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Baptismal Vows and Juvenile Delinquency

By the REV. ROBERT L. ATWELL

Pastor of Grace Orthodox Presbyterian Church, Westfield, N. J.

IT IS not surprising that there has recently been so much discussion of "juvenile delinquency". J. Edgar Hoover, chief of the Federal Bureau of Investigation, has revealed the alarming fact that since 1941 the arrest of girls under twenty-one has increased one hundred thirty per cent. while that of boys under eighteen has increased almost forty per cent. Nor is it surprising that in recent months there has been a swing from stressing juvenile delinquency to emphasizing parental delinquency. On this point the same Mr. Hoover charges that our homes have been guilty of a form of treason in their failure to provide the loving guidance which is the endowment and right of every child.

Christians are seriously concerned about this problem and rightly so. Moreover, they will doubtless agree that the emphasis should properly fall on parental delinquency. However, there are some things in the present shift in emphasis that call for careful consideration. Can Christians, for example, share the sentiment of the Hearst press as it quotes with urgent approval Father Flanagan, founder of Omaha's great "Boys' Town", that "there are no bad boys; there are misguided and neglected children but they are inherently and instinctively good and wholesome and mentally, morally and physically clean"? There is great need that the whole problem, as it pertains both to children and to parents, be evaluated in the light of Scripture.

It appears to me that a consideration of the vows

that are taken by Christian parents when they present their infants for the sacrament of baptism would go far toward providing such an evaluation. It is the contention of this article that the solution to the problem lies in the implications of those vows. The vows may vary slightly in form, but in essence they are the same in Protestant churches; at least, they were the same so long as such churches made an honest attempt to be governed by Scripture in the formulation of the questions asked. Churches which still govern their formulation by Scripture exact vows similar to the following which are suggested in the Directory for Worship of The Orthodox Presbyterian Church:

Do you acknowledge that, although our children are conceived and born in sin and therefore are subject to condemnation, they are holy in Christ, and as members of His church ought to be baptized?

Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this Church; and do you promise to pray with and for your child, to set an example of godliness and piety before him, and to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?

Before we consider the implications of these vows, it is needful to face the tragic fact that it has become the sad practice of our day in a great majority of Protestant churches to administer these vows with no reasonable likelihood that they will be kept or even be understood. It is my considered judgment, though it

may be challenged, that by no means one in ten of the parents who answer questions similar to these have any clear conception of the vows which they have taken. Time after time I have called in homes where there are children who have been baptized and inquiry has revealed that the parents have no recollection of what they have promised or even that they have promised anything! Nor is it possible to lay the blame for this in any exclusive way upon the parents.

The following procedure is unfortunately not exceptional: Mrs. Brown thinks it would be nice to have her child "christened". She phones the Rev. Mr. Smith and indicates her desire. He informs her that they will be baptizing infants two weeks from the next Sunday and invites her to present her child then. Mrs. Brown has attended his church perhaps once or twice, yet no instruction is given or even offered, no questions are asked. On the specified Sunday Mr. and Mrs. Brown, who may or may not be communicant members in good and regular standing in some Christian church, attend the service with their child who is somewhat "fussy". Their attention is entirely upon the child and they have no conception of the words or meaning of the questions to which they, perforce, reply in the affirmative.

We have spoken of delinquent children and of delinquent parents, but what shall we say of delinquent churches and delinquent ministers and delinquent sessions? Of all the shameful sins of which Protestant churches have been guilty in our generation, it would be difficult to conceive of one more black than this. It betokens an unconcern for the spiritual welfare both of the child and of the parents, it is a shameful betrayal of a trust, and it is damnable treason to the Lord who bought His church with His own blood and commissioned it to feed the lambs.

Protestants have rightly deplored the superstition of the Romanists in their manner of administering the sacraments. But in their case there is at least a semblance of justification in that they teach that the ordinance contains the grace which it signifies and that such grace is conveyed *ex opere operato*, that is, that the child baptized is thereby regenerated regardless

of any knowledge or obedience of the gospel on its part or the part of the parents. Presbyterians, on the other hand, rightly insist that "the sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them; but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them" (Shorter Catechism, 91).

Abhorrent to the very genius of the evangelical faith is any suggestion that the rite of baptism has mystical power. Yet this self-same sentiment is deliberately fostered by clergy that are apparently either lazy, cowardly, greedy, or all three. A church session can never have a more blessed privilege than that of making sure that the covenant implications are clearly understood, are claimed in baptism, and are humbly kept by the parents until the child comes to acknowledge for himself his sins and his Saviour. If the church is going to make any contribution toward the solution of the problem of juvenile delinquency, or any other problem, it must first of all be honest. One place that it should begin to be honest is in the administration of infant baptism.

Implications of Infant Baptism

The first implication of infant baptism is that the child is a sinner and needs a Saviour. That this is a fact hardly requires proof. Scripture and

experience alike make it exceedingly clear. We are all by nature children of wrath (Eph. 2:3), shapen in iniquity and conceived in sin (Psalm 51:5). Nor has anyone ever been able to point to a single child who constituted an exception. They all sin—and the only logical explanation for that fact is that they all are sinners.

What does this have to do with solving the problem of juvenile delinquency? Certainly a great deal. It largely determines the approach. It forever rules out the dictum of "progressive education" to the effect that the child is simply to be given free rein, allowed to develop according to his natural bent. If the child were by nature good, then indeed there should be no restrictions. But since the child is by nature a sinner, we must expect exactly the juvenile delinquency which the columnist Paul Mallon says is the logical result of progressive education. The exercise of some restraint is necessary and possibly a rather literal interpretation of Solomon's "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes".

A second implication of those vows is that the parents have a solemn responsibility, and specifically that they have the God-given *authority* which is necessary to the discharge of that responsibility. God's dealings with His people have always been conducted on that basis. The reason He gave for calling Abraham was, "For I know him, that he will command his children and his household after him, and that they shall keep the way of the Lord". The one commandment of the decalogue which is directed to children is "Honor thy father and thy mother" and it is the necessary basis for all happy organization of human society. That this is fundamental to the solution of the problem of juvenile delinquency should be patent. Parents are not free before God to exercise or not to exercise authority over their children according to their own desires or those of their children. It is not possible for God to grant to one of His own a more sacred trust than that of a little child. It is a most precious privilege; it is also a solemn responsibility and it belongs to the parent. Not the church, not the state, but the parent is responsible for
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Whither The Orthodox Presbyterian Church?

By the REV. FLOYD E. HAMILTON

General Secretary of the Committee on Christian Education
of The Orthodox Presbyterian Church

THE Orthodox Presbyterian Church is standing at a fork of the road. Is our beloved church to remain a small, circumscribed, obscure group, or is it to grow into a thriving, vigorous, militant, Bible-believing denomination that will play a definite part in arousing our nation to its deadly peril as a nation that has departed from God? Are we to become a narrow, peculiar, in-growing sect that is viewed with amused tolerance by the man of the street, or are we to become a church that is a rallying point for all believers in the absolute sovereignty of almighty God?

In the July 25th issue of THE PRESBYTERIAN GUARDIAN, the leading article by Professor Paul Woolley on "Discontent" presented what many of us believe to be a false antithesis in the following words: "Does The Orthodox Presbyterian Church want to have a growing revival of the preaching, teaching and application of the Biblical and Reformed Faith in these United States in the year 1944? Or does The Orthodox Presbyterian Church want to have many members and much money and read about itself often in the newspapers? It can have either one, but it cannot have both". And earlier he said, "The urge for numbers, for growth, will drive the great, important, spiritual, Biblical principles out of mind and out of action". The assumption throughout the article was that since doctrinal loyalty and rapid growth are mutually exclusive, the discontent on the part of large numbers of our people with the small part our church is playing in the world at large is "malignant" and should therefore be eliminated from our hearts. Instead of seeking for a rapidly expanding witness for our church, we should resign ourselves to smallness and obscurity, while we strive for doctrinal purity.

Now such an antithesis would seem to many of us to be false. We yield to no one in our zeal and enthusiasm for the doctrines of the Reformed Faith, and for their proclamation and propagation. We do not believe that sincere discussion of points of doctrine—even small points of doctrine—is bad for

An Editorial Note

THE article published on this page has been submitted to us as a reply to an article by Professor Woolley in the preceding Guardian. Its opening paragraph is indeed a step in that direction and seems to indicate an immediate and chief objective which is at variance with that of Professor Woolley's. But the remainder of the article is in our opinion supplementary to Professor Woolley's—not contradictory to it. We believe that no member of The Orthodox Presbyterian Church has any quarrel with the main contentions of Mr. Hamilton in that portion of the article, and the Guardian certainly is in hearty agreement with his position.

