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We Must Build Churches

By the REV. ROBERT S. MARSDEN

A FEW years ago, when many of us had been disappointed to discover that seemingly good people were unwilling to leave their fine church buildings and worship with us in unsightly temporary structures, a Scotch-Irish elder said to me, "The trouble with Christians in this country is that they have become accustomed to the wrong use of an important word." The word to which this elder referred is the word "church," which in this country is widely used to refer to a building in which the church of Jesus Christ worships. He went on to say that in the "old country" one never referred to the Presbyterian "church" when one meant the building, but to the Presbyterian "meeting house." As a matter of fact, the word "church" is never used in Scripture to refer to the place where the church gathers for worship. That very noble word, in Scriptural language, means, literally, "called out" and is not used for the place of meeting but is reserved for the congregation which is "called out" from the world to gather for the worship of God. In America, however, the word "church" usually means the building in which the church meets and, in that sense, we must build churches.

The congregations of The Orthodox Presbyterian Church are undoubtedly hindered in their progress by lack of adequate church buildings more than by any other one factor. It is true that our own people are willing to meet anywhere—in barns and shacks, if necessary. Witness the faithfulness and undiminishing zeal with which some of our congregations have gathered in

most uninviting surroundings for nearly four years. It was indeed a gracious providence of God that forced us out of attractive church buildings in the beginning, for otherwise we should have drawn to our banner many unworthy folk who were not really willing to give up everything for Christ. Yet when strangers move into the neighborhood—strangers who may be Christians but who know nothing of the issue which has been cleverly concealed from them by modernist ministers—they drift into buildings a little more pretentious than ours. One may say that it is an evidence of the spiritual decline of Christianity in this country when even nominal Christians put a fine building before a fine message, and wood and stones before truth, but the fact remains that it is so. We must face the fact as it is and not as we wish it to be. Since people are what they are—we *must* build churches.

If we must build churches why have we not already done so? Why are so many of our congregations still worshipping in temporary rented quarters that are so unattractive? Why does it appear to the outside world that the Orthodox Presbyterians have joined what Dr. Machen used to call the "cult of ugliness"? The situation is, simply, that our small churches do not have the money to build, and the more tragic situation is that they cannot acquire the money. There was a time, not many years ago, when a church could raise from 30 to 40 per cent. of the cost of a building, go to a bank and, on a mortgage note, borrow the rest. Many of us have

discovered to our sorrow that this is no longer possible. Some of us have written to banks, lending agencies and individuals, and have interviewed, until we were weary, everyone who would see us, only to discover that it is next to impossible to borrow any money for church buildings. In some cases the local banks are controlled by the enemies of our cause; in others they have a genuinely well-established policy of not lending to churches. Church buildings are "one purpose" buildings, and as such are regarded by banks as poor investments. Unless the members individually are able to deposit collateral to cover the note, bank loans seem to be out of the question.

Illustrations are legion of the tragedy of churches severely handicapped through lack of funds to build and, at the risk of wearying the reader, I shall cite just four.

The first is a church in a large city. It is in a business section of a very old part of the city, and the immediate neighborhood of its temporary meeting place gives no hope for expansion. It has the use of its present building only at certain periods of the week, and entrance to the meeting room is through a side basement door. It has realized that its present site is impossible as a permanent location and at a good deal of sacrifice on the part of its members it has purchased a fine, large corner lot in a rapidly-growing neighborhood not too far from its present home. Since the lot has been purchased two other church organizations have bought lots in the immediate neighborhood, and are proceeding with the erection of modest chapels. People are moving into the neighborhood by the thousands—and our church is not there to receive them. About \$10,000 would build a chapel for these people. Undoubtedly they would be willing to make further sacrifices to raise a part of this immediately, and would guarantee the balance with a first mortgage on their land and building. Yet their witness continues to be hindered by lack of a building. We must build churches!

In a very small mid-western town is a faithful little congregation. The people have gone through a great deal in the past four years: first they were reviled by the church which they left,

and then attempts were made to disrupt the church from within. These people and their pastor have stood firm; they have endured great hardship as good soldiers of the cross, but they have continually been handicapped by lack of a meeting place. There is now an adequate building which can be secured, for in the drought area real estate values have decreased sharply and a building can be purchased outright for a mere \$500. The pastor offers to assume the mortgage for this amount himself, deed the property to the church, and pay the mortgage at the rate of \$10 per month, until it is paid, with interest. The property has rented consistently for \$15 a month, and is reported to be a most excellent investment. Yet these people who have lost their homes during the great drought which has gripped that region for the past decade are unable to raise even this modest sum. Shall this church be handicapped permanently in its witness because it lacks this mere pitance to purchase a building? We must build churches!

A church in a metropolitan area has been meeting for nearly four

years in a rented building belonging to a quasi-religious organization. The congregation was started from the very beginning, without any sizable group having withdrawn from any other church. It has made excellent progress, but has been handicapped both by location and by the building in which it meets. Property is expensive in its suburban town; proper locations are difficult to find for a new church, but its people are determined that they will build, for they know that they have nearly reached the end of their growth in their present place. A few thousand dollars would enable them to purchase a lot and erect a modest but attractive little building which would serve their needs for the present. The carrying charges on the amount of money they would need would not be more than they now pay in rent. For groups such as this—we must build churches!

In a small Pennsylvania town, which is growing rapidly under the influence of a fast-expanding industry, is a group which came out of the Presbyterian Church in the U.S.A. in 1936. It has been renting a building which was formerly a post office. The group has increased considerably, and a fine Sunday school has been developed. The lease on its present building expires in two months, and the congregation must vacate. There is no other adequate building which can be occupied, and the church faces the unpleasant necessity of moving into a theatre. This congregation contains no people of wealth, but is composed of working people. The average income of the families is not over \$1,500 a year, yet the people last year gave an average of about \$200 per family to the church. They have purchased a fine corner lot in the best section of town, and have paid for it in less than a year. They have \$3,000 in cash on hand, and have a \$3,000 loan, without collateral, from a friend. This group needs \$4,000 to enable it to go ahead with its building program. Every cent of the \$7,000 to cover the free loan of \$3,000 and a \$4,000 mortgage loan has been pledged by the people in three- and five-year pledges. The past experience of this congregation in raising funds illustrates adequately their ability and willingness to pay the pledges. Yet to date they

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The Theory of Evolution

III. An Investigation of Evidence

By the REV. A. CULVER GORDON

Pastor of Murdock Memorial Orthodox Presbyterian Church, Bancroft, S. D.

IN DEALING with scientific questions, it would seem proper that the Christian should humbly accept the findings of scientists as valid in the field of science. It surely seems presumptuous for the Christian to enter into debate with scientists on such a question as organic evolution. Common sense might lead us to believe that the professional scientist is more competent than the theologian or minister to pass on such questions. And evolutionists have not been slow to point this out. E. G. Conklin asks, "Why should the church claim for itself authority in matters of science?" If this be a proper question, so then is the reverse. As E. Y. Mullins has remarked, Conklin should have added, "Why should science claim for itself authority in matters of religion? But this never seems to have occurred to him." As a matter of fact, Conklin and other evolutionists lay down laws which they hold to be valid not only in the field of science, but also in the fields of history and religion. If there can be nothing but the operation of natural law, as they claim, then the supernatural religion of the Old and New Testaments is declared to be a mass of myths, or worse.

An Unproven Theory

It would therefore seem proper that the Christian should make an investigation of a scientific subject making such an attack upon Christianity. Such investigation is not a presumptuous invasion of another field, but a defensive action against an attacking enemy. In this connection, we would add, however, that the Christian has no quarrel with the final findings of science. What is established as truth must be accepted. This seems self-evident. The most, however, that an intelligent evolutionist can claim for his subject is the standing of a theory. Says H. H. Newman, a prominent evolutionist of Chicago University, "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution." He himself ac-

cepts it as true because, as a working hypothesis, it renders "intelligible a vast array of observed phenomena" in a way he feels no rival theory approaches. "In other words, the working hypothesis works and is therefore acceptable as truth until overthrown by a more workable hypothesis."

We agree with Professor Newman that evolution is not proven, and we challenge his assertion that it is the best working hypothesis. In examining the evidence presented in support of the evolutionary theory, we think it can be shown to the satisfaction of any open-minded person that some of the evidence is of the most precarious kind, and that other evidence is, in reality, unwarranted conclusions drawn from the observed phenomena.

