan F. Stone (now Chief Justice), who stood unflinchingly against the tide and declared that the decision of the majority "seems to me no more than the surrender of the constitutional protection of the liberty of small minorities to the popular will".

Today Mr. Justice Stone is not alone. With him are Justices Robert H. Jackson, Hugo L. Black, William O. Douglas, Frank Murphy, and Wiley Rutledge. Opposed to them, and still adhering to their attitude of three years ago, are Justices Owen J. Roberts, Stanley F. Reed, and Felix Frankfurter.

Writing the majority opinion in the current case, Mr. Justice Jackson said:

We think the action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control. . . .

To sustain the compulsory flag salute we are required to say that a Bill of Rights which guards the individual's right to speak his own mind left it open to public

authorities to compel him to utter what is not in his mind.

Mr. Justice Jackson also said that there was a doubt whether Abraham Lincoln "would have thought that the strength of government to maintain itself would be impressively vindicated by our conforming power of the State to expel a handful of children from school".

Enlarging upon what he termed "the ultimate futility of such attempts to compel coherence", he added:

To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds.

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion, or force citizens to confess by word or act their faith therein.

Justices Black and Douglas joined the majority in a concurring opinion, and Mr. Justice Murphy wrote a separate concurring opinion. Black and Douglas, in clarifying their present change of mind, said:

Neither our domestic tranquillity in peace, nor our martial effort in war, depends on compelling little children to participate in a ceremony which ends in nothing for them but a fear of spiritual condemnation. If, as we think, their fears are groundless, time and reason are the proper antidotes for their errors. The ceremonial, when enforced against conscientious objectors more likely to defeat than to serve its high purpose, is a handy implement for disguised religious persecution. As such, it is inconsistent with our Constitution's plan and purpose.

And this is Flag Day, 1943! Flag Day in a nation whose patriotic consciousness is awakened and deepened as never before in its history! For the defense of the ensign of a free America, fathers have given up their sons, wives have said good-by to husbands, and children have waved farewell to their fathers. And those who marched away have wrapped a few square feet of red, white and blue bunting about their hearts and gone to the four corners of the earth with a strange new music in their ears and a strange fierce silence on their lips. They have carried those stars and stripes across submarine-infested seas, through scorching deserts, and over battlefields strewn

with the desolation of a lost and dying humanity. They have carried that banner victoriously, proud to live under its folds, willing, if need be, to die beneath it.

Back in the homeland they have left, six wise men—and through them the highest court in the land—have honored that self-same flag and the principles of true American democracy which have traditionally been interwoven with its fibers. They have done so at a time when the mad dog of public opposition was frothing at the mouth. By their patriotism they have given shelter to the most hated, the most militantly unpatriotic, perhaps even subversive, sect that has ever claimed hospice on American shores. While the bands were playing, the flags waving, and the green beloved earth was trembling with the beat of marching feet, they dared to say to a handful of little school-children, "If your salute to the flag means to you the committing of a sin, then by all means obey your conscience, not your school board. Whether or not you are able to salute that flag, we guarantee to you the right to live and grow up as American children, to study in our schools, and to be protected by that constitution which we thus today uphold". In so speaking they gave eloquent voice, whether consciously or not, to those cherished Christian principles which have their roots deep in the solid soil of God's revealed truth.

We are proud of that court, of those six wise men. We are as proud today as we were ashamed when the Gobitis decision was first handed down in June of 1940, ashamed when the Opelika decision was given in June of 1942. June of 1943 tells a gloriously different story, and that blot of the past has been erased.

Oh, but that took courage! It took even more than courage. It took a wisdom that could look back across the bloody years of America's struggle against the foes of her peculiar genius and feel anew the living, throbbing soul of the enduring principles for which she stood.

Above all, it took clear eyes—eyes that could pierce beyond the hysteria of the moment to the day when America once more by God's grace might stand free of torture and terror and return again to the solid foundations on which her greatness once was built.

—T. R. B.

"In the Cross of Christ I Glory"

(Concluded From Page 194)

the unspeakable love of God has deemed heaven's greatest gift as being not too precious to give to sinful men. It means that God, who "giveth unto all life, and breath, and all things", will give to His children every item of equipment needed to live and die successfully, to live eternally. It means that every basic need of the soul will surely be satisfied. It means that the soul of the man who so believes can never be smitten with a vague and dreadful emptiness, for that soul has in God's grace a Saviour who saves to the uttermost.

Here lies the dynamic for the "effectual fervent prayer of a righteous man" that "availeth much". Here is the seal of divine beneficence as our prayers are offered "in Christ's name". In the name of God's supreme gift to sinful men, we can call upon the treasures of heaven to open their rich stores to us and to fit us for the march of circumstances, wherever it may lead, and for the journey through the valley of death. Let man make the Cross his soul's abiding place—the soul that has grown faint in life's relentless march, the soul that trembles before great temptation or adversity, the soul that cowers before the heavy curtain that hides an uncertain future in mystery. At that Cross let man's soul rejoice in the rich earnest of God's indispensable favor there displayed, and his soul will rise high on the unfaltering wings of prevailing prayer. God's greatest gift is his, he is assured, and therefore heaven holds back none of her lesser gifts. Then surely "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint". Thus a vessel of weakness is molded into a vessel of strength by the dynamic of the Cross.

Victory!

Defeat—what a baleful word! No man loves it. It is gall to the military man. The athlete will have none of it. The ambitious youth, the hunter, the chess-player, the man in the sturdy vigor of middle-age, all strive for something that must not know defeat.

But each of their instances of defeat can perhaps be overcome, can perhaps be turned to a future greater victory. Such a defeat, properly accepted, may make a victor out of the vanquished. There is a defeat, however, that is far more grievous and devastating. It is defeat that walks on the perilous edge of the beetling cliff of tragedy. It is the defeat of a human life. This is defeat in its darkest hue—defeat of that which is capable of grand achievement, defeat of that which is capable of soaring to heights of aspiration hitherto undreamed of, defeat of life in its highest form. A human life has a soul that aspires, that strives, that must seek to extend its horizons of experience and of hope, that must move forward with springy step even to the grave. How dreadful it is, then, when such a living thing goes down in defeat. That which has dreamed shall dream no more. That which has aspired shall aspire no more. That which has hoped shall no longer play the music of life, not even on that one last string of hope. Such a defeated personality retreats from life, moves backward rather than forward, incapable of renewing vision, incapable of enjoying the mercy and favor of God, incapable of entering into the spiritual exhilaration of living a life that seeks to "do all to the glory of God". That is defeat, stark defeat, with life no longer vibrant and the eye no longer bright.