We grant that if the several sentences quoted by Mr. Hamilton and by the writer of a letter published on another page of this issue are viewed in isolation, they seem to present a position that is open to criticism. Therefore we are glad to publish this article as a clarification of the whole question, but we trust that no reader will erroneously assume that it represents a position foreign or contradictory to that of the Guardian or to that which we believe was intended in Professor Woolley's article.

the church. The doctrines of the whole Bible should be taught and emphasized. Departure from the faith should never be tolerated in the ministers of our church, yet we cannot for a moment feel that such an effort to secure doctrinal purity is incompatible with rapid growth as a church. The Christian church of the time of the apostles strove for doctrinal purity and at the same time grew in numbers rapidly. The church of the time of the Protestant Reformation strove for doctrinal purity and at the same time grew rapidly in numbers. In more recent times, the Missouri Synod of the Lutheran Church has been a church that has grown rapidly in numbers without compromising in any way its doctrinal testimony. We cannot see how the desire for rapid growth should in any way be incompatible with a desire for doctrinal purity.

Of course we recognize fully that we cannot have doctrinal purity if we seek to grow by wrong methods: by the inclusion of other churches holding different systems of doctrine, or by the reception of members who care nothing for the doctrinal system of the

Word of God. But if we guard against these points and concentrate on sound evangelism, we have every right to expect God's blessing on our efforts as long as we seek first the glory of our sovereign God. If we teach the children of the covenant, and endeavor to train new converts in the doctrines of the church, why should such a program be inconsistent with rapid growth if that is the plan of God for our church?

A program of evangelism such as that proposed in our recent general assembly is a step in the right direction. There is no justification for feeling that popular evangelism is contrary to the principles of the Reformed Faith. Let us not confuse our dislike of the Arminian theology of certain popular evangelists with the evangelistic proclamation of the gospel message itself. We need, doubtless, to exercise care in our use of the modern methods of evangelism, but we would never be justified in assuming that popular evangelism and Calvinism cannot go together. Let us remember that one of the most successful evangelists of all time was Whitefield, an ardent Calvinist, and that the evangelistic sermon in the second chapter of Acts, Calvinistic though it was, resulted in the conversion of three thousand souls. That sermon closed with an evangelistic appeal: "And with many other words he testified and exhorted them, saying, Be saved from this crooked generation". Any success attained by popular evangelists results from the work of the Holy Spirit in converting sinners, and not from any Arminianism that may incidentally color their messages. Let us never assume that popular evangelism and evangelistic appeals are incompatible with a Calvinistic message.

Nor should we feel that in some way emotionalism in evangelism is contrary to the Reformed Faith. I hold no brief for the type of emotionalism that "emotes" for emotion's sake. A conversion that is not firmly grounded on a factual knowledge of the gospel and on intellectual conviction of its truth will doubtless prove to be false

and temporary in many, if not most, cases, but cold logic alone is seldom used by the Holy Spirit to warm dead souls. Man is a person with emotions as well as intellect, and until his heart is warmed to a white heat of enthusiasm through a "moving of the mind" he is rarely brought to the point of acting on his intellectual convictions as to the truth of the gospel. Any working on his emotions after sufficient factual knowledge to produce intellectual conviction has been given is perfectly in harmony with the Reformed Faith. The Holy Spirit can and does use emotion to deepen conviction and arouse to action in the process of conversion, and it is quite possible that the avoidance of emotion in some of our Calvinistic preaching is one of the causes for the withholding of God's blessing on such ministry. Let us not be afraid to use every means at our disposal in presenting the gospel of salvation to a dying world, and then trust the Holy Spirit to apply the truth to the souls of God's own wandering sheep.

In conclusion, let us bear in mind that sound and possibly rapid growth can be expected to result when the principle of the sovereignty of God is applied to every relationship of life. That means that we must never hesitate, in our preaching, to draw the necessary ethical and moral inferences from the plain teachings of Scripture. Somehow or other we must bring our scholastic Calvinism down to the level of the man in the street, and apply it to the problems that face him in the factory, in the store, in the school and in the home. It is probably true that much of our preaching goes over the heads of our hearers. Simplicity of expression and doctrinal soundness are not necessarily incompatible, but without putting our doctrines in overalls and putting them to work, we cannot expect our ministry to be blessed by rapid increase in numbers.

Let us continue to show enthusiasm for the Reformed Faith, and strive to present completely the "whole counsel of God", but let us combine with our zeal for doctrinal purity a proper sense of proportion in the presentation of our distinctive message to the world. The most effective evangel possible should be an aggressive, uncompromising presentation of the teachings of the Reformed Faith. We are as broad in our theology as the Word of God, and as narrow as the "way of life". We

need more "discontent" with the *status quo* in our church, and more zeal and enthusiasm for the proclamation of the whole gospel of redeeming grace in language that the people can understand. If we remember that our mission is to be "watchmen" and to strike at the ugly head of unbelief wherever it shows itself, we can hope to be heard by the world, and to be blessed by God with a rapid increase in numbers and influence. We envisage an Orthodox Presbyterian Church that wants "to have a growing revival of the preaching, teaching and application of the Biblical and Reformed Faith in these United States in the year 1944". But at the same time we envisage a church that wants every child of God all over the world to become a member of it. We envisage a church that wants all the money in the world to be used only to the glory of our God. We envisage a church that has its name in the newspapers because the publishers of those newspapers and their readers are children of God who seek to glorify Him in word, thought and action. We envisage a church where the "great important spiritual, Biblical principles" are constantly in mind and in action because God is the sovereign of every realm of human life. May God grant us such a church in our own day!

The Warfield Books

AS MOST of our readers are aware, THE PRESBYTERIAN GUARDIAN has received from the Oxford University Press the entire remaining stock of books by the late Princeton theologian, Dr. B. B. Warfield. These books, formerly priced from three to four dollars, are being offered to our readers at the cost of only \$1.50 a volume.

As this issue of the GUARDIAN goes to press, we have already sold or re-

ceived reservations for more than twelve hundred volumes! This is approximately six times the number that we expected to sell. To handle so many orders and to ship so many books has taxed the facilities of our office to the limit. Delays in shipment have been inevitable, but we are doing our utmost to be as prompt as possible. We wish to thank our subscribers for their patience, and compliment them on the fact that, despite delays, we have yet to receive our first complaint about slowness of delivery.

This avalanche of orders, however, will mean a temporary disappointment for many purchasers. We started out with an offer of nine titles for sale; immediately that was reduced to seven; and today there are only five titles in stock ready for immediate shipment. The other four, however, are in the bindery and should be available in about a month. The following three titles will be ready, we believe, some time during August: *Biblical Doctrines, Christology and Criticism*, and *Calvin and Calvinism*. The other volume, *Studies in Theology*, was originally available in what seemed to us an ample supply, but the stock was exhausted by the end of July and additional copies are now being bound. They should be ready early in September.

Purchasers are asked to continue to send in orders for all nine titles and, even if some of the titles are temporarily out of stock, *full remittances should accompany all orders*. It would be absolutely impossible for us to offer the books at this price if we had to send individual bills to every purchaser of the four out-of-stock books. Moreover, unless all books are paid for when ordered, we would experience some difficulty in financing such a large inventory. So please do not request us to "send a bill". We'd gladly do it if we could, and your credit is of the best, but we just can't handle the extra work that would entail.

The available copies of all nine titles are going fast, and when the present unbound or bound stock is exhausted, it is almost a certainty that none of these books will be reprinted. So if you haven't yet sent in your order, or if you're going to want additional copies as gifts (it's not too early to think about Christmas!) please send your order at once. A coupon for your convenience is published on the last page of this issue of the GUARDIAN.

One Issue Only

THIS is the only issue of the Guardian which will appear during August. The next will be the issue of September 10th.

The Gospel of Christ

A Sermon by the REV. EDWARD B. COOPER

Pastor of Faith Orthodox Presbyterian Church, Pittsgrove, N. J.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures (I Cor. 15:3, 4).

WHAT is the gospel of Jesus Christ? What does it mean to those who are Christians and to those who have not accepted the full salvation of God? The word "gospel" means "glad tidings"; the gospel of Christ means the glad tidings which Jesus Christ brings to lost sinners.

Most of us are aware that there are many people today who do not believe the Bible in its entirety, but in accordance with their own whim and fancy cut out of their Bibles many of those truths which make it a precious Book. They would rob it of much of its supernatural element. But we, as believers in the full trustworthiness of the Bible, as those who hold that it is true from cover to cover, from Genesis to Revelation, ground our hopes for eternal salvation upon its precious promises, upon its glad tidings.