As an example of extremely precarious evidence, we cite the Java Ape Man. The Director of the American Museum of Natural History, Roy Chapman Andrews, has this to say of him: "The earliest known creature that can definitely be called a man, even of the lowliest sort, is only between a million and five hundred thousand years old. It is our old friend, the Java Ape Man, *Pithecanthropus erectus*, discovered 47 years ago by a Dutch army surgeon, Eugene Dubois. He went out from Holland with the avowed purpose of finding an early type of fossil man and, by George, he did."

Two Bones and Two Teeth

What is the actual evidence in support of the existence of this creature of whom such definite statements are made? The evidence consists of "the upper part of a cranium, two teeth, and a left thigh bone" (MacCurdy, *Human Origins*, p. 313, as quoted by N. G. Moore in *The Theory of Evolution*). What is more surprising still is that the thigh bone was found 50 feet from the piece of skull and about a year afterwards. These seem very scanty remains from which to construct a man or a conclusion. Even Dr. Lull, an authority on the evolution of man, makes only this guarded observation, "They probably pertain

to one individual, although they were found scattered through some 20 yards of space, and were not all discovered at the same time." It is hard to resist the suspicion that Dubois allowed his eagerness to find an early type of fossil man to control his "facts," rather than allowing the true facts to control his conclusion. Note again the words, "He went out from Holland with the avowed purpose of finding an early type of fossil man and, by George, he did." It is no wonder that other scientists who examined these bones, such as Virchow and Dana, did not share his conclusion that he had found an "ape-man."

Let us observe what has since happened. Despite all the uncertainty in regard to this fossil find, despite the scantiness of the remains, the distance separating the bones, the time elapsing between the finding of the several parts, and the conflict of expert opinion, the Java Ape Man has passed into the literature of evolution as one of the standard evidences of man's evolution. The writer knows of no comprehensive book, written in support of evolution since the finding of these bones, which does not include the "Ape-Man" as evidence. Note again the quotation from Andrews with its positive statements, "The earliest *known* creature that can *definitely* be called a *man*," and then consider that this was written in July, 1939. The ugly (and wholly imaginary) face and features of the Java man are displayed in our museums, and snarl out of school text books and even popular magazines to convince the public of the fact of man's evolution, as if there were not the slightest doubt of his reality.

Gigantic Guesses

Surely anyone endowed with common sense and not utterly carried away by an enthusiasm for evolution must protest against such alleged facts as the Java Ape Man. And we would add that the other fossil remains, supposedly proving the existence of prehistoric, prehuman man, furnish no better evidence. The Java Ape Man is

indeed typical of all such discoveries in the scantiness of the remains, the discrepancies of scientific opinion concerning them, and the final brazen presentation of such "reconstructions" as trustworthy evidence of an evolutionary process. The final impression a survey of this subject makes on the inquiring mind is that there is absolutely no basis in fact for the alleged links between animals and man. If it seem presumptuous for mere laymen to point this out, evolutionary scientists have no one to blame but themselves, for they have retained and presented such "facts" as the Java Ape Man as *bona fide* evidence. (For those who are interested we recommend, as the best discussion of fossil man, the seventh chapter of N. G. Moore's book mentioned above.)

We would make it clear in this connection that, in speaking of "alleged facts," we refer simply to extremely dubious material of unproven worth presented as fact, and not to conscious distortion or actual dishonesty. A great deal has sometimes been made of the fraud of Haeckel, the distinguished German scientist, who was found guilty by his associates of falsifying pictures and plates in the interests of evolution. It is important to note that his fraud was discovered and exposed by his fellow-scientists. It may safely be said that scientists as a whole are seeking to be fair and objective in their work. But in granting their honesty of purpose, we must withhold approval of their judgment. When two bones and two teeth, discovered under the circumstances that Dubois discovered them, can be presented as certain evidence of anything (unless it be the universality of death), it is time to call a halt.

In taking exception to such alleged facts and in believing that much of the presented evidence belongs in such a category, we do not for a moment doubt that there is other and much more plausible evidence which causes men to believe in organic evolution. The fact that such first-rate minds as Darwin, Huxley, Spencer and many others have held to forms of this theory indicates that it is not absurd. The evidence in support of evolution has been collected and systematically exhibited under such heads as embryology (science of the embryo), morphology (science of forms), and other specialized studies. To illustrate our second type of criticism, namely, of unwarranted conclusions drawn from

real facts, we will continue to use one branch of the evidence, paleontology, as it has been applied to non-human evolution of life.

Paleontology

Paleontology may be defined as "the branch of biology that treats of the ancient life of the globe or of fossil organisms." Fossils are found in three types: (1) actual remains, such as mammoths frozen in the arctic ice; (2) petrified remains, where the animal or plant has, in popular language, turned to stone; and (3) casts and impressions made in some soft material which has since hardened and preserved them. Louis Agassiz has written, "The earth is a vast cemetery where the rocks are tombstones on which the buried dead have written their own epitaphs."

If evolution were true, we would expect to find in the record of the rocks the following two facts: (1) that the oldest rocks would normally be at the bottom and the most recent rocks at the top of layers of rock, and the ones between would be in order from the oldest to the youngest; (2) that the oldest rocks would have the simplest fossil life and the most recent rocks the most complex fossil life. In fact, evolutionists have so classified the rocks, calling the ones with the simplest fossils the oldest and the ones with the complex fossils the most recent. We should expect always to find the oldest on the bottom and the newest on the top.

Such, however, is not the case. Sometimes the order is the exact reverse. If this were true only of small areas, we might suppose that some force had turned them upside down. However, there are, in this country and in Europe, areas as large as 20,000 square miles where the reverse order exists. There is no known force capable of turning such an area upside down—and any force capable of doing so would shatter the rocks (which are not shattered). Other deviations from the expected evolutionary order are "skipping" and "recurrence." Skipping, as its name indicates, is the absence of layers of rock which should be present, since there is no evidence of a geological gap. Recurrence concerns the occurrence of the same layer of rock a number of times in the same formation. In view of these facts, and after an investigation of many years, G. M. Price has formulated the following law: "Any

kind of fossiliferous bed whatever, 'young' or 'old,' may be found occurring conformably (*i.e.*, without a gap) on any other fossiliferous beds, 'older' or 'younger'" (*The New Geology*, p. 638). If Price's law be true, then the rocks show no evidence whatever of an evolutionary progression.

Another objection to the evolutionary scheme of rock arrangement concerns the supposition of evolutionists that fossil-containing rock is, in a comprehensive way, indicative of the history of ancient life. Let us illustrate our objection: Formation of fossil-bearing rock is going on at the present moment. Let us suppose that there are deposited in various parts of the world the following fossils: (1) oysters, (2) fish, (3) dogs. When, in the future, these rocks are uncovered, will not the layer with the oyster (because of its simple structure) be declared to be many million years old, the layer with fish (because of its more advanced structure) be declared millions of year old and the layer with dogs (because of their existence today) but comparatively recent? Yet all three layers will have been deposited at the same time. As it is today, so it could have been in the past. When trilobites were laid down as fossils in one part of the world, much more complex animals could have been laid down in another part of the world. Thus there is no compelling evidence that the earth ever differed essentially from what it is today, when the simplest and the most complex animals and plants co-exist.

If it be objected that no fossil life was exactly similar to life today, we cite the finding of the *Coelacanth*. The recent discovery of this supposedly prehistoric fish has been called by the British Museum's Assistant Curator of Zoölogy "one of the most amazing events in the realm of natural history in the 20th century." "Yet just before last Christmas [1938] when a trawler off the coast of South Africa pulled its nets . . . it found . . . this thrashing, biting specimen of prehistoric *Coelacanth*" (*Life*, April 3, 1939). Here is a fish, officially declared by scientists to have become extinct some 50 millions of years ago, existing in our present world. If it were deposited as a fossil today and dug up in a hundred years, would it not be declared to be 50,000,000 years old, since that is when it officially became extinct? What more proof is needed? If scientists can declare a

creature co-existing with us today to have become extinct some 50 million years ago, they can expect little confidence in a system of classification that makes such mistakes possible.

Thomas Huxley has written, "The primary and direct evidence in favour of evolution can be furnished only by palæontology . . . If Evolution has taken place there will its mark be left; if it has not taken place there will be its refutation." We have had space to investigate only one line of evidence, but we have chosen the most important line, the line which Huxley regarded as conclusive. Our investigation has not revealed the truth of evolution. It has, on the contrary, revealed evidence incompatible with the theory of evolution. If Price's law of fossiliferous rock formation be true, if layers of rock can occur in any order, then the theory of evolution has been dealt a death blow, then J. W. Gibb's tribute is justified, "What Lyell did for the materialistic philosophy of the 19th century, Price has done for the renaissance of faith that is coming."