Life is definitely a battle, a warfare, especially if it is to be lived on the high plane ordained by the God of life. The Christian knows that he does not fight this battle alone. His God supports him and enables him. But that statement alone does not yet purvey the full character of the victory which the Christian attains in the battle of life and of death. There is a fourth dynamic of the Cross of Christ, a dynamic that puts the indelible stamp of victory upon a human life, victory for life and for death. I place this dynamic in direct relation to the Cross because it is intimately, yes, indissolubly connected with it. It is another dynamic, not of mystery, not of mere personal appeal, but of solid fact. It is the dynamic of victory rooted in the fact of the resurrection of Christ. Certainly the resurrection of Christ is but one side of that coin whose other side is the crucifixion. The two are inescapably intertwined, for He who was hanged on the Cross

could not be held by the bonds of death. The darkness of Good Friday is brightened by a divine hand directing the eyes of the saints to the glory of Easter, when the Saviour burst the shackles of death and greeted His own with a joyous "All Hail!" Hence, we may properly regard this dynamic of Christian truth as a dynamic of the Cross.

What, more precisely, is this dynamic? Just what is the victory which the resurrection of Christ stamps upon the lives of those who adore the risen Saviour? It is simply this: in the resurrection lies victory over man's greatest and final enemy—death. We must not overlook the sweeping character of this victory. Sin brings death—spiritual death, physical death, moral death, eternal death. As previously indicated in this series of articles, sin and its guilt were wiped out at Calvary for God's believing children, so that for them there is "no condemnation". Hence, they are ready to enter into life, that true life that is found in the presence of God, life utterly free from the sting and reign of death in any sense—for that which brings death has been destroyed. Therefore, those who humbly accept the atonement that Christ wrought at Calvary enter into the abundant life gained for them in their Saviour's victory over death. For the Christian there is, therefore, victory—victory woven into the entire fabric of his soul's life.

In the writings of none other than Sigmund Freud we find death described from a purely psychological point of view in roughly the same sweeping terms that the Scriptures use in defining death.³ Freud makes a distinction between a "death instinct" and a "life instinct", and "endeavours to solve the riddle of life by the hypothesis of these two instincts striving with each other from the very beginning". In the term "death instinct", Freud would bundle together all destructive and retrogressive processes that work against human life in all of its striving for self-preservation, in other words, against the "life instinct". The Christian does not regard life as governed solely by the drive toward self-preservation. On the other hand, Christianity does teach that the term *death* does not

³ Sigmund Freud, *Beyond the Pleasure Principle*, 1922.

apply merely to that event which keeps the undertaker in business but also to every process that destroys life, life in its truest sense as being given by and saved by God and as lived to His praise. And over death considered in such comprehensive terms the Christian has victory, for Christ has conquered all death for him. The Christian walks in an utter "newness of life". (See Rom. 6.)

For the sake of unmistakable clarity, let us limit this matter to its most tangible aspect, namely, victory over physical death, the death that manifestly comes to all men. It is clear that the Christian has a certain unwavering confidence that just as Christ was victorious over death, so he will be too. Christ was the "firstfruits of them that slept". His resurrection is the sure earnest of a great harvest to come of men gleaned from the fields of death. Christ has died and risen: I shall die and rise again—that is the Christian's unquenchable and victorious conviction.

What does this mean? It means that man's greatest enemy is conquered. Death, the very antithesis of life, has lost its power to awaken fear and dread in the human heart. The Christian can cry exultantly, "O death, where is thy sting?" The Christian can assert with utter peace in his heart, "To die is gain". And that, note well, in the face of life's grimmest reality, in the face of life's most persistent and inescapable enemy. Before this enemy all men must fall—king and pauper, lord and vassal, just and unjust. No enemy of man holds such universal dominion. None can stay his hand but God. And yet, in the face of this grim destroyer, the Christian can be calm and rejoice in the victory that the God of heaven and earth has granted him in Christ.

The grand strategy of the United Nations in World War II is based, in part, on the broad principle that the stronger enemy must be destroyed first. Germany must be conquered first; then the United Nations can confidently direct their full energies to the defeat of Japan. If the greater and stronger enemy is conquered, the lesser enemy can surely be liquidated in due order.

This is the basic strategy that insures victory for the Christian in his battle with life's enemies—with death, with life's trials, temptations, shocks and tempests. He, however, does not

Faith and Health

ON these pages we conclude the series of articles on "The Christian Faith and Mental Health" by the Rev. Edward Heerema. The editors of the Guardian take this opportunity to extend their hearty thanks to Mr. Heerema for his unique contribution. No feature of the magazine in recent years has attracted such widespread favorable comment, and it is our hope that the articles may soon be available in book form for the widest possible distribution.

still have to conquer the greatest enemy. That foe has already been crushed. And therefore the Christian has in his heart a prevailing assurance, perhaps all unconsciously, that all of this enemy's lesser children of destruction will be conquered by the grace of Him who has vanquished death for us. Victory—real, decisive, final—is indelibly stamped upon the life of the Christian, a victory that must drive the specter of any real defeat outside the pale of his experience.

There is nothing far-fetched or artificial about this victory. An honest recollection of the attitudes of our younger days will admit that death was to us a grievous thing, holding for us a kind of indefinable terror that no other of life's disquieting things conveyed. There is good reason to believe that in some form this basic fear of death persists throughout life. The minister who visits the seriously sick has met with this deep-seated fear. Sadler argues that fear of death is the real dread lurking behind many of the phobias and fears of those suffering from anxiety neurosis. "They are afraid to die but are too proud to admit it, even to themselves; and so the subconscious mind, after its accommodating custom, brings forth fake fears and substitute dreads to take the place of the real and basic fear,

death."⁴ That thesis may be somewhat hard to prove in every instance, but it does lend force to our portrayal of victory over death as being the liquidation of life's most grim and hostile foe, with all the disquiet and dread that he can cause to fester in the human heart.