A group of candidates for church membership were being examined in Korea. Among the missionaries in charge of the service was a gentle young woman from Wellesley College. She feared to frighten and embarrass an elderly Korean woman by difficult questions so, putting her arm about her shoulder, she said quietly, "Tell me a story about Jesus". And the Korean woman with face aglow began her simple recital. When she came to the story of Calvary, she told it all bravely till the time when the nails were driven into Christ's hands and feet. Then she utterly broke down and, with sobbing and broken voice, murmured, "I can't tell that part; it breaks my heart!" Oh for a larger realization of Calvary! Oh for a heart broken with the thought of the sufferings of our blessed Saviour!

In our text, the apostle Paul describes for us the gospel of Jesus Christ in one short sentence. I would that God by His Holy Spirit might burn these words into the heart and mind of every reader both saved and

unsaved, that we might catch a vision of Calvary, a vision of our Lord suffering in agony for our sins upon the tree.

It is difficult for me to understand how the Modernists can blatantly deny the very heart and core of the gospel, and seek to lead people astray from the Lord God and His salvation. Yet in every age there have been doubters, even in the days of the apostle Paul, and we find that one of the chief reasons why the great missionary wrote this epistle to the Corinthian church was to correct a heresy regarding one of the leading articles of the Christian faith, namely, the resurrection of the body.

Paul was a master logician, and before he dealt with this truth which some of them denied, he built up a sure foundation. He reviewed for them the basic fundamentals of the gospel of Jesus Christ, the barest minimum they must know and believe in order to be saved—the vicarious death and bodily resurrection of Christ. Then, with these truths clearly before them, he went on to show that Christ was merely "the first fruits of them that slept", and that if they denied the resurrection of their own bodies, they must, to be consistent, also deny the resurrection of Christ.

When we talk about the gospel of Christ, then, we are dealing with fundamentals, with foundation truths, with those articles of the Christian faith which one must believe absolutely and in their entirety if he is to be saved. In our text Paul declares that the gospel of Christ is an unchangeable gospel, a well-authenticated gospel, and a saving gospel. Let us examine these three declarations.

An Unchangeable Gospel

"For I delivered unto you first of all that which I also received". In writing to these Christians, Paul emphasizes to them the fact that everywhere he went he always preached the same gospel. He preached to them the same gospel which he had believed when he had been saved.

The apostle was not like some Modernists today who preach to suit their

congregations. Incredible as it may seem, it is a well-known fact that there are many ministers who preach both a conservative gospel and a Modernist message as it may suit them. A minister going to a congregation that does not accept the Bible as the Word of God will preach Modernism there to please the members; then, if he is invited the next Sunday to speak in a church where the gospel of Christ has been consistently preached, he will bring a message with which he knows they will agree. In other words, he is a "men-pleaser". Paul never did this. Everywhere he went he exalted Jesus Christ and Him crucified. And in writing to the church at Galatia, he said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". Those who bring varying messages have no conviction in their own hearts of the truth and the uniqueness of the gospel of Christ or of their own responsibility before God. They rather fall under the indictment John leveled against the Pharisees: "For they loved the praise of men more than the praise of God" (John 12:43). All who are charged with the mission of setting forth the doctrines of the Bible should feel the same sense of responsibility that Paul felt when he said, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel". Paul dared not change his gospel, and neither do we.

The apostle Paul preached the same gospel that Jesus Christ preached and that the other apostles preached. He tells us in our text how he received his information about the gospel of Christ. I believe that Paul here is speaking of the tradition which he had received from the Jerusalem apostles at the very foundation of his missionary preaching. "For I delivered unto you among the first things", he says, "that which I also received". The word "received" here certainly designates information obtained by ordinary word of mouth, not by direct revelation from the risen Christ. The content of what he received—the important facts and details concerning the

death and resurrection of Christ—was told him when he was in Jerusalem for fifteen days in conference with Peter and James, the Lord's brother, heads of the Christian church in that city (Gal. 1:18, 19).

Paul's gospel, then was good news concerning the vicarious death and bodily resurrection of Christ, and it was the only true gospel. It is the only gospel by which men today may be saved. It is the only gospel by which any man in any age receives pardon, peace, and life forevermore.

A Well-authenticated Gospel

In order to prove to these Corinthians the truth of his message, Paul produced accurate, well-documented evidence for what he had to say. In the first place, he appealed to the Old Testament Scriptures as a proof of his message. "Christ died for our sins according to the scriptures". "He rose again the third day according to the scriptures".

The substitutionary death of Christ is repeatedly taught by the Old Testament Scriptures. All the preachers of the apostolic church based much of their message upon the predictions about the Messiah and their fulfillment in the life and death of Christ. The Jews had these Scriptures, they could search them and see that what their teachers said was all according to the Scriptures.

Paul also mentions the burial of Christ. This too was foretold in the Old Testament in Isaiah 53, when the prophet said, in verse 9, "And he made his grave with the wicked, and with the rich in his death". And the empty tomb too was a very important link in the evidences of his resurrection.

The resurrection of Jesus Christ was also according to the Old Testament Scriptures. We have the inspired interpretation of Psalm 16:10, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption", which was given by Peter in his sermon on the day of Pentecost. Peter declared that David was not referring to himself, but to Jesus Christ, his coming Messiah. Here, then, is a prediction of the resurrection of Christ made some thousand years earlier. And Christ did rise then, "according to the scriptures".

The bodily resurrection of Christ was further attested by "many infallible proofs". Here in I Corinthians 15

Professor Murray on the Blue Network

WORD has just been received that, on Friday morning, September 1st, from 8.15 to 8.30 E.W.T., the Blue Network will feature an address by the Rev. Professor John Murray of Westminster Seminary. These fifteen-minute programs are entirely under the auspices of the network and present programs by leaders of many different denominations. Readers are urged to watch their local newspapers for announcements concerning the local station carrying Professor Murray's broadcast.

Paul lists no less than six separate resurrection appearances, one of them to over five hundred people at once, many of whom were still living when Paul wrote this epistle. Notice also that Paul lists the appearance of Christ to him on the road to Damascus; therefore it must have been Christ in person whom Paul saw. Indeed it had to be, for otherwise he could not have been called an apostle, for one of the qualifications of apostleship was that the person see the risen Christ.

The death and resurrection of Christ are indissolubly bound up—we cannot believe the one without believing the other. Both stand or fall together. The death and resurrection of Christ are the heart and core of the gospel.

A man once said to a minister of the gospel, "I am such a helpless, miserable sinner. There is no hope for me. I have prayed, and resolved, and tried, and vowed, until I am sick of my unavailing efforts". "Do you believe that Christ died for our sins and rose again?" asked the minister. "Of course I do". "If He were here on earth in bodily and visible form what would you do?" "I would go to Him at once". "What would you say to Him?" "I would tell Him that I was a lost sinner and ask Him to forgive and save me". "What would He answer?"

The man was silent. "What would He answer?" At last the light came into his eyes, and a smile of peace stole over his face as he whispered, "He would answer, 'I will'". And the man went away believing and rejoicing with joy unspeakable and full of glory, and since that time has been working faithfully for the Christ who saved him by grace.

A Saving Gospel

The man about whom I have just spoken believed that Christ died and rose again for him. The reason why the gospel is good news is that it has a message for every sinner. In our text Paul says that "Christ died for our sins". You cannot be saved merely by believing the historical record in the Bible of the death and resurrection of Christ. You must believe that those facts have a particular application in your heart and life. In other words, you must appropriate them, you must believe that Jesus Christ died and rose for your sins. This is what makes the gospel good news—when you believe that Christ died to save you from your sins and to give you eternal life. And when you can say with all your heart, "Christ died for me", then you are saved for time and for eternity!

A man in a small town in Ohio had a story that he told over and over again until it came to be known as an "old chestnut". People would walk around the block to get away from him, but when he met a stranger he always buttonholed him and repeated the old story. He always started it in the same way: "A man died for me once"; and then he would tell how he had fallen overboard while crossing the ocean to this country, and a sailor had flung himself overboard to save him, although the sailor lost his own life in doing so. "I don't know where his body lies; I can't place any flowers on his grave, but I can keep his memory green. A man died for me once".

My Christian friend, are you telling others about the Man who died for you once? Are you keeping His memory green by telling others about His substitutionary death and bodily resurrection? Sinner, friend, I have good news for you. As an ambassador of Jesus Christ, I can say to you, "Christ died for our sins". Will you by God's enabling grace believe that He died for you, and accept Him as your own personal Saviour? Then you too can say, "Christ died for my sins!"

Radio and the Federal Council

The Federal Council vs. Orthodox Christianity: PART 3

By THOMAS R. BIRCH

THE program to which you have just listened was presented as a public service in cooperation with the Federal Council of the Churches of Christ in America, and city, county and state Councils of Churches". Each week those words are echoed from a few million radios in homes all over North America. They conclude the half-dozen or more large-scale network broadcasts that are maintained, month in and month out, by the networks in conjunction with the Federal Council. And they are the Bible-believing Christian's warning that the programs to which they are appended contain not even a reasonably accurate facsimile of the Christianity of the Bible.