Bibliography

Since we have been able to treat only one line of evidence, and on the whole to touch just the outskirts of the evolutionary debate, we note, for those readers who wish to investigate further, some of the books we have found helpful.

For Evolution:

Origin of Species, Darwin (Merrill & Baker)

Evolution, Genetics, and Eugenics, Newman (University of Chicago Press, 1930)

Concerning Evolution, Thompson (Yale University Press, 1925)

Apes, Men, and Morons, Hooton (G. P. Putnam Sons, 1937)

Outlines of Historical Geology, Schuchert (J. Wiley & Sons, 1931)

Against Evolution:

¹The Case Against Evolution, O'Toole (Macmillan)

The Basis of Evolutionary Faith, F. Hamilton

The Theory of Evolution, N. G.

¹This is, I believe, the best single book against evolution. It is now out of print, but a recent letter from its author informs us that he is contemplating putting out a revised edition. If interested, write to him in care of Catholic University, Washington, D. C.

²In places, unduly concessive to the claims of evolutionists.

Moore (Lakeside Press, 1931)
Evolution and Christianity, Gibbs, (Kingsport Press, 1930)

²Modern Ideas of Evolution, Dawson (London, 1906)

Organic Evolution Considered, Fairhurst (Standard Publishing Co., 1913)

The New Geology, G. M. Price (Pacific Press Publishing Association).

COURT UPHOLDS RIGHT OF MAINE CHURCH TO PROPERTY

ALL members of The Orthodox Presbyterian Church will rejoice that the right of the Second Parish Presbyterian Church of Portland, Maine, to continue in occupancy of its church structure and to have a pastor of its own choosing has been upheld by Justice John A. Peters of the United States District Court in an opinion filed on April 29th.

The ruling was made in an equity case brought by members and representatives of the Presbyterian Church in the United States of America, against the Second Parish, owners of the church, and the First Presbyterian Society of Portland, with the Congregational-Christian Conference of Maine as intervenors.

The principal object of the proceeding "is to establish the authority of the Presbyterian Church in the United States of America over property now held by the Second Parish in the Town of Portland, and especially to obtain the enjoyment of the use of the church building of that Parish, and the opportunity to install a pastor acceptable to the Presbyterian organization represented by the individual plaintiffs."

The involved transactions by which the Park Street Presbyterian Church and the Second Parish in the Town of Portland, a Congregational Parish owning the present Second Parish Presbyterian Church, were united in 1923 to form the Second Parish Presbyterian Church, joining the Presbytery of Newburyport and functioning for 13 years under its jurisdiction, are set forth in the ruling, as Judge Peters traces the history of the litigation. In June, 1936, the Second Parish Presbyterian Church voted at a special meeting to withdraw from the Presbyterian Church in the U.S.A.,

and the Second Parish in the Town of Portland, still functioning as the holder of the church property, concurred with the church in this action.

Ruling on the property issue Judge Peters held that

It should be borne in mind that the property (real estate) here involved was not originally Presbyterian property. It only became such so far as the merger agreement made it so.

. . . The question is, to what extent did the agreement make it Presbyterian property and subject it to Presbyterian judicatory control.

Also, there is no division in this local, Portland church, still a Presbyterian church from its own point of view, though not, apparently, wholly agreeing with the doctrines of the plaintiff church. This local congregation claims the right and desires to continue to have a minister of its own choosing in the pulpit of a church edifice which it has occupied with the consent of the owner from 1923 to 1936, and with the consent of the same corporation still claiming to be the owner, since 1936.

Later, Judge Peters rules,

The plaintiff claims that by the merger agreement the property was permanently impressed with a trust for the benefit of the larger organization. But the property was already impressed with a trust for religious purposes generally. A trustee cannot by its sole action create another and narrower trust. He cannot change and reduce the scope of the purposes for which he held the property in trust.

Again he makes the ruling that while the "parent body of the Presbyterian organization, however, comes in and asserts the right to select a pastor and install him in the local church" such a right "must grow out of the agreement, but the agreement must be construed subject to the Constitution of Maine."

On this point he rules that the Maine Constitutional provision that

. . . all religious societies in this State, whether incorporate or unincorporate, shall at all times have the exclusive right of electing their public teachers and contracting with them for their support and maintenance

applies to this and all other religious societies in the State and

the suggestion that it applies only to the larger body, the Presbyterian judicatory, which selects pastors for the local churches of that denomination, is untenable. It is a matter of local self-government. The larger body or judicatory, apparently, does not require religious teachers for itself. It is composed of such teachers. If it did require teachers it could choose them for itself, if living in Maine. It cannot successfully assert any right, superior to the Constitution, of choosing for others.

History Speaks

A Review by the REV. JOHN P. GALBRAITH

Pastor of Gethsemane Orthodox Presbyterian Church, Philadelphia

THE PRESBYTERIAN CONFLICT, by the Rev. Edwin H. Rian, A.M., Th.B. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1940. \$2.00.

A NEW and much needed book is about to appear. Many have wondered about the origin and details of the doctrinal controversy in the Presbyterian Church in the U.S.A. which culminated, in 1936, in the discipline of certain individuals in the church who were defenders of Christianity. Under the title, *The Presbyterian Conflict*, the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary, gives us a book which is invaluable for its careful presentation of the facts of the gradual decline of the Presbyterian Church in the U.S.A. from Biblical Christianity, and of the battle which was waged against that fall.

Preëminently an historical work, the book is concerned primarily with disclosing the many historical facts which are relevant to the conflict, rather than subjective reactions to a few of these facts. The thorough documentation of the book by means of nearly 400 footnotes is adequate evidence of its concern for accuracy. In the preface Mr. Rian states that the book is a "fairly dispassionate exposition of the events" in the struggle in the church, and it is exactly that. Though the author was active in the conflict from the time of the founding of Westminster Theological Seminary in 1929, he has overcome, by his dispassionate style and objectivity, the great danger of closeness to a struggle—subjective prejudice. He is to be highly commended for this. Mr. Rian has used his proximity to the events to advantage, however, by revealing many hitherto unpublicized facts, particularly with regard to The Independent Board for Presbyterian Foreign Missions and to Westminster Theological Seminary.

The title of the book indicates that the subject matter has to do with the Presbyterian communion. This is true, but at the same time it is of inestimable value to every Protestant in

the land, for many of the doctrinal trends which form a part of the Presbyterian conflict, and are dealt with by the author in relating his story, are manifesting themselves in other Protestant communions. For example, many do not know what "Barthianism" is, although they have heard that it is gaining widespread favor in the churches throughout the country. In Chapter IV Mr. Rian briefly sets forth some of the teachings of Barthianism and discloses their anti-Biblical nature. Then, too, Chapter V is of vital interest to such churches as the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church, and the Protestant Episcopal Church, with whom attempts toward union with the Presbyterian Church in the U.S.A. have been made.

The thoroughness of the author's survey may be seen in the titles of the fifteen chapters of which the book is composed: The Beginnings of Unbelief, The Auburn Affirmation, The Reorganization of Princeton Theological Seminary, Westminster Theological Seminary, Union Movements, The Independent Board, The Deliverance of the 1934 General Assembly, The Machen Trial, The 1935 General Assembly, Philadelphia and Chester Presbyteries, "We Must Obey God", The Orthodox Presbyterian Church, Church Property Rights, Reform From Within, and Whither Protestantism?

Following the main body of the book is an appendix of about 50 pages which gives very valuable source material for ready reference. The Auburn Affirmation, about which many have heard but never actually read, and other documents important in the conflict, are reprinted in full. And a complete and helpful index is also included.

In the very first sentence of the first chapter the author gives his opinion of the status of the Presbyterian Church in the U.S.A. when he speaks of the "theological struggle which has just ended." From the year 1801 there had been doctrinal conflict in the church. But since 1936, Mr. Rian ob-

serves in the chapter on "Reform From Within," conflict has been noticeably absent. The "conservative" forces in the church have surrendered to those of Modernism. The church is in the control of the Modernists who preach another "gospel which is not another."