Furthermore, that person who has not looked at death with a steady eye has not really gained a high plane of maturity and stability. Death for ourselves and for those close to us is a reality of life, yes its most inevitable and stubborn reality. To fail to face it with assurance, to look upon this grim fact with a trembling dread, to dodge its unsettling implications—all such attitudes are marks of a life that has not hit the stride of a healthy and truly wise maturity. Life, to be a truly successful spiritual enterprise, must not fear death, for death must needs come at its appointed time without answering our ever-pressing question "Why?"

Here is one of the compelling reasons why Christian Science⁵ is so basically unhealthy. It seeks to hide from the grim facts of death and all her lesser brood of evils by denying their real existence, the existence of such destructive forces as "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword". The effective way to combat life's hard facts and cruel inevitabilities is not to deny their existence. That is not Christianity's victory. Life does not gain victory by the assertion of a ghastly lie, a lie that may in time prove itself to be a hollow mockery as the waves of life's unwanted aspects continue to roll in, and the soul that has sought refuge in this house of foam is dashed to pieces on the reefs whose existence has been denied. Ah, Christianity doesn't ask men to hide behind a lie. Christianity asks men to face the grimmer aspects of reality, yes the grimmest of them all, namely death. Then—O glorious

⁴ Wm. S. Sadler, *Theory and Practice of Psychiatry*, p. 594.

⁵ See also *Sin and Sanity*, THE PRESBYTERIAN GUARDIAN, May 10, 1943, p. 141. This point is worthy of emphasis because the popularity of Christian Science convinces me that it has hit upon a basic and natural method of escape from life. My whole point throughout is that mental health is marked, not by escape from the realities of life, but by a measure of victory over them.

faith—it implants in the soul of the believer a great positive dynamic rooted in fact, the dynamic that assures victory over death. And if death is conquered, what enemy shall we yet fear?

A New Dawning

One aspect of this dynamic of victory is worthy of special stress. It is this: The dynamic of victory which the risen Saviour implants in the hearts of His children is not a weapon that is good only for the vigorous and radiant years of life, when manhood is at its peak and ambition is in flower. This dynamic does not grow threadbare with the passing of the years, when life's high noon passes through its afternoon into the time of twilight. In short, this dynamic does not depend upon the vigor of man's life for its power and its luster. It impels man onward to the very threshold of death and beyond, so that the declining years of life are not left empty and dull, waiting for the clock to strike the final hour.

Let me quote some statistics to set into clearer focus the point aimed at. In the state of New York in the twenty-five year period from 1910 to 1935, mental disease diagnosed as cerebral arteriosclerosis (hardening of the arteries in the brain) increased five hundred and thirty-six per cent.⁶ This covers actual hospitalization alone, and says nothing about cases not actually placed in hospitals. In the older age group, one is always faced with the rather difficult problem of deciding whether the disease in each instance is cerebral arteriosclerosis or simple senile dementia (a general wearing out of that total thing we call mind). Interestingly enough, there is no increase in senile dementia in the same period. As Landis and Page suggest, this is no doubt due to a preference on the part of physicians for the more tangible diagnosis of arteriosclerosis. So many of those diagnosed as cases of cerebral arteriosclerosis could no doubt have been diagnosed as cases of simple senility. Various reasons are given for this startling increase: an increased tendency to hospitalize older people, the greater longevity of people today, apartment-house living, and so on. Yet, there is in my mind a persistent question: Do

⁶ Landis and Page, *Modern Society and Mental Disease*, pp. 140f.

these factors account adequately for the sharp increase? One need not apologize for insisting that life's true resources are spiritual. Subtle spiritual forces, factors of soul life, are basically the engines that keep human life in motion. Even apart from the beneficence of God's special grace, humanity finds many motivating forces in life that keep it moving forward after a fashion, forces like the joys that children bring, the challenge of educating them and seeing them established in life, the satisfaction of public recognition, the joy of success in our job in life. But all such forces are not adequate to carry life through its twilight years, when its vigor abates and the stride of commerce and industry has passed us by. What then? What lies before people when they have no

Christian faith to carry them onward through the valley of death to the heights of glory beyond?

On the walls of St. Luke's Hospital in New York City hang four paintings by Thomas Cole which depict in allegory the theme "The Voyage of Life".⁷ The second of these is a sublime portrayal of "Youth". His body tense with the eagerness of those avid years, youth directs his boat down the winding stream of life. In the dim haze of the distance is a bright city with stately walls and beckoning towers. His body leans forward with the élan of the quest. Brightness, vision, courage, zest, beckoning heights—these are the things of youth. He stands at the threshold of great and wonderful things. He stands at a commencement.

In the next picture we see "Manhood" as it directs the frail craft through the raging storms of life. The fourth scene is that of "Old Age". The storm clouds are breaking and a bright light shines forth, a bright light of glory to welcome the battling voyager home. That is old age as it ought to be, and that is old age as it is with the Christian—the bright light of a new dawning envelops the soul, the glory of a new commencement. But in recent decades the positive faith that lights the lamps of this new dawning has gradually been growing weaker as a force operating in people's hearts and minds. There has been a tragic retreat from the glorious positive declaration of the Christian faith as centered in the Cross of Christ. There was a day when almost every Christian pulpit preached Christ and His Cross in the way that true evangelicalism has always contended they ought to be preached. In that day even those who had no strong positive convictions as to this faith still received the impact of some of the rays of light that faithful preaching and teaching of Christian truth caused to shine in the hearts of men, receiving such impact perhaps only by a process of radiation. But in late years we have seen the passing of that day when the gospel of peace and light was a strong force in society. The blight of cynicism, ignorance or cavalier indifference has settled upon the masses of men. Consequently, in the

⁷ Ruckstull, *Great Works of Art and What Makes Them Great*, pp. 93 and 100.