What subjects are discussed in these far-reaching and—to the network—expensive programs? Here are the titles of a few of the current series: "Frontiers of American Life"; "This World of Ours"; "Common Sense and Sentiment"; "Building Morale"; "Your Life Today"; and "The Art of Living". True, there are a few programs which, by their titles, seem to promise at least a pseudo-Christian approach: "High Lights of the Bible"; "The Changeless Bible"; and, perhaps, "The National Radio Pulpit" or "Sunday Vespers". But even the most casual attention to the program itself will convince any Christian listener that here is no gospel of sovereign grace, no message from God's eternal Word, but only the ethically lofty concept of mass salvation by means of bootstrap elevation.

This, of course, is scarcely surprising. The radio programs of the Federal Council naturally reflect the doctrinal complexion of the Council as a whole and, since that doctrinal complexion involves at best an ignoring of the gospel and at worst an open hostility to it (see THE PRESBYTERIAN GUARDIAN, July 25, 1944, pp. 215f.), the broadcast programs of the Council can hardly be expected to divide the house against itself.

History

It was in 1923 that the Federal Council, through its Evangelism Com-

mission, first took official notice of the howling infant, radio. The Commission urged city federations and religious leaders to secure Sunday broadcast time for religious services "of real evangelistic value in which the spiritual note should be supreme". At that time radio stations were independent and the industry decentralized, and the Council could do little more than urge its constituents to attempt to make use of the new medium. Then in 1926, with the organization of the National Broadcasting Company, the picture changed. The Federal Council, with its customary monopolistic lack of modesty, assumed full responsibility for Protestant network broadcasts as a national activity. It established itself as a super-organization so far as the National Broadcasting Company was concerned.

In 1929 a meeting of the Religious Publicity Conference was held in Atlantic City. A confidential release concerning the meeting was sent to associated editors, and reported a highly illuminating speech by Dr. Charles S. MacFarland, then general secretary of the Federal Council, concerning the radio ambitions of the Council.

"The Federal Council is now surveying the entire field of radio throughout the country", said Dr. MacFarland, "and is signing up all available stations to carry their program. Mr. [Frank] Goodman of the New York Federation of Churches is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter forcefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other. . . . In the future, no denomination or individual church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcasts".

Dr. MacFarland went on to express the hope that the Federal Council

would not restrict itself to programs originating in New York, but that it "will be able to use talented ministers in other localities who meet our requirements for popular broadcasts". A questioner then asked, "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

And Dr. MacFarland replied, "Precisely! The committee feels this to be a wise policy! There will be no more free hook-ups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts".

Monopoly

Commenting on this, Dr. Walter A. Maier of The Lutheran Hour said, a few years ago, "That was 1929. Since that time the Federal Council pursued this program with even more severity. Church bodies that are not affiliated with it are doomed to remain silent. The National Broadcasting Company has refused to sell me time. This is monopoly, restraint, and discrimination. In order to meet this, we are obliged to spend four thousand dollars a week for our hook-up, 'Bringing Christ to the Nation', while those who deny the Bible and reject the fundamentals of Christianity are given the free facilities".

This monopoly by the Federal Council was not acquired without the encouragement and benediction of the National Broadcasting Company. The network adopted the following five-point policy, the terminology and character of which fit so perfectly into the matrix of Federal Council anti-doctrinalism that it is hard to believe that it was formulated without the Council's assistance:

1. The National Broadcasting Company will serve only the central or national agencies of great religious faiths, as for example, the Roman Catholic, Protestant or Jewish, as distinguished from individual

churches or small group movements where the national membership is comparatively small.

2. The religious message broadcast should be non-sectarian and undenominational in appeal.

3. The religious broadcast message should be of the widest appeal presenting the broad claims of religion which not only aid in building up the personal and social life of the individual but also aid in popularizing religion and the church.

4. The religious message broadcast should interpret religion at its highest and best so that as an educational factor it will bring the individual listener to realize his responsibilities to the organized church and to society.

5. The national religious messages should only be broadcast by the recognized outstanding leaders of the several faiths as determined by the best counsel and advice available.

The Columbia Broadcasting System followed in the footsteps of the NBC, and thus the Federal Council's monopoly of free radio time—and of all religious radio time on the two largest networks—became complete. The other coast-to-coast chain, the Mutual Broadcasting System, continued until this year to sell radio time at commercial rates to religious broadcasters, and that fact alone preserved the strong evangelical witness of such programs as *The Lutheran Hour* and *The Old-Fashioned Revival*. Of course, evangelicalism's Walter A. Maier and Charles E. Fuller were forced to pay terrific sums of money to maintain their programs, while Modernism's Ralph W. Sockman and Harry Emerson Fosdick at almost no expense continued to offer in the name of Christianity their black-market substitute for the gospel of the Word of God. But, at least, a true witness was maintained.

The Federal Council's radio monopoly continued for a number of years, partly because of the Council's inherent strength and partly because no rival organization arose to contest it. Then came the American Council of Christian Churches, a militantly anti-Federal Council organization representing a small but vocal portion of evangelical Protestantism. Suddenly the Federal Council awoke to the realization that its stranglehold on the radio industry had been successfully challenged. A portion—a very small portion, indeed, but a portion nonetheless—of its free radio time was taken from it by the Blue Network and handed to the challenger. Agonized

howls from the Federal Council split the ears of Blue Network officials, and violent and vindictive pressure from all sides eventually forced the network to beat a dignified but thorough retreat. The American Council no longer receives a part of the Federal Council's radio time, but it has at least established its beachhead on the Federal Council's Normandy coast. For that one fact alone all Bible-believing Christians are indebted to it.

Another Gospel

We fervently wish that it were possible to quote from the radio scripts of Federal Council speakers. A half dozen of them are before us as we write, and from any of them it would be quite possible to prove that the gospel of the Federal Council's radio programs and the gospel of the Word of God are mutually exclusive. Unfortunately, the Federal Council is apparently well aware that in cold type, unbolstered by the pious overtones of its trained elocutionists, these scripts would seem somewhat less than satisfactory to those who looked for an expression of Christian truth. So, at the bottom of every script, the Department of National Religious Radio has appended this note: "All rights reserved—no part of this radio address may be reproduced in any printed form without permission in writing from [the author]".

The subject matter of the scripts in our possession, however, may suggest the type of thing to which the Federal Council devotes its radio attention. "The Secret of Survival" by Dr. Ralph W. Sockman urges Americans to devote themselves to preserving the right to life, liberty and the pursuit of happiness. Dr. Frederick K. Stamm, in "The Church Bells Are Calling—to What?", gives several answers to his question: They are calling to high thinking, to self-improvement, to the singing of lofty hymns, to the doing of good deeds. This program, strange to say, was part of a series entitled "High Lights of the Bible". "How to Face the Future With Confidence" is an address by Dr. Norman Vincent Peale. His formula is simplicity itself: You can face the future with confidence if you will just be indomitable. To be indomitable all that you need to do is to draw on the natural forces resident in the character of man. Dr. Allen E. Claxton, in the series "Building Morale", discusses "Sacrifice". If

men will just be willing to make sacrifices, he says in effect, they will not only achieve eternal life in the future but happiness in the present life. "Words That Move Mountains", by Dr. Leslie Bates Moss, does indeed pay a certain kind of tribute to the Bible. But the Bible is valuable to Dr. Moss not because it is the revealed and infallible Word of God but because it is a storehouse of powerful concepts, capable of strengthening the souls of men and reconstructing a war-torn world. The last of our six scripts discusses "The Church in Puerto Rico". The address is by Dr. Mark A. Dawber. In it he discusses the social problem of integrating Puerto Rico into the life of America. History, geography, and sociology take up the first four-fifths of the address. The last one-fifth urges the church to do something about solving the Puerto Rican problems of ignorance, poverty and disease.

These are the stones that the Federal Council offers on the air waves as bread, the serpents that are blandly termed fish. These are the ersatz substitutes that the Federal Council's radio monopoly exists to propagate in the name of Christianity.

Conclusion

What can Christians do about all this? First of all, they can pray that God in His mercy may blast into silence this antichristian, Christ-denying radio voice. Secondly, they can protest, in writing, vigorously and frequently, to the networks and local stations that carry the broadcasts. If every evangelical owner of a radio set wrote one letter of protest a year, we believe that the effect on the networks would be apparent. Offensive commercial programs are withdrawn when sufficient complaint is received, and the same results, we are convinced, could be achieved by evangelical Christians if they would only take the time and make the effort.