One wishes, however, that in a work of this size the author had gone into the question of apostasy of churches. Practically nothing has been written on that subject since the 16th century, when John Calvin wrote his *Institutes of the Christian Religion*. With the increasing departure of the churches of Christendom from historic Christianity some constructive and original thinking is needed on that subject. It would have been particularly in place here because many today hold that the Presbyterian Church in the U.S.A. has reached a state of apostasy. Mr. Rian seems to have studiously avoided the use of the word "apostate" with reference to the Presbyterian Church in the U.S.A., but he really says as much when he declares, in both the preface and the last chapter, that that church has, in its "corporate testimony . . . turned away from historic Christianity, and is witnessing to another gospel. . . ." One cannot help but feel that the thrust of the book would have been even more powerful had conclusions been clearly drawn in a separate chapter. History indeed does speak. But we feel that Mr. Rian has, by the omission of a chapter dealing with apostasy, left the history to speak a little too much for itself.

This does not, however, vitiate the value of the book. It is invaluable for any who want to know the facts of the Presbyterian conflict from beginning to end—whether conservative or liberal, Presbyterian or non-Presbyterian. Written in popular language, it can easily be understood by all, and should find a place among the possessions of every Protestant in this country who is interested in the maintenance of Christianity, and certainly it should be in every home in The Orthodox Presbyterian Church.

The Presbyterian Guardian

EDITORIAL

The Church in a Time of War

THE present war confronts the Christian church with a danger of a distinctive character. Wars of previous generations, and particularly the great war of 1914-1918, no doubt interfered with the progress of the work of the church, but the threat to the church's welfare and growth is different today because of the distinctive form that war has taken. War today is a "total war," that is, it engages not merely the armies but the entire populations of the nations which are involved. Through technical advances, especially in the development of the airplane, modern warfare much more immediately affects the non-combatant elements of the nation. And the dreadful power of a modern war machine in high gear is so destructive that it can be resisted only if there is virtual mobilization of the entire nation.

Even in the democracies, where there are constitutional guarantees of freedom of religion, the practical necessities of waging war result in demands upon the citizens that can hardly fail to utilize energies and resources that otherwise would be devoted to the work of the church.

We, who live in a country that is still at peace, cannot but be distressed at the secularization of life that war involves for our Christian brethren in other countries, and it is fitting that we should pray earnestly that the Christian church in these lands may not be turned aside from its divine mission. Meanwhile, our own prospects for the extension of the gospel are not improved. For, as our nation itself comes more and more under the tension which the unsettled situation has produced, and as the program of preparedness increases in tempo, the strength and resources that should be spent in advancing the cause of Christ

may be diverted, at least to a certain extent.

There is great need, therefore, that the Christian church in these times shall resist vigorously the temptation to render unto Caesar the things that should be rendered unto God. By divine mandate the church is also engaged in warfare, and this warfare likewise makes imperative demands, which those who acknowledge the kingship of Christ must implicitly obey. Although our weapons are spiritual, and our motives and aims in the Christian warfare are distinctly religious, this warfare is surely not less demanding upon the Christian than the warfare of the nations of Europe is upon their citizens. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly

places." Accordingly, our war is also a "total war"—it is a life and death struggle which demands that we as Christian soldiers engage in it with all of our energies. In this time of crisis, it is incumbent upon the church to take stock. It must once again be moved by the conviction that it has a divine commission to engage in spiritual warfare, and that all of its strategy and tactics are to be directed towards the end of winning the war.

This is not a plea for pacifism in the civil sphere, nor for indifference to the duties of citizenship in general. Indeed, only a church that insists upon the basis of the Scriptures that the things that are God's must be rendered unto God will faithfully charge men to render unto Caesar the things that are Caesar's. It is because the modern church has so largely ceased to be militant in the proclamation of the gospel that it also so commonly sounds a retreat when it speaks on the issues of the day. Would that the church might return again to its God-given charter, and that its ministers might boldly proclaim the full counsel of God in its all-embracing claim upon the whole of our lives!

It will perhaps not be thought out of place to make a particular application to The Orthodox Presbyterian Church. Anniversaries and other special occasions often serve the purpose of a review of the past and a looking ahead to the future. The Seventh General Assembly meets early in June, and our fourth anniversary as a church falls on June 11th. In these few years the church has gained a reputation for militancy in the service of the King. The record of zeal and self-sacrifice is one which may well call forth humble thanksgiving. Our church remains, indeed, a body of sinful men, a church not free from spots and wrinkles. It is not a part of the church victorious. And even as thanks are offered to God for His mercies, it must be remembered that he that thinketh he standeth should take heed lest he fall. Nevertheless, in the consciousness of a sincere effort to be faithful to the great Head of the church, earnest prayer should be made that the pressure of worldly interests and demands may not cause us to turn back upon the course that we have sought to follow. Let us attend to our marching orders, and engage in the great struggle as true soldiers of the cross.

—N. B. S.



The Presbyterian Conflict

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The Book of Remembrance

A Devotional Study in the Book of Malachi

By the REV. BURTON L. GODDARD

Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall (Mal. 3: 14, 16, 17; 4: 1, 2).

THE inspiring narrative centering about Queen Esther makes mention of a book of remembrance. It belonged to the Persian king, Ahasuerus. Written in that book was the record of how a certain Jew, Mordecai, had saved the life of the king by bringing to light a treasonable plot. But for the book of remembrance, Mordecai might have swung from a towering gallows, victim of the hatred of a wicked prince. Because his name and deed were in the book, a day of tragedy and mourning was turned into glory and great joy.

There is another book of remembrance referred to in the Scriptures, one far more important than that of the Persian monarch. His was kept on earth; this in heaven. His was penned by human scribes; this by angels. His could spare from *physical* death; this is able to save from *eternal* death. It is the book of which Malachi speaks.

Its Guarantee of Safety

Lads of the middle west, employed to uproot stalks of golden-crowned mustard and bearded thistles from fields of waving grain, may well be aware of a truth which often escapes the most profound philosophers. It is that expressed in a parable related by our Lord: There are but two classes

of plants, wheat and tares. Great variety may exist within each class, but every field may be so divided, the field of the world and its populace not excluded. God's all-seeing eye, looking down upon men, never fails to behold them according to this division.

The Bible marks it in different ways. Sometimes the separative criterion is belief or disbelief in the Son of God. Again, it is the doing or omission of works of righteousness, testimonies of regeneration. It may be the possession or lack of righteousness. God's messenger, beholding in prophetic vision the day of the Lord, describes the criterion as the presence or omission of one's name in the book of remembrance.

The post-exilic skeptics were aware of the division, but their hardened hearts refused to believe that God would ever make it the basis of an actual judgment. Why they then fasted and donned the garments of mourning and repentance would be difficult to understand except for the truth of the first chapter of Romans. There we are told that, hidden within the conscience of men everywhere, God has implanted a knowledge of Himself and the surety of righteous judgment, leaving them without excuse. Yet it is a strange phenomenon when men, openly disbelieving God's revelation, are compelled by intuition of divine truth to go through ceremonies, the value of which is discounted in their expressed sentiments.

Malachi is bold to assert that to which the religious intuition of the doubters bore witness. There will be a day of awful judgment.

"Lo! the last long separation!
As the cleaving crowds divide;
And one dread adjudication
Sends each soul to either side!"

It will be a day of vindication for the righteous; one of terrible condemnation for unrepentant sinners. One may now boast disbelief in hell, but it will then become apparent that the prophet's were not idle words when he spoke of a coming day which should burn as an oven and consume the wicked as so much stubble. It may

be argued that the description is figurative, but who shall deny that it is *real*. Our Lord left no doubt when He said that those placed on the left were doomed to go away into *everlasting punishment*.

In that day there shall be but one shelter of safety. It is by the side of the slain Lamb. There the righteous may find refuge. One plea shall be theirs, "The Passover Lamb was slain for us. It is written in the book of remembrance that we have believed on His name and trusted in His propitiatory blood." Nor will the plea be in vain. God will spare them and recognize them as His own special possession. So writes the messenger and prophet.

Its Promise of Reward

Just as the king's book of remembrance not only saved Mordecai from death but also brought him great honor, so the heavenly book is an assurance to those whose names are written therein that rich reward lies in store for them when the book is finally opened and read.

The believer often needs the comfort of that thought.

"Through the night of doubt and sorrow
Onward goes the pilgrim band."

It was ever thus, but never more true than today. The evangelical Christians of continental Europe are undergoing untold suffering at the hands of enemies of the gospel, crushed by the ruthless, grasping programs of godless rulers. In our own country he who stands for the full truth as it is in Christ pays dearly *even within the church itself*. In recent years there have been broken hearts and crushed lives, ruptured ties and cruel railings. Loyal servants of the Master have been treated with shame and contempt. Spiritual wickedness has waxed mighty in high places. Wounds have been inflicted on lambs and shepherds alike. We live in a long night. The gloom of injustice presses us close about. We cannot see the way ahead. Oh that the Great Physician would heal our hurts and take away the darkness!