Book Specials for June and July

SUBSCRIBERS to THE PRESBYTERIAN GUARDIAN may take advantage of these special discounts on the following five books during June and July. Whenever possible, we would appreciate receiving your remittance with the order, so that unnecessary bookkeeping may be avoided.

BIBLICAL DOCTRINES, by B. B. Warfield. An absolutely indispensable book in any theological library. Price to subscribers, \$3.25 (list price, \$4).

THE BASIS OF CHRISTIAN FAITH, by Floyd E. Hamilton. A popular and comprehensive discussion of the great themes of the Christian religion. Price to subscribers, \$1.75 (list price, \$2.25).

THE SERMON ON THE MOUNT, by William Hendriksen. A uniquely arranged, popular commentary, suitable for Bible class work or personal study. Price to subscribers, \$1.20 (list price, \$1.50).

CHRIST IN HIS SUFFERING, by K. Schilder. The first volume in the famous trilogy by the noted Dutch theologian. The remaining volumes will be offered in succeeding lists. Price to subscribers, \$2.40 (list price, \$3).

GREAT MISSIONARIES TO AFRICA, by J. Theodore Mueller. Dr. Mueller writes of Moffat, Livingstone, Stewart, Grenfell, Laws, Mackay, Slessor and Crawford. Price to subscribers, \$1 (list price, \$1.25).

hearts of thousands there is not even a single ray of that light which marks a new dawning, which marks victory over death. And I feel—though I cannot prove it by statistics—that this dimming, yes, this snuffing out of that light has had its part to play in the tremendous increase in mental illness among the aged.

The basic needs of life do not change with the passing of the years. Life always needs a copious divine spring of spiritual resources that will ever keep clear the music of rich assurance and the bright light of virile hope. When the person approaching the closing years of his life has no such spring of spiritual resources, what does he have? The happy vision of his children at play has faded in the mists of memory, the zest of earthly ambition and achievement has died, and the strut of life goes on without him. What does the future hold for him? There is no light of a new dawning shining through the breach in the storm clouds. There is only a wall of black impenetrability, a wall that hides a land of dark and forbidding mystery. There is no commencement before him. There is only the death, hopelessness and decay of the tomb—and the soul that has aspired has no light. It has no victory over death!

What can that living thing that we call the soul do under such circumstances? What does a flower do when it receives no refreshing showers and no sunlight? It withers and dies. So must that soul that cannot rejoice at the bright light that hails a new dawning and that cannot thrill with the refreshment of divine showers of blessing, blessings made sure by the earnest of divine favor in the Cross and the guarantee of victory in the Resurrection.

Blessed indeed is that soul that has been inwrought by God's Spirit with the dynamics of the Cross of Christ. That soul can rest in the utter confidence that the God of heaven and earth cares for him; that soul can drink the sweet water of forgiveness so that he is purged of all that would keep him from the presence of the God of life; that soul carries within it a compelling earnest of the favor of God and the sure guarantee that heaven will supply his every need for a successful pilgrimage through life's tranquil hours and its tempests; and that soul has been inwoven with the seal of victory, for death, man's final

and greatest enemy, has been conquered. Surely here lies incontestable assurance that the souls of the saints will persevere and that nothing can pluck them out of His hand. Surely, "the way of the Cross leads home", home where the living, vibrant soul of man can dwell in peace with the God who alone is life. Indeed, let us be assured that this is the victory that overcomes the world.

THE END

Westminster Seminary and Its Needs

ON JUNE 17th the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary, addressed an important letter to some eight hundred persons interested in the progress and the support of the Seminary. In order to give this communication an even wider circulation, it is here reproduced. All communications in response to the letter should be addressed to Westminster Seminary, Chestnut Hill, Philadelphia 18, Pa.

"In this fourteenth annual letter of report and appeal I wish to state succinctly the outstanding events of the past year, the Fifteenth Anniversary plans and the financial needs to which you have always contributed so generously.

"The State Council of Education voted to approve the Seminary's granting the Master of Theology degree as soon as the necessary charter changes have been made. No difficulty is anticipated in this respect so that students can enroll for courses this September leading to the Master's degree. This action of the Council recognizes Westminster as an institution where graduate work in theology can be pursued on a high academic plane.

"Professor Ned B. Stonehouse, Th.D., has just completed the manuscript of the first volume of his treatise on "The Fourfold Witness to Christ". It deals with the testimony of Matthew and Mark to the deity of Jesus Christ, with special attention being given to the methods of interpretation of the gospels. The volume will be published sometime this year, followed by a second volume later concerning the testimony of Luke and John.

"The Seminary is proud of the part its former students and graduates are taking in furthering the gospel among the armed forces of the United Nations. Fifteen are chaplains in the United States army and navy, while three are serving in the intelligence department. Two have enlisted for duty as combatants in the army and navy. Two are chaplains in the Canadian forces. This represents eight per cent. of all alumni of the institution, a remarkable record.

"Next May the Seminary will celebrate its Fifteenth Anniversary. Professor R. B. Kuiper has been asked to deliver an address on some aspect of the relation of the Christian to the state. Each member of the faculty has been requested to contribute a chapter to a book on the general subject of Holy Scripture. Today when the authority of the Bible, upon which Westminster was founded and still stands, is being attacked so vigorously and subtly, a pronouncement by the faculty on this subject will be most appropriate. It is hoped that the book will be off the press in time for the Commencement in May. The printed program of the anniversary will also contain the name, class, occupation and address of all alumni. These and other plans will help all of us to look forward to this historic occasion. We urge you to plan to attend.

"The rising cost of living due to the war compels the institution to increase its budget to at least \$55,000 which is still \$10,000 less than in 1936. We regard this budget as modest, especially when it is realized that costs are much higher than in 1936 and that two more full-time men are on the staff. A little mathematics shows that an average of about \$4,600 is required every month or \$150 each day.

"You know of the tremendous and urgent need today of a scholarly exposition and defense of the Word of God. You are also convinced that Westminster supplies that need in a unique way. Therefore, we prayerfully appeal to you to unite with us in assuming the responsibility to maintain the Seminary. We count upon your aid for we have no large endowments to support us.

"Your generous response in the past encourages us to believe that you will give now to meet this God-given opportunity to teach and defend the gospel."