We wish there were some way by which we could associate ourselves with the American Council's fight against the Federal Council's radio monopoly without at the same time uniting with the American Council itself. There are, to our mind, serious reasons why we cannot at this time advocate affiliation with the American Council as an organization, but discussion of those reasons has no place in this article. If it later becomes possible to support the American Coun-

oil's radio battle, however, without compromising principles which at the present time seem to forbid union with that group, every Bible-believing Christian should give such support wholeheartedly. We hope that such a

time comes swiftly.

The Federal Council preaches another gospel on the air waves. "If any man preach any other gospel unto you than that ye have received, let him be accursed".

Adventure at Four Pines

A Story in Two Parts, for the Children's Hour

By MISS HARRIET Z. TEAL

SYNOPSIS

Nancy and her friend Sally are spending their vacation at the Camp of the Four Gospel Pines, a Bible camp high in the mountains. Nancy's parents, who are not Christians, consented to let their little girl go with her friends, and the children are enjoying every minute of the thrilling experience. One afternoon a trip was planned, but Nancy and Sally and two of their friends were unintentionally left behind. The girls, sure that they can find the way, set out alone to catch up with the rest of the hikers. The trip was more difficult and confusing than they anticipated, and Mamie, the oldest girl who was leading the way, was uncertain about the trail they were to follow. Now go on with the story.

PART 2

"OH, I see the trail over there", Mamie cried triumphantly, pointing to it. But just then something happened—for as Sally and Nancy stood side by side the earth under their feet suddenly began to slide, and they slid with it. Mamie screamed, "Catch hold of the bushes!" But the twigs they tried to hold broke off in their fingers and they could only cling to one another as they slid down and down. Mamie and Peggy stood above crying as they watched their little friends go down. But they could do nothing to help, and soon the trees and bushes hid them from view.

After what seemed a long time, the girls reached the bottom of the slope; they were too dazed and shaken even to cry, and lay for awhile, still clinging together, a very forlorn and dusty little pair. Finally they got their breath and sat up to look around. The place where they had landed seemed to be an old gravel quarry. All around rose the steep gravel sides like the one down which they had slid. Only a few bushes grew on these sides, and they were up near the top. As the girls looked around they could see no way out, for they were sure they could not

climb the sides.

Far above, between the trees that peeped over the top of the quarry as they looked up, the little girls could see a glimpse of blue sky. Sally pointed to it, "Remember what Dr. Hanna said at the Campfire last night? He said, 'Sometimes there's no way out but up'. He meant when we can't do anything to help ourselves and can only pray to God to help us".

"Yes", replied Nancy, "let's kneel down and pray now. I remember my verse—'Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths'. Let's ask God to show us the path home to Camp, and I want to ask Him something else, too. I want to ask Him to show my Mommie and Daddy the way home to heaven".

"I have a verse, too", added Sally, "Jesus said, 'If ye ask anything in my name I will do it'".

Then the two little girls knelt down to pray all alone in the gravel pit, with the blue sky watching overhead.

But now what about Mamie and Peggy, who had seen their little friends disappear from sight down the side of the gravel quarry without being able to help them?

"Oh, Mamie", cried Peggy, "can't we go down and help them to get out?"

"No, I'm sure we can't", replied Mamie. "We'd only slide down the same as they did, and then none of us could get out. The best thing for us to do is to follow this trail up to the Falls and find our Camp party and then some of the men can come back and get Sally and Nancy out".

This did indeed seem the best way out of a very bad situation. So the two girls started off along the trail which proved to be the right one and became

plainer as they went along. Still it was a long, hard climb and the sun was setting as they reached the picnic grounds. All of the party had left to return to Camp except three big boys, who were about to start back too when they caught sight of Mamie and Peggy wearily climbing up the path from the creek below.

When the boys heard the story of the two girls lost in the quarry, two of them sped ahead to give the alarm while the third boy remained to lead Mamie and little Peggy back to Camp along the highway.

There was serious alarm and grief when the story of Sally's and Nancy's fall into the quarry was brought in by the two big boys. Several searching parties were immediately formed to go back over the mountain to hunt for them. Dusk was falling, so lights were needed and flash lights and lanterns were hastily gathered together for the searchers.

Then a car was sent back over the road to pick up Mamie and Peggy and the boy who was guiding them back to Camp; and in a short time these little girls were safe home. Poor Mamie's heart was broken as she realized how much of what had happened was her fault.

After the searching parties had left, those who remained in Camp set to work to build a huge fire which might serve as a beacon to lead the wanderers home. And then they all knelt down in the circle of firelight and, led by the white-haired Dr. Hanna, prayed earnestly to God for the safe return of the lost ones. It was while all were kneeling in prayer that the sound of a car was heard, coming up the Camp road, and a little later it came into the clearing and out stepped none other than little Nancy's father and mother, who had planned to surprise her and to spend the few remaining days of the Camp with her.

When Dr. Hanna as gently as possible explained what had happened, the poor parents broke down weeping and the father wanted to go in search of Nancy himself, but was finally persuaded to wait for the return of the searching parties.

Then all knelt once more about the fire in earnest prayer with the broken-hearted parents in their midst.

But now let us return to our lost little girls, whom we left praying also. After their prayer, Sally and Nancy felt comforted. They were sure that

the tender Shepherd would lead them home. "Do you know, Nancy", Sally said, "this makes me think of the Twenty-third Psalm, 'Though I walk through the valley of the shadow of death I will fear no evil'".

"Yes", added Nancy, "because it says, 'For Thou art with me', and we know the Lord is with us".

Sally said, "Let's walk down to the other end of the quarry and see what it's like down there". So the girls walked to the other end and to their surprise turned a corner and found themselves in a little cart-road. The road wound out of the quarry and through the woods, where it was dark and shady for the sun was getting low. In some places the road was little more than a trail, and sometimes they lost even that. The girls did not know in which direction they were going, but "At least", they told each other, "we are out of the quarry".

Dusk was falling when suddenly their trail ended at a highway and they were out of the woods.

"It will be dark soon", Sally said fearfully. "How can we ever find our way then?"

But Nancy replied, "The moon will be up pretty soon—and", she added, "we will trust in the Lord and He shall direct our paths".

Nancy was right. The moon rose in a short time, a bright, full moon which soon spread its silvery light across the fields and brightened the road before them.

As Nancy turned to look up at the bright moon, she suddenly cried out, "Look, Sally! Look! Look! The Four Gospel Pines! Now we can find our way home!"

Sure enough, the girls soon found a little lane that they knew, which led across the fields and turned into their familiar camp road.

And so it was that not long after, two weary, bedraggled little figures entered the circle of firelight where their friends were praying for their safe return.

What joy and rejoicing and thanksgiving there was then! What a loving welcome for the little wanderers! What a joy it was to Nancy to find her beloved Mommie and Daddy there, and to them to have their little daughter safe in their arms once more!

And every auto horn in Camp was sounded long and loud to call the searchers back with the news that the lost were safe home.

The next evening at the campfire service, Nancy's Daddy stood up to say that he had given his heart to Nancy's Saviour. "While she has been away at Camp", he said, "I have been reading my daughter's little Testament, and from the Gospels I have learned that the Lord Jesus Christ died for me too. Last night when the Lord answered our prayers for her safe return, I gave myself to Him". And Nancy's mother stood beside her husband to say, "I have given Him my heart, too".

"The Four Gospels led my Mother and Daddy home, too", whispered Nancy.

(THE END)

Baptismal Vows and Juvenile Delinquency

(Concluded From Page 230)

the child—and the parent is divinely commissioned with the authority that is needful for the task.

The third implication of these vows follows. It is that training is required: training because the child is by nature sinful; training by the parents because it is their responsibility. Both the kind of training and the manner of its provision are included in the vows we have quoted. The training includes instruction in the Scriptures and in prayer, and is to be administered both by precept and example. All the means of God's appointment are to be used in bringing that child up in the nurture and admonition of the Lord. The parent who keeps these vows not only prays for the child but he also prays *with* him. Moreover, he who prays but doesn't work is toying irreverently with holy things. The zealous parent therefore faithfully makes use of those means which God has provided for the nurture of the child. He not only sends him to church, he also goes with him. He does not shirk the difficult duty of insisting that his child cannot be governed by what is sanctioned by common practice but must be governed by what is approved by God. He makes full use of the instruction provided by the church for his child, but he does not depend upon it alone. Rather he realizes that he is bound to teach his child the things of the Lord. And what a rich spiritual blessing this brings to his own soul.

As a parent recognizes these three

implications of his vows, he is filled with dismay and cries out as Paul, "Lord, who is sufficient for these things?" Certainly he is not, and he knows it. And that brings him to a realization of the fourth implication, namely that his sufficiency is in God who has promised to be God to him and to his children after him. The task is too much for any parents, but it is not too much for God. Of all the promises that God has given, there are none that are clearer or more sure than those which He has given to parents who trust Him and are faithful in the keeping of the baptismal vows. What a precious privilege to see the child at an early age come to a clear confession and an intelligent trust and to rejoice that he is a child of God rather than a child of the world!