"Fear not little flock." "Be of good cheer." There is hope ahead, if your name is inscribed in the book of remembrance. As the sun of favor disappears from the view of the lost, never more to shine upon them, the sun of righteousness will make quick

ascent until it stands at the meridian above the company of the redeemed. You shall bask beneath its healing rays. Your sufferings will disappear. Your griefs will be assuaged. Your wounds will be bound up. Your heart-aches will cease. You will be with your altogether-lovely Saviour—and like Him. Sin and sinners shall trouble you no more.

Dear friend, does the comfort of the promise apply to you?

"Is your name written there,
On the page white and fair?
In the book of remembrance,
Is your name written there?"

Only as you trust yourself for time and eternity to the sinless Saviour can you look forward to the opening of the book and the reading of your name, the sure guarantee of loving mercy and a reward which fadeth not away.

ever felt this question was meant for you? "Lovest thou Me?" What was your answer?

June 9th

Christian Obedience

It would be difficult to conceive of anything more important in the present day than a return to simple obedience: of child to parent, of both to the law of God and of the land. Lawlessness is rife. Men clamor for their rights with little regard for others' rights or their own duties. In fact, obedience and duty are words quite abhorrent to so many that our subject may lack popular appeal, but its importance cannot be denied.

None can escape the requirements of God's law. Although the believer is free from the condemnation of the law he remains under obligation to keep it. While the responsibility of those who know God's law is greater than that of those who know it not, nevertheless, ignorance of the law is no excuse.

Obedience is not Christian unless it proceeds from saving faith. Mere profession of faith is not enough. It is useless to say, Lord, Lord, when at the same time we delight not to do His will. No doubt, there are many who piously pray, "Thy will be done", who, in the heart, do not love the law of God. The kind of faith that saves a man is the faith that bears fruit in loving obedience. "Wicked men obey from fear; good men from love," wrote Aristotle. Love is the motivating power of Christian obedience. It is the sum of all God's commandments. Jesus said, "If ye love me keep my commandments." That love is the chord found in the redeemed soul which responds harmoniously to the love of God. Obedience that is not born of love is not free. The Christian obeys God's will not in order to be saved but because he has been saved. "Obedience is love in action," said Charles Hodge.

Young people often hesitate to believe and confess Christ as Saviour because they believe the Christian life imposes too many restraints upon their freedom. A greater mistake could not be made. When one is saved he experiences real freedom for the first time. Until then he is in bondage to Satan. Only when he gives implicit obedience to Christ is he truly free. When obedience is given even though the reason for a command is not fully

The Christian Life

A Series of Studies for Young People
By the REV. OSCAR O. HOLKEBOER

June 2nd

Christian Love

CHRISTIAN love belongs to the things that are more excellent. Concluding the 13th chapter of I Corinthians, Paul cites three queenly virtues, faith, hope and love, and love, he says, is the greatest. The word he uses for love in the chapter is of Christian origin, not pagan. It is so much higher in character than the worldly conception of love found in much of modern literature that the difference between them is as great as that which exists between the snow-capped, wind-swept mountain peaks and the miasmatic, disease-infected and stench-filled swamps.

We frequently sing, "Blest be the tie that binds our hearts in Christian love." But what is Christian love? Love in its broadest, highest and deepest sense cannot be defined, for God is love and God is infinite. To define is to place limits or to set bounds. But the love of which we speak is not the love of God for us but the love we have for Him and for our fellow-men. Moreover, we are not speaking of the love which all men in general exhibit, but only of that which is found in the heart of the Christian. There is a natural affection, for instance, which exists between parents and children or between husband and wife among non-Christians. We do not speak of that in this article.

For the meaning of Christian love we need to go to the Word of God, where it is expressly taught and perfectly exemplified in Christ. We look

to such passages as I John 3:16-18; I John 4:7-12, 16-21; I Cor. 13:4-7.

The meaning of Christian love is heightened and its beauty and strength enhanced when we consider its object. Briefly, we are to love God above all and our neighbor as ourselves. The reasons we are to love God are obvious. He is our Creator, our Redeemer, our Provider. The Christian, furthermore, cannot sever his love for his neighbor from his love for God. The one God has commanded both. Our love for our neighbor must include our enemies as God's creatures made in the image of God. God is no respecter of persons. God loved us while we were yet sinners. The Christian may not hate those whom God loves. And the parable of the Good Samaritan teaches us that we may not restrict the word "neighbor." While one cannot sincerely love God who hates his neighbor, it is just as true that one cannot love his neighbor in the Christian sense of that term unless he loves God first and foremost.

The ways in which this love may be expressed are legion. Manifestly, one who loves God will love His Word, His Church, His children. The name of Jesus will not be an offense to him. He will not take God's name in vain nor desecrate the Lord's Day. His devotion will be exclusive and entire. For those who love God charity is a privilege and malice is eschewed. Sacrifices are gladly made and wrongs quickly forgiven. He who loves God cannot at the same time love the world as Demas did (I John 2:15). Obedience, the subject of our next lesson, is born of love. Have you

understood, that is implicit obedience. A fish is free even though he is hemmed in by shores; but once he leaps over the bounds of his freedom, he dies. Likewise a man is free within the bounds of God's law; when he transgresses that law his liberty is destroyed.

We find the Christ of the New Testament no less insistent on obedience than the God of the Old Testament. But Jesus was always the perfect example of His own teachings. He said, "Love your enemies," and on the cross He died for the ungodly. In dying His first thought was for His enemies when He prayed, "Father, forgive them for they know not what they do." Yes, Jesus was obedient even unto the death of the cross. That obedience was vicarious but also exemplary. The One we must recognize

as Lord, the One we ought implicitly to obey, is the One who Himself was perfectly obedient. Let us say in the words of Paul: "Lord, what wilt thou have me to do?" See also Heb. 5:8; Phil. 2:8; John 15:10; Rom. 5:19.

Disobedience born of doubt, rebellion and pride only leads to grief and disaster. This world has witnessed an endless train of disobedience, beginning with the disobedience of our first parents. Outstanding examples can be found in Achan, Joshua, Saul and Jonah.

On the other hand, the man who does God's will is like one who builds his house upon a rock and is regarded as a member of God's family (Matt. 12:50). Whereas disobedience brings widespread woe, obedience brings the blessings of God (James 1:25; Rev. 22:14).

contended for the faith, they relied in a pietism that offered no solution for the ills of this world but only a bright hope for the world to come. Then came the so-called social gospel, designed to erect the Kingdom of God upon a naturalistic basis in this world. To the proponents of this new "gospel," the chief end of life was not the glory of God but the welfare of man. The social gospel "liberated" men from the authority of the Word of God. But the holocaust of the war two decades ago was evidence that even the progress of the social gospel was subservient to man's greed and lust.

Modernism has had its day, declared Professor Berkhof, and is rapidly disintegrating. Fundamentalists have exposed the dishonesty of Modernism and the humanists have accused the Modernists of inconsistency and insincerity. Barthianism has joined the attack on the old Modernism. Although Barthianism represents a means by which a return to a pseudo-orthodoxy may be achieved without going back to the Word of God, it, together with the humanists and the Fundamentalists, has been able to wreak havoc upon the modernist camp. But Modernism will not return to the old gospel, to the message of the King. It seeks a new message and is trying vainly to mix the social and the individual gospel to form an entirely new gospel.

If the students of Westminster Seminary turn deaf ears to every message save the divinely authoritative message of the King, they need have no doubt as to what to preach. They must bring that message to their ministry in all its fullness and completeness, in order that they may reap the richest fruit of their preaching. "Go forth in the name of your King! Preach a 'Thus saith the Lord.'"

Degrees and Awards

The degree of Th.B. was conferred upon the following members of the graduating class, as well as upon nine former graduates:

Paul Bohn
John Henry Gerstner, Jr.
John Francis Gray
Daniel Cornelius MacPherson
David Augustus Watson
George Jonathan Willis

Those receiving graduate certificates were:

John Starr Kim
John Henry Gerstner, Jr.
Susumu Ikezuki

The Eleventh Annual Commencement Exercises

OF WESTMINSTER THEOLOGICAL SEMINARY

THE Eleventh Annual Commencement Exercises of Westminster Theological Seminary were held at 3 P. M. on Tuesday, May 7th, on the terrace of Machen Memorial Hall at the campus in Laverock, Chestnut Hill, Philadelphia. This was the third commencement program to be held on the 22-acre estate acquired by the seminary in 1937. Six members of the graduating class received the degree of Bachelor of Theology and five graduate students were granted the graduate certificate of the seminary. Nine graduates of former years were also awarded the Th.B. degree. The Rev. Edwin H. Rian, President of the Board of Trustees, presided.