General Assembly Reports

THREE reports of committees of the Tenth General Assembly of The Orthodox Presbyterian Church were omitted from the June 25th issue of THE PRESBYTERIAN GUARDIAN because of lack of space.

Reformed Federation

The Rev. Edwin H. Rian, chairman of the ninth assembly's committee to confer with committees of certain other Reformed churches, presented the following report:

Your committee was instructed by the Ninth General Assembly "to meet with committees of other Presbyterian and Reformed churches to discuss a formation of a federation of Presbyterian and Reformed churches."

In accord with this mandate every member of the committee met at the Community House of the First United Presbyterian Church, Pittsburgh, Pa., on October 15, 1942, with representatives of the Christian Reformed Church, the Reformed Presbyterian Church of North America, General Synod, and the Synod of the Reformed Presbyterian Church of North America to consider the possibilities of a federation of Presbyterian and Reformed churches. The Rev. Edwin H. Rian was elected chairman and the Rev. J. T. Hoogstra, Th.D., was elected secretary of the meeting.

It was understood at the Pittsburgh meeting that each committee was not bound by the decisions of the conference but that each committee could make its own recommendations to its church body.

After much discussion the following motion was adopted:

"We favor the formation of a Federation of Presbyterian and Reformed denominations professing and adhering to the Calvinistic system of doctrine as expressed in the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Belgic Confession, the Canons of Dort, the Heidelberg Catechism and other recognized Reformed Confessions for the promotion of such ecclesiastical projects as:

"1. The fostering of Christian fellowship among the churches constituting this Federation,

"2. The united propagation of the Reformed Faith, e.g., by radio preaching, and

"3. The dispensing and strengthening of a Reformed consciousness in Christians in the churches of this Federation as well as other denominations by preaching."

It was the consensus of those present that the meeting go on record as in favor of such a Federation but that such a Federation was not practicable at present.

The discussion then turned to a consideration of an alliance of individuals holding the Reformed Faith.

The following proposal was adopted:

"We, the committees appointed by The Orthodox Presbyterian Church, The Christian Reformed Church, The Reformed Presbyterian Church of North America, General Synod, and The Synod of the Reformed Presbyterian Church of North America favor the formation of an Alliance of individuals holding the system of doctrine expressed in the historic Reformed Confessions for the propagation of the Reformed world and life view through the publication and distribution of literature, radio broadcasting and a university."

There were speeches pro and con about this proposal with no decision being given as to the wisdom of such an alliance at this time. All of those present concluded that a beginning for a coöperative movement among true Calvinists in the United States had been made but that much more discussion, thought and preparation must precede any actual launching of such an alliance.

Your committee has reached the following conclusions:

1. It is the judgment of your committee that a federation of Calvinistic churches is an ideal for which we should strive but at the present time it is neither practicable nor wise.

2. It is the judgment of your committee that an alliance of individuals holding the Calvinistic world and life view for the promotion of the above-mentioned projects is an ideal toward which to work but much groundwork is still required before such an organization can be launched. The differences of opinion among those present at the Pittsburgh meeting as to just what Calvinism is, is one indication of the fact that such an alliance would now be premature.

3. The projects mentioned for promotion by an alliance such as radio broadcasting, a Christian university and a Christian literature society can, best be launched and sponsored by individuals and not officially by denominations.

Local Evangelism

The introduction to the report of the Committee on Local Evangelism was read by the Rev. George W. Marston. The recommendations of the original report as here reproduced were not adopted, but the committee was continued until the Eleventh General Assembly and instructed to circulate its much more lengthy report in its entirety to churches and sessions within the next six months.

The Committee on Local Evangelism elected by the Ninth General Assembly respectfully submits the following report:

In compliance with the commission of the Ninth General Assembly the Committee has drawn up the following plan to guide it in its work:

- I. The Message of Evangelism.
- II. The Prerequisites of Evangelism.
- III. The Subjects of Evangelism.
 - a. Difference of Sex.
 - b. " " Age.
 - c. " " Class.
 - d. " " Occupation.
 - e. " " Education.
 - f. " " Individual Need.
 - g. " " Environment.
- IV. The Method of Evangelism.
 - a. The Evangelistic Meeting.
 1. The Preparation for the Evangelistic Meeting.
 2. The Conduct of the Evangelistic Meeting.
 - b. Personal Work.
 - c. Open Air Meetings.
 - d. Child Evangelism.
 - e. Survey Work.
 1. Extensive.
 2. Intensive.
 - f. Circuit Mission Work.
 1. Sabbath Schools.
 2. Preaching Services.
 - g. Radio Preaching.
 - h. Literature.
 1. Types.
 2. Display.
 3. Distribution.
- V. Preserving the Results of Evangelism.
 - a. Following up Contacts.
 - b. Instruction of Converts.
 - c. Establishing Churches.

In studying the various subjects embraced in this plan the Committee sought the help of various ministers and requested that they submit studies on the topics proposed to them. Studies were submitted by the following ministers of The Orthodox Presbyterian Church: Samuel J. Allen, Robert L. Atwell, James B. Brown, Robert K. Churchill, John P. Galbraith, Lawrence B. Gilmore, Donald C. Graham, Richard W. Gray, John C. Hills, Bruce F. Hunt, Edward L. Kellogg, Arthur W. Kuscke, W. Benson Male, Charles G. Schaufele, Edward J. Young and by Luther C. Long of the Associate Presbyterian Church. The Committee wishes to express its thanks to these ministers for the help they have so kindly afforded.

The Committee has completed its report on the following subjects: "The Message of Evangelism", "The Prerequisites of Evangelism", "The Preparation for the Evangelistic Meeting", "Personal Work" and "Intensive Survey Work". The report on these subjects contains some forty typewritten pages. The Committee did not feel justified in incurring for the Tenth General Assembly the expense of having this report mimeographed for the commissioners to this Assembly. It is ready

to read to the Assembly part or all of its report, if the Assembly is prepared to take the time to hear it. The Committee would also draw the attention of the Assembly to the fact that, if the report the Committee has prepared is to be printed in the minutes of the Tenth General Assembly, this also will incur very considerable expense.