Many reasons could be given for suggesting to GUARDIAN readers the relationship between the solution of the problem of juvenile delinquency and the faithful keeping of the vows taken when the covenant blessings are claimed in the sacrament of infant baptism. I mention but one: it is the effect that this must have on the world in which we are called to witness. There are many things of importance to those in the lost world about us which they do not recognize as important. But they do realize that their children are important and they are concerned about this problem. Christians have here an unsurpassed opportunity to point to the only Light of the world, which is Jesus, to point to the only solution for sin, which is the cross of Christ.

The sad fact, however, is that in too many instances the children of Christian parents constitute the same problem as do the children of the world. Here is a fourteen-year-old girl, here is another sixteen. They come in repeatedly at two and three o'clock in the morning. The Christian parents wring their hands in despair—in despair because they failed to exercise authority when they could, and now think they can't.

There is room also in our circles for much searching of heart in this matter. There is certainly a glorious opportunity given us to let our light shine through the faithful keeping of these vows. Under God it will mean the salvation of the children given us and I believe that it, more than anything else, will make our witness to our Lord effective.

The Presbyterian Guardian

EDITORIAL

Faith

BY THE present war the world has once more been brought to a realization that it knows very little of the future. When war struck, no one knew what its outcome would be. Yet all hoped for victory. That hope came to be spoken of as "faith" and so from that time to this we have heard much about faith. But what or whom we were to trust in was a matter of opinion.

Now it looks as though, by the providence and grace of God, victory for the United Nations—heavy and heartrending though the price must yet be—will be a reality. With victory the multitudinous problems of peace confront us. Again we are faced with the unknowable. And once more the world hopes, and speaks of its hopes in terms of faith.

Faith, however, is meaningless without an object for its trust. In what or whom are we going to trust for successful solutions to the problems of a groaning world? Some people are bewildered and admit that they do not know where to turn, but still they have "faith". Others, bewildered too and yet not conscious of it, say that we must have faith in man—in the men who will draw up the peace and in those whom they represent. As it was expressed recently by Dr. Daniel A. Poling, well-known preacher and world president of "Christian Endeavor", "The cross of Christ taught that life is redeemable and we must, therefore, see that a new world is created . . .". What a travesty on the function of preaching, which is meant to point men to God! What a caricature of the meaning of the cross of Christ, which according to the Bible is not that of teaching but of making atonement for condemned sinners! Surely the cross does teach, but not of what men can do for themselves. It teaches God's wrath against sin and His grace toward sinners.

And what folly! As we trace back

in our minds over the course of history, we find that men every bit as well-intentioned as the present world leaders have tried to bring peace to earth. What did they accomplish? War succeeded war, and devastation followed devastation. The very best that men could do has not been enough, and we are forced to wonder at the gullibility of those who see something in mankind which evokes their trust. Perhaps it is conceit: men of today think they can do what the greatest men of thousands of generations could not do. After all, they say, are we not living in the most civilized of ages, and have we not learned by past mistakes? But we, too, have a question to ask. Is it not odd then, under such circumstances, that we are now engaged in the world's most awful war only twenty years after the previous one?

We hope that world leaders will profit from the errors of the past but it seems that they have not discovered the basic error. It surely has not been observed by the one whom we quoted above and there is no evidence that it has been seen by the political leaders either. Dr. Poling and all other Modernists say we must create a new world. The politicians with their God-ignoring world plans say the same thing. All recognize the same truth—that for this world to be made one of peace it must be made over. So we must ask them this question: When did man acquire the ability to create?

If the coming peace is constructed along the present lines of faith in man, it will not be permanent, nor will this war be the war which will end war. It is interesting to note something that Walter Lippman has said recently in this very connection. Lippman makes no claim to being a Christian, but he has long interested us because in his thinking he has recognized many spiritual-temporal relationships which most leaders fail to see. In his latest book, *U. S. War Aims*, he criticizes the principles underlying the late President Wilson's ideas of world politics and says that what caused those ideas to fail is the same error into which world leaders are again falling and which will once more lead to failure. It is "the error of forgetting that we are men and of thinking that we are gods". That is indeed the error, for God is not consulted; He never obtains a voice at the conference tables.

What principles of morality govern the discussions of the terms and continuation of peace? On what principles will the peace terms be written? It appears at the present that men have such faith in themselves that the principles will be of their own devising. The product will be based upon an amalgamation of the moral principles of President Roosevelt, of Prime Minister Churchill, and of Premier Stalin. There is no subjection to the completely problem-solving Word of God. This confusion of different principles can breed only more confusion. Pragmatism always leads to confusion, and thus to failure. Only God knows certainly the ways which work for justice and peace, and if we desire them we must listen to Him. It looks as if the peace to come will be based on pragmatism and result in tragedy. All because our leaders have faith—in man!

How encouraged we would be if God were trusted to advise, to speak through His Word, and were given His proper place in all the plans being made! How happy if our leaders would subject their wisdom to His in seeking to lay a foundation for the manifold problems of human relationships in the post-war world!

In the Word of God they would find the proper balance between wrath and mercy, and the secret of law and order. There, too, they would find that no force nor combination of forces on earth can restrain the sinful imaginations of the hearts of men nor reform the turnings of their minds. In short, they would find that any attempt to recreate this world by our puny strength and weak sight is futile. Faith in man is vain and unavailing. On the other hand, they would find that God is able to do, and will do, that which is beyond us. We long for a world of peace and right. We know we shall have it. It will not be the work of men's minds and hands. It will be by the recreative work of God. It will be what He calls the "new heaven and the new earth". Its citizens will have been given new hearts, and there God tells us is to be found what we are seeking—the secret of a peace-loving world. Therein "dwelleth righteousness". It is faith in the Father, Son, and Holy Spirit that brings to pass the longings of our hearts.

Mr. Roosevelt, we address our closing paragraph to you as our leader. We

address you and not the other world leaders because you are at the same time our servant. We remind you of God's promise, "Blessed is the man . . . [whose] delight is in the law of the Lord. . . . He shall be like a tree

planted by the rivers of water, that bringeth forth his fruit in his season . . . whatsoever he doeth shall prosper". Mr. Roosevelt, we exhort you: Be a good servant!

—J. P. G.

Quarryville Impressions

By the REV. CLIFFORD S. SMITH

Pastor of Calvary Orthodox Presbyterian Church, Bridgeton, N. J.

ONE hundred fifty-eight full-time delegates and twenty-six part-time delegates attended the eighth annual Quarryville (Pa.) Young People's Bible Conference held from June 26th through July 4th. In addition, there was a faculty and working staff of thirty. This comprises the largest delegation in the history of the conference and was a thirty per cent. increase over last year. Seventeen Orthodox Presbyterian churches and six others were represented.

As an observer for a number of years and as one who attended this year as a delegate, I have been asked to tell a bit about the conference.

I was impressed by the large number of faculty members and counselors. There was a total of fifteen. I would like to name them all and tell of their work, but lack of space forbids. There are not many conferences which provide such abundant leadership for the delegates. I was impressed by the quality of this leadership even more than by the number. How assured parents and pastors could feel to have their young people in the hands of so able and so consecrated a leadership!

Then I was impressed by the high quality of the teaching in the various classes. On the one hand, the instructors tried to bring their teaching home in a clear understandable way and, on the other, they did not hesitate to deal with weighty subjects. They assumed that the young people have minds, and they proceeded to teach them solid truths in a way both to enlighten and stimulate them. Sometimes it has been my impression that modern young people's conferences are conducted on the theory that young people have only emotions, and so there is little solid instruction and much whipping up of the emotions. I was gratified to see young people taught substantial truth in a substantial yet clear way.

I was impressed, too, with the evangelistic services held each evening, at which Dr. Robert Strong preached. These services were in a certain way the center of the conference. It was wonderful to me to see how the young people responded to this preaching. Dr. Strong combines a rare ability to present the doctrine of human responsibility to repent and turn to Christ without obscuring the doctrine of God's sovereignty. How rarely this is found in these days! He also combines teaching with emotion-stirring illustrations. And God honored this preaching. Many of the young people, indeed a great many, professed to receive the Lord Jesus Christ as their Saviour. It thrilled me to see them rise to their feet at the appeal, all over the auditorium. How the parents would have rejoiced to have seen it; and how the pastors rejoiced!

After these evening services, and following a brief time for fellowship, the young people retired to their dormitories where they were led in group prayers and given heart-to-heart talks by their counsellors. What a wonderful time these evening prayer meetings proved to be! On three evenings after the evening service, there were campfires and the young people gave testimonies, many for the first time in their lives.