After the processional hymn, "Stand Up, Stand Up for Jesus," and the doxology, the invocation was offered by the Rev. John J. DeWaard of Rochester, New York. The Rev. Thomas M. Cooper of Lincoln, Nebraska, chose for the Scripture reading the fourth chapter of II Corinthians, and prayer was offered by the Rev. John P. Galbraith of Philadelphia.

The Address

The commencement address was delivered by the Rev. Louis Berkhof, President of Calvin Theological Seminary, Grand Rapids, Michigan, and author of a number of widely-read

books on Reformed doctrine. Professor Berkhof chose as his subject the question, "What Shall We Preach?" It is a sad fact, he said, that many men are graduated from seminaries today not knowing what to preach. Although he had no doubt that the graduates of Westminster Seminary knew just what to preach, he stressed the value of a reaffirmation.

The Lord has determined the message of those who shall preach in His name. Those messengers must speak with the authority of the King; they may speak no message of their own, but only the message of the King. That message is no emasculated social gospel, for it is centralized in the atoning blood of Christ. It begins at the cross of Calvary and flows through every domain of life and bears upon every facet of existence.

The servants of God in the days of the Reformers, declared Professor Berkhof, were not in doubt as to what they should preach. But modern preachers have lost the original message, and their substitute for it has proven ineffective. Historical criticism reduced the Bible to a fallible record of human experience, and the supernatural was ruled out of every sphere of existence and thought. Although there were some who, in the face of the onslaught of rationalism,

Yuichi Kikutsch
Arthur Wyndham Kuschke, Jr.

Mr. Gerstner also was awarded the Frank H. Stevenson Memorial Scholarship for graduate study. Mr. William Young, a member of the Middle Class, was awarded the William Brenton Greene prize in Apologetics.

Address to the Graduates

In his address to the graduating class, the Rev. Professor R. B. Kuiper spoke on the text of Proverbs 23: 23, "Buy the truth and sell it not." He urged the students to remember the inestimable value of the truth of God. They must continue to study that truth through all the days of their ministry and to appropriate it to themselves. It is a very good thing, said Professor Kuiper, for a man to know that he has the truth of God in the Bible; it is even better if he also has that truth in his mind and heart.

To "buy the truth, and sell it not," said Professor Kuiper, means to buy the truth *at any cost* and not to sell it *at any price*. But the temptation which the graduates will face will probably not be a temptation to sell *all* the truth. The temptation which will come to them will be to sell just a little of the truth. Against yielding to that temptation in even the slightest degree Professor Kuiper gave strong and incisive warning. "Buy the truth at any cost," he declared; "sell the truth never!"

Announcements

Mr. Rian announced that the Board of Trustees, which had met during the morning, had appointed Mr. Arthur W. Kuschke, Jr., to do field work in behalf of the seminary. He will engage in speaking, personal visitation and the recruiting of students. His appointment is to be effective for one year, beginning September, 1940. The seminary feels that in the acquisition of Mr. Kuschke for this important work a forward stride has been made. Mr. Rian also announced that the Women's Auxiliary of Westminster Seminary has reached and passed the goal which it set for itself of raising \$25,000 for the needs of the seminary. It has set the same goal for the year now beginning.

Following the singing of a hymn and the benediction, the class of 1940 presented to the seminary a picture of Machen Hall to be hung in the Common Room. Tea was served for all the friends and alumni.

Baccalaureate Service

On Sunday afternoon, May 5th, the baccalaureate exercises were held in the auditorium above the library. The sermon was preached by Dr. Ned B. Stonehouse, Professor of New Testament, on the text of Acts 4: 29: "And now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word." He urged the students to make this their prayer throughout their ministry, for it is a prayer for prophetic boldness. It was prayed with an acute awareness of the dangers confronting the early church and with a consciousness of deep need. The dangers which would confront the students about to be graduated would probably not be of the same nature, but would rather be the danger of yielding to the temptation to keep silent when the clear teaching of the Word of God should be proclaimed, and to compromise, be it ever so slightly, with the forces of unbelief. The prayer was based on a firm confidence in the truth of God's Word. It was, moreover, a prayer for *prophetic* boldness—a prayer for the specially-appointed ministers of the Word. Finally, it was prayed in a spirit of humble reliance upon the power of almighty God. Dr. Stonehouse exhorted the students always to pray in the confidence that God alone, as sovereign creator and Lord, can supply their need of prophetic boldness.

Alumni Banquet

On Monday evening, May 6th, the alumni and their friends gathered at the Robert Morris Hotel in Philadelphia for the ninth annual banquet. Nearly a hundred persons enjoyed the time of fellowship and the renewing of old friendships and the inspiration of listening once more to the stories of God's rich blessing upon the graduates of Westminster Seminary.

Officers elected for the year 1940-41 were: The Rev. Franklin S. Dyrness, president; the Rev. Richard W. Gray, vice-president; the Rev. James W. Price, secretary; and the Rev. E. Lynne Wade, treasurer. Members-at-large chosen to represent the Alumni Association were the Rev. John P. Clelland, the Rev. Clifford S. Smith and Dr. Robert Strong.

Mr. Robert E. Nicholas spoke briefly of the work being done by the League of Evangelical Students, of which he is field secretary. The Rev. Edwin H.

Rian told of his thankfulness to God for the loyalty of the graduates and for the unity of purpose which now characterizes both the Board of Trustees and the faculty. Dr. Cornelius Van Til spoke briefly on "Taking the Calendar Seriously", and the Rev. John J. DeWaard discussed "The Office of the Ministry".


Following these informal addresses, several alumni told of particular blessings attendant upon their labors and requested prayer for specific enterprises in which they were engaged. The devotional exercises were led by Mr. Gray and a time of blessed fellowship in prayer was the closing exercise of the evening.

Women's Auxiliary

Preceding the commencement exercises the members of the Women's Auxiliary and their friends gathered for luncheon in Machen Memorial Hall. Most encouraging reports were made by captains of the several teams who have been engaged in securing contributions for the support of Westminster Seminary. The splendid work which has been accomplished with enthusiasm and loyalty by the ladies deserves special commendation. Mrs. Frank H. Stevenson is president of the auxiliary.

Those who attended the Eleventh Annual Commencement Exercises were convinced that Westminster Seminary is each year possessed of a greater spirit of united effort toward the single goal of God's glory and of a deeper bond of spiritual conviction.

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Orthodox Presbyterian Church News

Presbytery of Philadelphia

CALVARY CHURCH, Willow Grove: The sacrament of the Lord's Supper was recently celebrated by the largest number of persons in the history of the congregation. A new elder, Mr. Edward F. Hankin, was ordained on April 21st. The Rev. Clarence W. Duff was guest preacher on April 28th, and the Rev. Edwin H. Rian will present the cause of Westminster Seminary on June 9th.

Knox Church, Philadelphia: On April 14th a child of the covenant was baptized, and a week later the

pastor, the Rev. George W. Marston, began another communicant class with an attendance of five members. Seventy-five persons attended a fellowship supper on April 30th. Guest speakers were the Rev. John H. Skilton of Westminster Seminary and the Rev. Robert S. Marsden, general secretary of the missions committees.

Livingstone Memorial Church, Philadelphia: During the summer months students from Westminster Seminary will supply the pulpit. Mr. Paul Bohn, who has been in charge of the work during the past school year, reports that the average attendance throughout the winter has been 25.

Mediator Church, Philadelphia: A group of young people, older than the usual age for young people's societies, has been meeting in the homes of members for informal Bible discussions and social fellowship. Mr. Alan Tichenor was the guest preacher on May 5th.

Valley Forge Church, Norristown: On May 3rd the closing exercises of the Colored Week-day Bible Classes were held at the cottage church. On Wednesday, May 8th, a farewell service was held for Miss Harriett Teel, who is planning to leave shortly for Denver, Colorado. She expects to work among the Negro and Mexican children, conducting Bible classes and vacation Bible schools.

Calvary Church, Germantown, Philadelphia: On Wednesday, May 1st, the Women's Missionary Society held its annual meeting, preceded by a box supper. The speaker of the evening was the Rev. George W. Marston, pastor of the Knox Church, Philadelphia. During the evening mite boxes, previously distributed for contributions to the church's building fund, were opened and \$110 was thereby added to the fund. It is hoped that plans may soon be made for erecting a building on the lot purchased last year by the congregation.