The Committee respectfully recommends:

1. If the General Assembly does not desire to hear the report read to the Assembly and if the Assembly is not ready to bear the expense of having the report printed in the minutes of the Assembly, that the General Assembly authorize the Committee to solicit the courtesy of THE PRESBYTERIAN GUARDIAN with a view to having the report published in the pages of THE PRESBYTERIAN GUARDIAN before the Eleventh General Assembly.

2. That the Committee be continued and asked to pursue the work which it has in part completed and report to the Eleventh General Assembly.

3. That, in view of the fact that ruling elder Bert Roeber is now serving in the Armed Forces of the United States, another ruling elder be elected to take his place.

Christian Education

The report of the Committee on Christian Education was read by the chairman, the Rev. Leslie A. Dunn. The report, with the recommendations in the form in which they were adopted, follows:

The Assembly's Committee on Christian Education has held five regularly called meetings during the year and has endeavored to fulfill the instructions given it by the Ninth General Assembly. The Committee has changed its fiscal year to end with March 31; hence the report here covered is for a ten and one-half month period.

It is with profound gratitude to God for His blessings that we review the work accomplished during the year. Although the task of Christian Education yet before our church is tremendous, progress has been made, and we are happy to report that greater interest in Christian Education has been shown in the church during the past year than in any other.

GENERAL SECRETARY

At the previous Assembly the Committee was authorized to employ the full time services of a General Secretary. We rejoice that one so able as the Rev. Floyd E. Hamilton was found available to fill this office. The Committee's offer of \$2400 per year salary was accepted by Mr. Hamilton and he began work under the Committee on February 1, 1943, for a term of one year. In the period covered by this report Mr. Hamilton acquainted himself

with the work and goals of the Committee, carried on extensive correspondence in the interests of the Committee, moved his family from California to the Philadelphia area and established an office for the Committee in the Schaff Building in Philadelphia. In connection with his work he visited several churches both en route from California and after his arrival in the East. The Committee met with Mr. Hamilton in an all-day meeting and mapped out a program of work for the future.

FINANCES

We are happy to report a substantial gain in contributions from churches and individuals during the year. More than twice as much was contributed to the Committee by churches during the ten and one-half month period than was contributed the previous twelve months. Quite a number of individuals contributed to further the tract evangelism carried on by the Committee. Because of the increase in these contributions the Committee was able to make plans for the printing of tracts on a larger scale.

While the operating costs were much greater this past period because of the employment of a general secretary, it is the judgment of the Committee that the generous response of churches and individuals indicates a desire from the denomination for a more vigorous prosecution of the work of Christian Education. However, the Committee feels that the churches are not yet assuming their full responsibility for the task of Christian Education. We feel that we shall not be on a truly sound basis until the churches themselves shoulder most of the operating costs of the Committee and send contributions regularly during the year to meet its budget.

COVENANT CHILD TRAINING

To increase interest in Christian Day Schools and to provide help for the better training of our covenant children in the home, a new sub-committee was formed and called the Covenant Child Training Committee. One tract on Christian Schools has been issued and is available for free distribution; an article was contributed to THE PRESBYTERIAN GUARDIAN; and a selection of books on Christian Day Schools has been purchased to be placed in the Committee's Philadelphia office. This sub-committee is studying methods of stimulating a keener consciousness of responsibility for the education of our covenant children in the home and in Christian Day Schools. It also seeks to promote interest in catechetical instruction in the churches.

PUBLICATIONS AND PROPAGANDA

1. *Articles Contributed.* Members of the committee have contributed articles on various phases of Christian Education to THE PRESBYTERIAN GUARDIAN. Such ar-

ticles have appeared during the year and one issue of the GUARDIAN was devoted to Christian Education.

2. *Summer Bible School Materials.* More than thirty churches last summer used the mimeographed materials prepared by Dr. Lawrence Gilmore. During the winter months Dr. Gilmore has been preparing materials for 2000 prospective students in Summer Bible Schools this year. A teacher's manual was prepared and was well received by those who used it.

3. *Young People's Lessons.* Weekly lessons for young people's groups have been provided by the Committee with the assistance of the Rev. Richard W. Gray. About thirty-five groups are now using them. An effort is being made to enhance the attractiveness of these lessons and to reach a wider number of our young people. The Committee has also been studying the advisability of preparing lessons for younger groups.

4. *Sunday School Helps.* The Committee has been seeking to secure lessons and make available lessons that are both Reformed and pedagogically more acceptable. Efforts to enlist the cooperation of publishers outside our church in publishing a special issue of their lessons edited by your Committee have failed. Consequently the Committee has inaugurated a long-range program of preparing departmentally-graded lessons of our own for the entire Sunday school. It may take some time to provide such materials.

In order to offer immediate help to our churches the Committee is offering supplementary materials to the lessons published by the Christian Reformed Church. There will be three mimeographed sheets for each lesson. One page will be in outline form for the children of the Beginners and Primary departments to color. Another page is being prepared for the pupils of the Junior and Intermediate departments consisting of questions and fill-in blanks. The third page will be designed for the Junior and Intermediate teachers, suggesting supplementary helps and linking the lessons directly to our subordinate standards wherever possible. The Committee is arranging to present to the churches its own materials for the Beginners and Primary departments beginning with October.

5. *Tracts.* During the year 1942-1943 the following tracts were printed.

The "Tracts for Today" Series:

Communicant Church Membership, 2,000 copies.

The Separated Life, 1,500 copies.

Why the Orthodox Presbyterian Church? 1,000 copies (4th edition).

The Sovereignty of God, 5,000 copies.

The Reformed Faith in the Modern World, 10,000 copies.

Is the Bible Right About Jesus? 5,000 copies.

Shorter Tracts:

The O.P.C. in Action, 10,000 copies.
 Do We Need the Bible? 1,500 copies.
 Awake Thou That Sleepest, 15,000 copies.
 The Grace of God, 15,000 copies.
 Foreknowledge, 5,000 copies.
 Christ Crucified, 5,000 copies.
 The Rich Young Ruler, 25,000 copies.
 God and the War, 25,000 copies.
 Are You a Catholic? 5,000 copies.
 My Church, 3,000 copies.
 The Precious Blood of Christ, 5,000 copies.
 Ecclesiastical Doors, 5,000 copies.
 Life's Greatest Question, 25,000 copies.
 What About the Bible? 25,000 copies.
 Death in the Market Place, 5,000 copies.
 A Pastoral Letter, 3,000 copies.