There were also fine opportunities for recreation; the whole afternoon was given over to it. There were the inevitable softball games, tennis, badminton, shuffleboard, horseshoes, volley ball, horseback riding and hikes. Splendid improvements of the recreational facilities had been made. Approximately a thousand dollars was spent in improvements this year.

Viewing Quarryville as I do as a wonderful young people's conference, I could not but count it a real honor as well as a serious responsibility to have been invited to become a mem-

ber of the conference directorate.

Now our gaze is directed toward the Church Workers' Conference from August 28th to September 1st, and the General Conference from September 1st to 4th. The leaders of these conferences will be the Rev. Professor R. B. Kuiper, the Rev. Messrs. Richard W. Gray, Floyd E. Hamilton, Robert S. Marsden, and Franklin S. Dyrness. Mrs. Robert Strong will be in charge of the music and Mrs. Edwin H. Rian will serve as pianist. Further information may be secured from the Rev. Franklin S. Dyrness, Executive Director, Quarryville, Pa.

MURRAY'S SERMON TO BE PUBLISHED IN ANTHOLOGY

GOD and the War", a sermon by the Rev. John Murray, Professor of Systematic Theology in Westminster Seminary, which has already been given wide distribution through the chaplains of the army and navy and through a reprinted edition by the Committee on Christian Education of The Orthodox Presbyterian Church, has just received an additional recognition. It will appear in a new volume entitled *The Best Sermons of 1943-44*, a compilation of fifty-two sermons selected from 6,146 manuscripts submitted by representatives of two hundred fifty-six denominations and groups. The book has been edited by Dr. G. Paul Butler, Religious Editor of *The New York Mirror*.

The sermons, selected for publication on a merit basis, represent sixteen states, the District of Columbia, and four foreign countries. There are thirty-six Protestant, eleven Roman Catholic, and five Jewish sermons. The honor accorded to Professor Murray's sermon is evident when it is noted that 5,607 Protestant sermons were submitted.

Members of the advisory committee working with Dr. Butler in the selection of the manuscripts were: Dr. Paul Scherer; Dr. Joseph R. Sizoo; Dr. Ralph W. Sockman; Dr. Jesse Bader; the Very Rev. Ignatius Smith, O. P.; the Rev. John J. Cronin, S.S.; the Rev. Gerald G. Walsh, S.J.; Dr. David de Sola Pool; Dr. Israel Goldstein, and Dr. Israel Bettan.

Copies of *The Best Sermons of 1943-44* may be ordered now at the

pre-publication price of \$2.25 a copy. After publication this price will be advanced. All orders should be sent

directly to Dr. G. Paul Butler, c/o The New York Mirror, 235 East 45th Street, New York 17, N. Y.

refreshing and encouraging. Simply and clearly written, it should clear up a lot of apparent misunderstanding. May I take the liberty to point out briefly a few conclusions from his article which, I dare say, the author was too modest to draw.

Professor Woolley's clearcut statements, if agreed to and followed by the entire church, should do a great deal to defeat the idea that we in the O.P.C. are not interested in evangelism. I suppose Calvinists always have been and always will be accused of insufficient evangelistic zeal; but what could be more calculated to display such zeal than a wholehearted and thoroughly vigorous "maintenance and

From the Editors' Mail Bag . . .

Excerpts From Letters to THE PRESBYTERIAN GUARDIAN

"DISCONTENTED" AND "CONTENTED" READERS

TO THE EDITORS:

I wish to express objections to the article entitled "Discontent" by the Rev. Paul Woolley in the July 25th issue. The article, I believe, contains improper criticisms of The Orthodox Presbyterian Church.

Mr. Woolley referred to two kinds, of discontent within The Orthodox Presbyterian Church — healthy and malignant. The lack of numerical growth he refers to as one of the great sources of malignant discontent. Of those who are alleged to have this malignant variety he writes, "Not only should it [the O.P.C.] grow rapidly itself, they hold, it should also grow by joining other organizations. Not only should it grow by joining other organizations, it should also grow by swallowing up other organizations".

Mr. Woolley then likens this desire for numerical growth spoken of above to debased money which if put into circulation will in time, according to Gresham's law, drive good money out of use. He then sets the two desires over against one another saying, "The question is really a very simple one. Does The Orthodox Presbyterian Church want to have a growing revival of the preaching, teaching and application of the Biblical and Reformed Faith in these United States in the year 1944? Or does The Orthodox Presbyterian Church want to have many members and much money and read about itself often in the papers? It can have either one but it cannot have both".

There are three objections I raise to this article. First, the desire for growth and unions with other groups certainly is not in itself malignant discontent. The absence of such a desire is malignant. Obviously when a man preaches he desires numerical increase or he does not desire numerical increase, or he doesn't care what happens. It should be clear to Mr. Woolley and every other Reformed Bible student that if he is preaching and applying the Reformed Faith in a Biblical manner he does desire a numerical increase in the church of Jesus Christ. Did Christ say, "Repent, for the kingdom of heaven is at hand", without desiring repentance on the part of those to

whom He spoke? Did Paul say, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh", without meaning it? Does the declaration that there is rejoicing in heaven over one sinner that repenteth find the person who holds the Reformed Faith indifferent to whether or not a sinner repents? Surely every faithful minister of the gospel does desire a numerical increase.

Second, I object to Mr. Woolley's referring to the desire for the revival of the preaching of the Reformed Faith on the one hand and the desire for numerical increase, money and publicity on the other hand as an "either" "or" proposition. It is not true, as Mr. Woolley asserts, that the church can have one but cannot have both. It is not an "either" "or" proposition but a "both" "and" proposition. Surely every minister in The Orthodox Presbyterian Church ought to desire both the faithful preaching of the Word of God and the numerical increase of His kingdom.

Third, I object to the implication that a portion of our ministry is not preaching the full-orbed gospel. Mr. Woolley asks if our people hear sermons about the mystical union of the believer with Christ, the internal testimony of the Holy Spirit to the Scripture, etc. I would be amazed to discover a single minister in The Orthodox Presbyterian Church who has not preached on all the subjects mentioned. The several ministers with whom I correspond about preaching do not simply preach on some subjects such as those mentioned but frequently have series following the Shorter Catechism, the Confession of Faith or some other Reformed statement of doctrine in order to present the whole system.

May God grant that ministers and laymen of The Orthodox Presbyterian Church will have an increasing desire both for the faithful preaching of the Reformed Faith and also for the advancement of the kingdom of Christ through the numerical growth of our church.

EDWARD L. KELLOGG

TO THE EDITORS:

Professor Woolley's article "Discontent!" in the July 25th issue is most re-

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propagation of the Reformed Faith" and an increased "completeness with which the faith is preached in our pulpits"? If we continually strive for perfection in those two ways, we will be doing for Calvinism what Walter Maier has been doing for Lutheranism; and that, believe me, is evangelism!

Again, if we set for ourselves the high standard set in this article, we will actually have done everything that human power can do to uproot the source of the unfortunate discontent in respect to our small numbers. We will then have the proper concern for reaching the lost masses of humanity and for bringing them into the kingdom of Almighty God. Our success in growth is in God's hands, but He has commanded us to keep the faith and preach the Word; when we begin to do that with a great revival of Reformed consciousness, we can stop worrying about our numbers.

Finally, the maintenance and propagation of a full-orbed Reformed Faith is the only weapon we can use in the battle we all yearn to fight more strenuously, the battle against the arch-enemy Modernism. Any Satanic corruption of that Biblical system of truth, among ourselves or our associates, would once-for-all justify the accusation that we are casting out demons by the prince of demons, and such compromise would inevitably lead to making peace with the enemy.

For evangelism, growth, and a militant testimony against Modernism, by all means let us hear more of such uncompromising statements of our faults and needs. I am one minister who is going to profit by such Scriptural encouragement.

WILLIAM E. WELMERS

TO THE EDITORS:

Professor Woolley's article in the July 25th issue of the GUARDIAN arouses in me great discontent. Why must writers set up straw men to batter down? Why must the defeatist attitude of some men be inflicted upon us? Where was your editorial judgment when the piece in question was submitted? For the sake at least of the laymen, whose comments on this sort of article are devastating, please be more discriminating.

ROBERT STRONG

TO THE EDITORS:

I thought Woolley's article was good and timely. I know that some of the brethren on the left won't like it, but I do. Stonehouse's article, defining the manner of a denomination's possible union with other denominations, might well be aimed at the American Council as well as the Federal.

EDWARDS E. ELLIOTT

Service Men

THE Presbyterian Guardian would like to enlist the aid of ministers and laymen of The Orthodox Presbyterian Church in keeping the addresses of service men's subscriptions up to date.

Please help us to reach these men regularly, by sending us prompt notice of every change of address.