St. Andrew's Church, Baltimore, Maryland: On the first Sunday in May this congregation, under the pastorate of the Rev. Theodore J. Jansma, held its first services in its new temporary location at 225 W. 25th Street.

Kirkwood Church, Kirkwood: The Rev. E. Lynne Wade, formerly of Santa Ana, California, has accepted the call of this congregation, and has already arrived to take up his pas-

toral duties. The installation service will be held in the near future, and the congregation is looking forward eagerly to rich blessing under Mr. Wade's ministry.

Redeemer Church, Philadelphia: The use of duplex envelopes has greatly increased the benevolence giving of the congregation. . . . On Wednesday, May 22nd, Mr. Evan Runner will address the missionary society concerning his trip to The Netherlands.

Atonement Church, Philadelphia: The congregation is looking forward to the visit of the Rev. A. Culver Gordon of Bancroft, South Dakota, who will supply the pulpit for several weeks.

Presbytery of Ohio

COVENANT CHURCH, Indianapolis, Indiana: Ten days of special services have been conducted by the Rev. Alexander K. Davison of Vineland, New Jersey. As a result of his messages, new people have been reached and many have been attracted to the church. The services were preceded by a week of prayer meetings.

Trinity Church, Cincinnati: Plans for the approaching general assembly are occupying the attention and energies of the congregation and its pastor, the Rev. Everett C. DeVelde. All who expect to attend are urged to communicate with Mr. DeVelde at once, in order that arrangements for their entertainment may be made.

Presbytery of New Jersey

THE spring Young People's Conference sponsored by the presbytery was held at the Calvary Church of Bridgeton on April 19th and 20th. It was the largest and most successful ever conducted by the presbytery, and there were 170 young people at the opening banquet. The evening service which followed was addressed by the Rev. Donald C. Graham of Westfield. The Saturday morning meeting was addressed by the Rev. John P. Galbraith of Philadelphia, and discussion groups were led on the subjects of personal work, music for the society, helps for officers and helps for leaders. The Rev. Henry W. Coray spoke at the closing meeting on Saturday afternoon. There were 147 registered delegates representing the churches of The Orthodox Presbyterian Church in New Jersey.

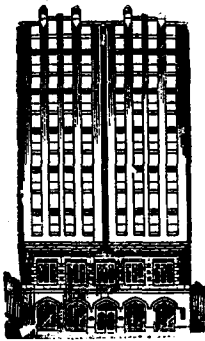
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istry of Mr. Coray was enjoyed during special Easter services held on March 21st, 22nd and 24th. On Sunday, April 14th, six new members united with the church.

Grace Church, Trenton: A Sunday school has been started in nearby Forest Valley, a hitherto neglected field, and 50 people attended the first session. Nineteen of the young people of Grace Church attended the spring conference in Bridgeton. On April 7th a record crowd of 67 was present at the communion service, and three new members were received and two infants baptized. The prayers of all members of the denomination are asked for the Rev. and Mrs. Leslie A. Dunn in the sudden death of their infant son, that God may give them strength and comfort in their bereavement.

Covenant Church, Vineland: The annual congregational meeting was held on April 11th. The meeting, which was preceded by a well-attended supper, featured the altering of the church name to include the word "Orthodox." Encouraging reports were heard: Approximately \$1,300 was raised for missions and around \$5,200 for local needs during the past fiscal year. The debt on the building was greatly reduced during the year.

Calvary Church, Wildwood: The congregation regretfully concurred with their former pastor, the Rev. James L. Rohrbaugh, in requesting the presbytery to dissolve the pastoral relation at a special meeting held in Wildwood, April 2nd. After a happy and successful ministry of some three years in Wildwood, Mr. Rohrbaugh felt that the condition of his health, which had been adversely affected by the climate of the beach town, made it imperative for him to seek a change. He has been affectionately dismissed to the Presbytery of Philadelphia of the United Presbyterian Church, under whose jurisdiction he is being assigned to a newly-opened work in Manoa, Pennsylvania.

Presbytery of New York and New England

FIRST CHURCH, *New Haven:* At a congregational meeting held on April 24th, the Calvin Presbyterian Church of New Haven voted to move from its present temporary quarters into a church building and to change the name of the church to "The First Orthodox Presbyterian Church." The

first services under the new name and at the new location were held on May 5th. The congregation is sharing the use of the church building with the owners, the Christian Adventist Church of New Haven. By holding the morning service at 9:30 and Sunday school at 10:30, a satisfactory schedule has been arranged. The new building, which is equipped with a pipe organ, is located in a promising neighborhood. . . . The New Haven church was host to the Rev. Henry W. Coray from April 26th to 28th and reports great blessing from the services. Gratifying offerings were received for the work of the Committee on Foreign Missions.

Second Parish Church, Portland: On Friday evening, April 26th, the Rev. Arthur O. Olson was installed as pastor of the church. There were 165 persons present at the impressive service conducted by the presbytery, with the Rev. John H. Skilton, the moderator, presiding. The installation

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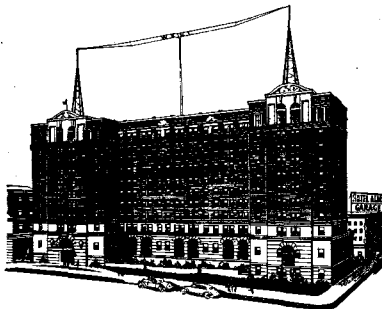
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sermon was preached by Dr. Robert Strong of Willow Grove, Pennsylvania, on "The Search of the Prophets." The constitutional questions were propounded by Mr. Skilton, the charge to the pastor was given by Dr. William P. Green, and the charge to the congregation by Mr. Skilton. Prayer was offered by the Rev. Dean W. Adair. Following the service a reception was held for Mr. and Mrs. Olson.

Presbytery of Wisconsin

THE Rev. Oscar O. Holkeboer, pastor of Bethel Presbyterian Church of Oostburg, underwent an operation for acute appendicitis on May 1st. Prayers of all members of the denomination are asked for his speedy and complete recovery. The Bethel Men's Society is studying the history of Israel and the Women's Societies are studying the Book of Genesis. About 80 women and girls are enrolled in the latter organizations. The church publishes a monthly paper called *The Bethel Trumpet* and on each Sunday a weekly bulletin is also issued.

Calvary Church, Cedar Grove: Guest preachers who have supplied the pulpit during its vacancy are the Rev. Leland C. Jorgenson, the Rev. John Davies, the Rev. Theodore J. Jansma and Mr. Henry VanTil.

Grace Church, Milwaukee: Two communicant members and seven baptized children have recently been added to the roll of the church. In the mid-week Bible study hour the congregation is studying the Old Testament prophets. Attendance shows a marked and encouraging increase.

The spring meeting of the presbytery was held in Oostburg on April 16th. The Rev. William Gray, a member of the presbytery who is serving a Congregational church in Roscommon, Michigan, led the devotions. The Rev. Leland C. Jorgenson was re-elected moderator for the coming year and the Rev. Oscar Holkeboer was chosen to serve as stated clerk. The existing Committee on Home Missions was dissolved and a new committee formed, composed of Mr. Jorgenson, Mr. Holkeboer and Mr. Chester Hoover, an elder of the Calvary Church of Cedar Grove. The Rev. John Davies was elected to the Committee on Standing Rules to fill the vacancy left by the Rev. John J. DeWaard. In the evening, members of the presbytery attended a gathering held in the Bethel Church of Oost-

burg in honor of Mr. and Mrs. Holkeboer and in expression of appreciation of their loyalty, devotion and ministry.

Presbytery of the Dakotas

THE Rev. Melvin B. Nonhof was installed as pastor of the church at Hamill, South Dakota, on April 24th. The Rev. Walter J. Magee, the Rev. Charles L. Shook, and the Rev. A. Culver Gordon took part in the service. The congregation is looking forward to the visit of the Rev. Henry W. Coray on May 17th and 18th.

Jennings Church, Omaha, Nebraska: The Rev. Robert B. Brown, pastor of the church, has been endeavoring to reach all the elders of Omaha Presbytery of the Presbyterian Church in the U.S.A. by means of correspondence. In his letter Mr. Brown informs the elders of conditions within their denomination, and in a forceful and logical presentation gives proof of the fact that, by their membership in the denomination, they have been unfaithful to their ordination vows. He has received one gratifying response to his efforts and hopes that more will follow.