The following tracts were distributed during the year 1942-1943.

The Presbyterian Theological Seminary, Chicago—Seniors:
 The Auburn Heresy.
 The O.P.C. in Action.
 The Rich Young Ruler.

Princeton Theological Seminary:
 Middlers, The Auburn Betrayal.
 Juniors, Why the O.P.C.?
 Seniors and Graduates, The Auburn Heresy.

To all: The O.P.C. in Action, The Rich Young Ruler.

San Francisco Theological Seminary:
 Middlers, The Auburn Betrayal.
 Seniors, The Auburn Heresy.
 To both: The O.P.C. in Action, The Rich Young Ruler.

Omaha Theological Seminary—Seniors:
 The Auburn Heresy, The O.P.C. in Action, The Rich Young Ruler.

Louisville Seminary, same as to Princeton.
 Western Theological Seminary, same as to Princeton.

Wheaton College—Seniors:
 The Covenant of Grace.
 The O.P.C. in Action.
 God and the War.
 What About the Bible?
 The Rich Young Ruler.
 The Grace of God.
 Arminianism in the Pilgrimage of a Soul.

The entire ministry of the Christian Reformed Church:
 Why the O.P.C.?
 The Auburn Heresy.
 The O.P.C. in Action.

Select ministers of the Southern Presbyterian Church:
 The Sovereignty of God.
 The Auburn Heresy.
 The O.P.C. in Action.

Students at Union Theological Seminary, New York:

The O.P.C. in Action.
 The Precious Blood of Christ.
 The Sovereignty of God (except to some new students who received "Is the Bible Right About Jesus?").

INCORPORATION

Pursuant to its instructions the Committee has secured counsel and instructed it to proceed with the incorporation of the Committee. (The incorporation has now been completed.)

AUDITOR'S REPORT

The Committee secured the help of Messrs. Matthew McCroddan and J. Enoch Faw in auditing the treasurer's books. Their report is in the form of a supplement to this report.

ELECTIONS

The terms of office of the following members of the Class of 1943 expire at this Assembly: *Ministers:* Cummings, Goddard, Nicholas; *Elders:* Gordon H. Clark, Ph.D., Evan Runner. The Committee wishes to call to the attention of the Assembly that the Rev. William T. Strong of the Class of 1945 is stationed in Alaska as a Navy Chaplain and hence probably will not be able to serve as an active member of the Committee for the duration of the war.

Orthodox Presbyterian News Notes

Presbytery of the Dakotas

AURORA Church, Aurora, Nebraska: The visit of the Rev. Bruce F. Hunt brought an increase of missionary enthusiasm and attendance. One hundred and thirty persons were present at the evening service and an offering of seventy dollars was received for the missionary work of the denomination. . . . The church has made a forward step in the purchase of a large home, formerly used as a funeral parlor, in which ample room is provided for the pastor's residence as well as for worship services. On May 16th pledges amounting to two-thirds of the purchase price were received. . . . The congregation held a farewell dinner for its former pastor, the Rev. Calvin A. Busch, who has now left for his new charge at Steamboat Springs, Colorado.

At Bancroft, South Dakota, and neighboring towns, Mr. Hunt spoke to more than seven hundred persons in the field served by the Rev. Melvin B. Nonhof. The record attendance was at Yale, a church with fifteen members, where one hundred and

fifty-eight persons heard Mr. Hunt. He also addressed the Kiwanis Club at Huron and spoke in the Methodist Church at De Smet. The offerings totaled \$78.40. . . . This year, as in the past, a Bible camp will be conducted at Swan Lake, with the Rev. Professor Edward J. Young as the special speaker. . . . Bible schools will be held at all three churches, beginning June 20th at Bancroft.

Westminster Church, Hamill, South Dakota: Mr. Hunt's two-day visit to Hamill was heralded by a local newspaper with headlines reading: "Released From Japanese Prison to be in Hamill!" . . . A study of the Westminster Shorter Catechism has replaced the preaching service at the Lindgren School. . . . This field is under the pastorate of the Rev. Dean W. Adair.

Presbytery of Ohio

COVENANT Church, Indianapolis, Indiana: On May 6th Private Harold Strait passed on to be with the Lord, after an illness of only twenty-four hours. After being in the army air corps only three and a half weeks, he was stricken with deadly meningitis. Mr. Strait was a charter member of Covenant Church and had been its Sunday school superintendent for several years. The funeral service was preached by the Rev. J. Lyle Shaw of Newport, Kentucky. . . . The work of Warren Park Orthodox Presbyterian Chapel is encouraging. The chapel building is now almost completed. The entire interior has been plastered and the hardwood floor laid. Beginning the first Sunday in June, the Rev. Egbert W. Andrews began a full-time work in that field. . . . The Rev. Carl Ahlfeldt has accepted a call to the pastorate of the First Orthodox Presbyterian Church of San Francisco and is now established in his new field of labor.

Presbytery of California

GRACE Church, Los Angeles: The Rev. Robert H. Graham, newly-installed pastor, reports that the Sunday school continues to grow and that a record attendance of seventy-five was recently established. A Sunday morning sermon on "Why The Orthodox Presbyterian Church?" was attentively received by five members of the Presbyterian Church in the U.S.A. A building fund has been started, and the church and Sunday school are

zealous for its promotion. Mr. Graham is currently preaching a series of sermons on "Things Most Surely Believed".

Beverly Church, Los Angeles: Since a recent series of special evangelistic services, there has been a noticeable increase in attendance at the morning worship services. More strangers than usual have been attending, and many have demonstrated a real interest in the work of the church. . . . The pastor and his wife, the Rev. and Mrs. Dwight H. Poundstone, are receiving congratulations on the birth of a daughter, Frances Kathleen.