TO THE EDITORS:

I have been receiving THE PRESBYTERIAN GUARDIAN for some time now and I have been reading all the articles in it. It is also read by other members in our hut here in England. Your paper is very much appreciated by all who read it, and hope it will continue for some time.

PFC WINFRED WIESKAMP

TO THE EDITORS:

Enclosed please find my check for two dollars and your card for renewal of my subscription for one year to THE PRESBYTERIAN GUARDIAN. I may not live to use it, but I want it as long as I am alive.

A NEW JERSEY SUBSCRIBER

TO THE EDITORS:

The July 10th issue of the GUARDIAN, I think, was fine. You can't imagine how much it means to be able to read about the things that go on in the church when one is many a mile from the nearest Orthodox Presbyterian church and in the midst—or rather, the beginning—of a medical education. I always look forward to the next issue.

PFC HERMAN H. GRAY

TO THE EDITORS:

I wish to express my sincere appreciation and thankfulness for having received a copy of the GUARDIAN during the past year. The paper has proven a source of joy and blessing to me; and the various articles were very interesting, educational and helpful.

Chaplain E. Lynne Wade and I made our acquaintance in the Navy. The fellowship and joys that I shared with him while on shore duty shall never be forgotten. He certainly is a true servant of God. Please give my thanks to Chaplain Wade for having another subscription sent to me.

H. P. HEMEON, USN,
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JOHN C. BLACKBURN

The "find" you made of Warfield's books is great. I've often wanted his whole set but couldn't swing it financially. Now that they are almost given away, I'm intending to get them all. Many thanks to you for the gold mine discovery.

MARTIN J. BOHN

I think this is a splendid service you are rendering in making these books available to GUARDIAN readers.

EGBERT W. ANDREWS

Two Chaplains

TWO chaplains well-known to GUARDIAN subscribers are Chaplain William T. Strong, formerly pastor of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J., and Chaplain James E. Moore of the Southern Presbyterian Church. Both of these chaplains are eager to receive mail from their friends among the family of GUARDIAN readers.

Chaplain Strong served for thirteen months in the Aleutians, and is now stationed at Camp Parks, Shoemaker, California. He would welcome letters from his many friends in The Orthodox Presbyterian Church.

Chaplain Moore is at present convalescing from a wound which broke his arm. He has received the order of the Purple Heart, and expects soon to be back in Normandy. Letters may be addressed to him at: Detachment of Patients, 4143 U. S. Hospital, APO 647, c/o Postmaster, New York, N. Y.

Orthodox Presbyterian Church News

Presbytery of California

GRACE Church, Los Angeles: On July 2nd a special offering for the Building Fund was received, amounting to \$350 in cash and \$200 in pledges. . . . The church was well filled on the evening of July 23rd for the closing exercises of the summer Bible school, at which approximately seventy had been enrolled. . . . Five new communicant members were received during July. . . . The Sunday school is badly crowded, and the newly-elected trustees are endeavoring to promote plans for a new building.

FIRST Church, San Francisco: Recent guest speakers were the parents of Machen League leader Lois Uhlinger, who are missionaries of the Africa Inland Mission. During their visit, Mr. and Mrs. Uhlinger showed pictures of their work in the Belgian Congo, Mrs. Uhlinger spoke to the Machen League, and Mr. Uhlinger preached at a Sunday evening service. . . . On July 16th the guest speaker was Dr. Edward J. Young of Westminster Seminary. . . . California has passed a state law allowing school children to be released one hour a week for religious instruction. The pastor of First Church, the Rev. Carl A. Ahlfeldt, together with the Rev. Robert K. Churchill of Covenant Church, Berkeley, plan to make use of this opportunity next fall.

Presbytery of the Dakotas

ABOUT a hundred persons from Rutland, Volga, Bancroft, Yale, Bridgewater and Hamill, S. D., were in attendance at Camp Ladokia on Lake Herman near Madison, S. D., on the Fourth of July for the annual young people's rally sponsored by the Rutland church of which the Rev. Charles L. Shook is pastor. The Rev. Melvin B. Nonhof spoke on "The Freedom Which Christ Gives", and the Rev. Dean W. Adair on "The New Life". Other leaders were the Rev. Walter J. Magee and Mr. Shook. The presbytery met in special session in Westminster Church, Hamill, S. D., on July 25th. The call of the Aurora, Nebr., church was placed in the hands of the Rev. Walter J. Magee. The call of the Calvary Church of Anwell, Ringoes, N. J., was placed

in the hands of the Rev. John F. Gray and he was dismissed to the Presbytery of New Jersey.

Presbytery of New Jersey

CALVARY Church, Ringoes: The Rev. John F. Gray, formerly of Leith, N. D., has begun his new pastorate. The young people's work has been reorganized and meets each Friday evening for Bible study and fellowship. . . . Vacation Bible school will be held from August 7th to 18th.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: Trinity Sunday school is the name of a new work recently undertaken by the church. On the first Sunday eleven were present, and on the second Sunday twenty-six, nineteen of whom were from the new area. The school is an outgrowth of the recent summer Bible school at which the daily average was fifty-three. . . . Plans are in progress for setting up "wayside pulpits" on two main thoroughfares near the church.

Presbtery of Philadelphia

KNOX Church, Silver Spring, Md.: All necessary priorities have been granted for the erection of a church building, loans have been received, a site has been purchased, and the church is now looking forward to the arrival of its new pastor, the Rev. Glenn R. Coie, formerly of Bend, Ore. . . . Six delegates attended the Quarryville conference, and at least one of these made an open profession of faith. . . . From August first until the completion of the new building, services will be held in the basements of two homes.

BETHANY Church, Nottingham: The eighth anniversary of the church has just been celebrated. . . . About one hundred twenty persons attended the annual Sunday school picnic at a near-by swimming pool. At the service held after lunch, the Rev. George W. Marston spoke on "Evidences of the Christian Life". . . . The Women's Missionary and Prayer Band has just made a gift of tea towels to the Dining Club of Westminster Seminary. The members of the band are also in correspondence with a needy fam-

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ily of Trinity Chapel, Newport, Ky., and rejoice in the letters of Christian thanks in response to packages sent periodically.

St. Andrew's Church, Baltimore, Md.: The realty company which sold the church its present location has granted it the free use of a large sign on a near-by corner to advertise the gospel and the church. . . . On August 20th the Rev. Theodore J. Jansma of the Reformed Church in America, former pastor of St. Andrew's, will be the guest preacher, and on the following Sunday the pulpit will be supplied by the Rev. LeRoy B. Oliver of Middletown, Del. . . . The pastor, the Rev. Edwards E. Elliott, will be united in marriage to Miss Doris Harrison on Labor Day.

Calvary Church, Germantown,

Philadelphia: On July 23rd the Rev. John H. Skilton of Westminster Seminary preached and administered the sacrament of baptism to two covenant children—the daughter of the pastor and his wife, the Rev. and Mrs. Eugene Bradford, and the daughter of Mr. and Mrs. Everett Hawkes. Mr. Hawkes is a student at Westminster Seminary. . . . On Sunday mornings during July Mr. Bradford preached a series of four sermons on "The Attributes of Scripture". Supply preachers for the month of August are: the Rev. Messrs. James W. Price, John P. Clelland, LeRoy B. Oliver, and John H. Skilton.

Covenant Church, Pittsburgh: Mr. John C. Smith was recently elected and ordained a ruling elder. . . . During the month of August open air vesper services are being held in the Blackridge area.

Calvary Church, Willow Grove: The following ministers will supply the pulpit during the vacation of the pastor, Dr. Robert Strong: Floyd E. Hamilton, Charles H. Ellis, Eugene Bradford, and Edwin H. Rian.

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Presbytery of Wisconsin

BETHEL Church, Oostburg: During the first ten days of August, a conference was conducted in the vicinity of Oostburg by the Rev. Richard B. Gaffin of Milwaukee for the young people of Wisconsin Presbytery. The theme of the conference was "The Person and Work of the Holy Spirit". The pastor of Bethel Church, the Rev. Oscar Holkeboer, assisted Mr. Gaffin as an instructor and group leader. A special feature of the conference was an illustrated Bible memory work period, conducted by Mrs. George Friedkin of the Milwaukee church. . . . On July 16th the pulpit was occupied by Mr. Jacob Eppinga, a Westminster Seminary graduate of the class of 1943 who recently completed a year of graduate work at Calvin Seminary, Grand Rapids. Mr. Eppinga, a member of the Christian Reformed Church, plans to apply for admission to the ministerial rolls of The Orthodox Presbyterian Church. On July 23rd the pulpit was supplied by the Rev. Jack Zandstra of Chicago. Mr. Holkeboer, who has accepted a teaching appointment at Eastern Academy, a Christian high school in Paterson, N. J., preached his farewell sermon on August 6th.