Presbytery of California

BEVERLY CHURCH, Los Angeles: At the annual congregational meeting, held on March 27th, the name of the church was changed from "The Beverly Presbyterian Church (Orthodox)" to "The Beverly Orthodox Presbyterian Church." The building committee reported that during the month of March over \$200 had been subscribed and paid, raising the balance in this fund to a total of \$630. The Women's Guild voted to help finance *The Home Evangel*, about 500 copies of which will be distributed monthly by various organizations of the church.

Covenant Church, Berkeley: At a recent congregational meeting the number of elders was increased to five. A general increase in church attendance and giving was reported; a building fund was also started. On May 1st the new Orthodox Presbyterian Church of San Francisco, of which the Rev. Robert L. Atwell is the pastor, met with the Covenant Church in Berkeley for an inspirational missionary rally. Plans are being made for summer young people's conferences.

Westminster Church, Los Angeles: On Easter morning an all-time high

point was reached in Sunday school attendance. At the communion service following, one new member was received on affirmation of faith. At the annual congregational meeting, increase in attendance was reported by all departments—most notably in the Sunday school. The Rev. E. Lynne Wade, former pastor of this congregation, preached a farewell sermon on the morning of April 14th before his departure for the east.

The Rev. Donald K. Blackie, a member of presbytery and pastor of the First Congregational Church of Escondido, was guest of honor at a reception recently held for the 60 members who have joined the church during his first year. . . . On April 17th the Rev. Edwin H. Rian was well received by an appreciative audience. He spoke on "Westminster Seminary and the World Today."

We Must Build Churches

(Concluded from Page 146)

have been unable to borrow the necessary \$4,000, which represents only about 35 per cent. of the contemplated total investment. *We must build churches!*

How shall we build these churches which are so necessary? Is there not someone reading these words who can lend some of these necessary funds? Is there not someone who sees the tragic situation faced by these churches I have cited, and by many others, where a few thousand dollars would establish the churches firmly and permanently? A most pressing need of our denomination is for a fund to be lent, at interest, to enable churches to undertake building programs which they can finance over a period of a few years. These churches must have buildings *now*, or they will miss the opportunity for expansion. Have you funds you would like to invest? From an investment standpoint many of these propositions are excellent; and besides earning better interest on your money than you can often receive through stocks and bonds, you will be placing your investment where it will pay dividends in the salvation of precious souls. I shall be glad to put you in touch with these churches, for—*we must build churches!*

TRIAL OF REV. L. C. LONG CONCLUDED BY PRESBYTERY

THE Rev. L. Craig Long, former pastor of the Calvin Presbyterian Church of New Haven, Connecticut, of The Orthodox Presbyterian Church, has been under trial for some time and has now been found guilty by the Presbytery of New York and New England of conduct unbecoming a minister. The charges were brought by two pastors of the denomination. Date for imposition of the censure of admonition has not yet been fixed. One other charge and additional specifications were dismissed by the judicatory.

One of the specifications established by the trial judicatory concerned the matter of a suit brought by Mr. Long

against his former church to recover \$2,000 on a note which he had purchased. The judicatory judged that,

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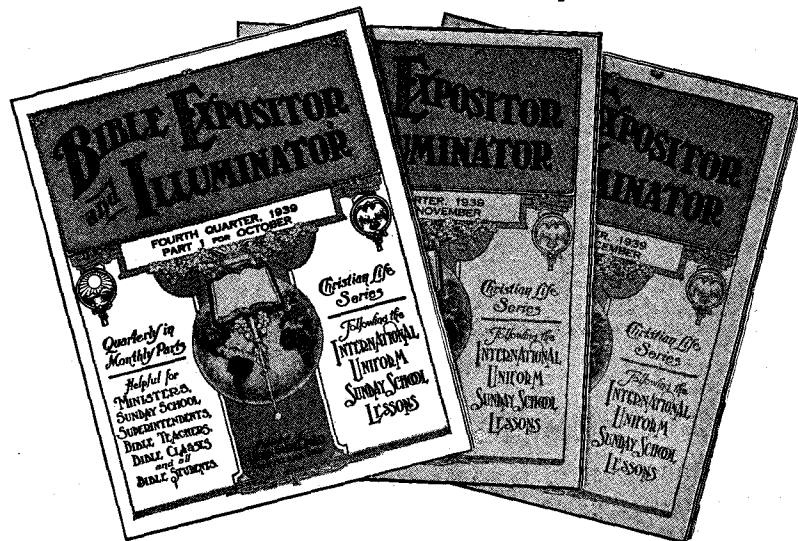
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"without prejudice to the question of the propriety of bringing suit, it was unbecoming to have brought suit without giving to the officers of the church an adequate opportunity to settle the matter out of court."

The two other specifications which were established concerned certain articles written by Mr. Long and published in *The Christian Beacon* of Collingswood, N. J., which were found, in one instance, to "prejudice the good name of Westminster Theological Seminary and the good name of the members of the faculty

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of Westminster Theological Seminary." In the remaining matter involving Mr. Long's writings which appeared in *The Christian Beacon*, it was found that he had similarly prejudiced the good name of the then Presbyterian Church of America and its ministers.

All sessions of the trial were open to the public, but no news was released by the presbytery while the trial was in progress. Mr. Long was, of course, at liberty to release any publicity he chose at any time, but until charges had been either proven or dismissed the presbytery did not wish, in fairness to Mr. Long, to publish news of the progress of the case.

DOCKET PROPOSED FOR SEVENTH GENERAL ASSEMBLY

THE Committee on Arrangements for the Seventh General Assembly of The Orthodox Presbyterian Church has submitted a tentative docket for the sessions of the assembly. These will begin on Tuesday, June 4th, at the Hotel Alms, Cincinnati, Ohio. Trinity Orthodox Presbyterian Church of Cincinnati will be host to the general assembly.

The proposed docket follows:

Tuesday, June 4, 1940

- 2.00 Service of worship
Sermon by Moderator of 6th Assembly
Observance of the Sacrament of the Lord's Supper
- 4.00 Constituting of the Assembly
Roll Call
Adoption of Docket
Presentation of Minutes of 5th and 6th Assemblies
Election of Clerk
Election and installation of Moderator
Presentation of overtures and papers
Appointment of special Committees
On Overtures and Papers
On Examination of Minutes of Presbyteries
On date and place of next meeting
- 8.00 Evening Meeting, to be arranged

Wednesday, June 5, 1940

- 9.00 Devotional Service
- 9.15 Assembly called to order
Minutes of previous day read
- 9.30 Report of Committee on Home Missions, etc.
Nomination of members to Committee on Home Missions
- 11.00 Report of Committee on Constitution

- 4.30 Report of Committee on Foreign Missions
Nomination of members to Committee on Foreign Missions
- (6.00 Westminster Theological Seminary dinner)
- 8.00 Evening meeting, to be arranged

Thursday, June 6, 1940

- 9.00 Devotional Service
- 9.15 Assembly called to order
Minutes of previous day read
- 9.30 Report of Committee on Christian Education
Nomination of members to Committee on Christian Education
- 11.00 Reports of special committees appointed by previous Assembly
The Legal Committee
Committee to consider matter of secret societies
Committee to consider matter of relation between presbyteries and Committee on Home Missions
- 2.00 Election of members to standing committees
- (6.00 Buffet supper)
- 8.00 Evening meeting, to be arranged

Friday, June 7, 1940

- 9.00 Devotional Service
- 9.15 Assembly called to order
Minutes of previous day read
- 9.30 Report of Committee on Examination of Minutes of Presbyteries
Miscellaneous business
Setting date and place of next assembly
Approval of Minutes
Adjournment

FURTHER ACCOMMODATIONS ANNOUNCED FOR ASSEMBLY

FURTHER plans for the entertainment of commissioners and their wives at the Seventh General Assembly in Cincinnati, Ohio, from June 4th to 7th, have recently been announced. As guests of the Trinity Orthodox Presbyterian Church they will be accommodated at the Kemper Lane Apartment Hotel, Kemper Lane near McMillan Street, Walnut Hills, Cincinnati. The hotel is centrally located one block from the Alms Hotel, where all sessions of the assembly will be held. It is situated near Eden Park, the Public Library and the Art Museum.

A free parking lot for those coming by automobile is behind the Kemper Lane Hotel. All persons planning to attend the assembly should communicate at once with the Rev. Everett C. DeVelde, Chairman of the Committee on Arrangements, 1402 Myrtle Avenue, Cincinnati, Ohio.