Presbytery of New Jersey

CALVARY Church, Ringoes: On a recent Sunday a special offering for the mortgage fund amounted to \$477. Two offerings for this fund are taken each year, and at the present rate of payment the church debt will be erased in two years. . . . A large audience heard Mr. Adam Valentine, a member of the Gideons, tell of the work of that organization in distributing Bibles among the soldiers.

Presbytery of Philadelphia

CALVARY Church, Middletown: During the month of May, six persons were received into communicant church membership, two on confession of faith and four on reaffirmation of faith, and four covenant children were baptized. . . . Mr. Ralph Clouser has been ordained and installed in the office of deacon.

Grace Church, Middletown, Delaware: June 14th to 27th was set aside for the annual summer Bible school, directed this year by the newly-installed pastor, the Rev. LeRoy B. Oliver. The school has been an outstanding institution in the community for years. . . . A junior choir has been organized and assists in the service of praise. It is hoped that this new organization will constitute a nucleus for a new work among the young people.

Faith Church, Harrisville: The spring meeting of the Western branch of the Philadelphia Presbyterial was recently held in Faith Church. Theme of the meeting was "Evangelism", and panel discussions were held on the following phases of the subject: Evangelism through the Sunday school; through the week day Bible school; and through the cradle roll and home departments. Presiding was Mrs. R. R. Stuart, president of the presbyterial.

At the evening meeting an address was delivered by Mrs. Floyd E. Hamilton, for more than twenty years a missionary to Korea.

Calvary Church, Germantown, Philadelphia: At a meeting held on June 23rd, the congregation voted to concur in the request of the pastor, the Rev. Theodore J. Jansma, that the presbytery dissolve the pastoral relationship as of August 31st. Mr. Jansma has accepted an appointment as teacher of Bible at Eastern Academy, a Christian school in Paterson, New Jersey.

BIBLE CONFERENCE TO BE HELD AT STEAMBOAT SPRINGS

CAMP Chief Yahmonite, an annual interdenominational Bible Camp, will be held as usual this year near Steamboat Springs, Colorado, from July 16th to 26th. Principal speaker will be the Rev. Floyd E. Hamilton, general secretary of the Orthodox Presbyterian Committee on Christian Education, and other members of the teaching staff will include the Rev. Lyle Abbott, pastor of the Congregational Church, Yampa, Colorado; the Rev. Calvin A. Busch, pastor of the Congregational Church, Steamboat Springs; the Rev. Robert B. Brown, pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska; the Rev. P. Von Stillhammer, pastor of Bethany Baptist Chapel, Denver; Mr. Bryce Senter of the Orthodox Presbyterian Chapel, Oak Creek, Colorado; and Miss Harriet Z. Teal of Denver. Camp Manager is the Rev. W. Benson Male, and those planning to attend should send the registration fee of one dollar to him at Steamboat Springs.

Camp Chief Yahmonite is situated at the foot of Storm Mountain in an isolated wooded valley. An excellent fishing stream flows through the property, and there is abundant opportunity for hikes, swimming, games and other forms of recreation. Young people of all ages are invited, but children under ten must be in the care of an older person. Special classes for them will be conducted by Miss Teal.

Although persons of any religious persuasion are invited, the instruction will be distinctly Reformed in character and no deviation from Calvin-

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istic teaching will be tolerated. Orthodox Presbyterians may thus enroll their children with complete confidence.

MACHEN LEAGUE CONFERENCE AT WILDWOOD, NEW JERSEY

NEARLY seventy young people attended the spring conference of the Machen League of the South Jersey churches, held on May 28th and 29th at Calvary Orthodox Presbyterian Church, Wildwood.

The conference opened Friday evening with an address by the Rev. John P. Clelland of Wilmington, Delaware, entitled "On Our Knees Before God; On Our Feet Before the World". On Saturday morning the Rev. Clifford S. Smith of Bridgeton conducted an open forum on "The Question of Amusements". Following the forum, Miss Mary Berger, a missionary to India, serving under the Women's Union Missionary Society of America, spoke and illustrated her talk by show-

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ing idols, costumes, and musical instruments brought from India. The early part of the afternoon was devoted to recreation, and was followed at four o'clock with the closing address by Mr. Clelland.

Delegates were entertained at the homes of members of the Calvary Church congregation. Largest delegation at the conference was from Bridgeton, with twenty-three persons in attendance. Pittsgrove, West Collingswood and Vineland contributed also to the crowd, and the ban on pleasure driving in the eastern area failed to dampen the enthusiasm of those who attended.

THEOLOGICAL COLLEGES VEX CANADIAN CHURCH ASSEMBLY

THE 1943 General Assembly of the Presbyterian Church in Canada, meeting in St. Paul's Church, Hamil-

ton, Ontario, was the occasion of considerable fireworks over the question of the theological colleges under its jurisdiction. After spending a year in investigating the situation, a committee of the assembly brought in a recommendation that the Montreal College be closed and united with Knox in Toronto. It also recommended the retiring of all over-age professors and, since this would necessitate the retirement of the principal of Knox College, the appointment of a new principal for that institution. The Montreal College will not be reopened until after the war.

A proposal was also brought before the general assembly to cooperate with a proposed theological faculty at McGill University, which would be the joint project of the United, Anglican and Presbyterian churches, each denomination supplying part of the money and nominating some of the professors. The senate of McGill has not yet approved this plan. This proposal caused a major battle in the assembly, most of the opposition coming from Montreal Presbytery, and the whole matter has now been sent down to the presbyteries for further study.

The general assembly also appointed a committee to study the matter of revising the standards of the church so that the church may express its belief in a more modern form. What this may lead to is not yet clear, but conservatives in the church feel that it may serve to clarify the situation and give concrete evidence of the exact theological position of the denomination.

Editorial Council Changes

THE Rev. Professor R. B. Kuiper, who for the past two years has been a valued member of the Editorial Council of THE PRESBYTERIAN GUARDIAN, has resigned that position as of the publication date of the preceding issue. With the current number his place has been taken by the Rev. Professor Ned B. Stonehouse, Th.D.

We take this opportunity to extend our thanks to Professor Kuiper for his faithful and valuable contribution to the pages of the GUARDIAN during the past two years. We also welcome back Dr. Stonehouse, who needs no introduction to GUARDIAN readers.

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