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The Road to Paganism

By the REV. ROBERT K. CHURCHILL

Pastor of the Covenant Orthodox Presbyterian Church, Berkeley, California

WHEN I first came to California, some friends took me to see the famous College Chapel at Stanford. On the way to Palo Alto, however, we paused to see the old Winchester House, which is sometimes called "the house of the spooks." This house, if it may be dignified by such a name, sprawled over seven acres as a monument to the fear-crazed wife of the maker of Winchester rifles. Mrs. Winchester, under the dictation of the spirits, urged the many carpenters to keep building, building. And what a building! Winding staircases with steps only inches high, doors opening into space, chimneys constructed with no hole in the roof, steps leading upward to the ceiling where they abruptly stop—these are only a few of the baffling phenomena in this edifice which rose under the direction of a superstitious mind. One leaves the faded old landmark, a tragedy of the gay nineties, with a sense of amused sadness.

From the Winchester House, we went to the Stanford Chapel, and what a difference! How stately, majestic and inspiring! The careless tourist lowers his voice to a whisper on entering, and many bow in prayer. God seems present here, the God of holiness, the God of beauty and order.

These two structures illustrate the two great thought systems of the world, and basically there are only two. They are the thought structures of paganism and of Christianity. In the non-Christian philosophies, there are many blind doors which open into the void. Many an ascending train of thought ends in frustration. The

whole structure, in fact, bears the unmistakable marks of a diseased mind directing it all.

But when the Zion of Christian philosophy comes into view, how orderly, how solid and imposing! The traveller bows in prayer and lifts his voice in praise. Yes, the thought system of Christianity is awe-inspiring because it is the thought of God Himself.

But let us consider the way in which men became pagan. Romans 1:21-23 tells us of the seven downward steps which the human race took in its departure from the living God.

1. "WHEN THEY KNEW GOD THEY GLORIFIED HIM NOT AS GOD. . . ."

This tells us that man had infinitely more than an opportunity to know God. God in His matchless grace, and for His own glory, implanted true knowledge of Himself and the world into every mind. Think of a mind thus filled with truth and free from error. Think of a mind occupied with such vast concepts of the eternal God whose every attribute is measureless. How grand, how deep, and how broad the mind of man once was! It is wonderfully clear in Romans that God gave a legible revelation of Himself to man, first in the conscience of man, and secondly in the universe around man. God spoke. A mighty summons echoed in the soul of man and reverberated along the sounding-board of heaven and through the verdant earth.

One who was molded from clay and into whose nostrils His Creator had breathed the breath of life

constantly beheld God's created universe. Before him was the theatre of God's glory and, by the clearest logic of faith, man understood two great facts: (1) The world was not created by itself; (2) the world did not continue to exist by itself.

Now we are ready to hear of the first downward step of man, and to see the significance of that step. "When they knew God they glorified him not as God." Yes, that was the first step, and how full of meaning it is. Paul tells us clearly in this great letter that man is without excuse in his present state of ignorance and sin. This statement is one of the most fundamental truths of Christianity. *Man is without excuse!* But how can this be? Well, says Paul, when man had the truth he did not act according to that truth. Or, as it is in our sentence, "They knew God and yet they glorified him not as God." Man did not make His name glorious, nor cause others to honor Him.

The unfaithful husband does not forget that he has a wife. He knows it all too well, but his crime lies in the fact that he does not act according to that knowledge. He does not deny that he has a wife; he merely neglects her while he spends his money and affection upon another. What an inexcusable crime this is and yet, in a far greater way, men have rebelled against their Maker and Owner.

Let us not think that this tendency, this descent, belongs to the dateless past. No, we may see the same evil at work today. For instance, the Lord's Day is a holy day, the Christian Sabbath, and the law which said, "Remember the sabbath day to keep it holy" has not been repealed. But what is the spectacle that meets us every Sunday in America? In the light of Romans 1:21, we hardly dare to think of it. Underneath ninety per cent. of the activity of America on Sunday might be written this sentence which damned the whole human race: "They glorified him not as God." And what of the midweek meetings in our churches? Yes, we have four regular meetings in our church and the midweek prayer and Bible study is one of these meetings. The Word of God is expounded, Jesus Christ is there, the evangel goes forth. But where are the people? I

suggest you look for them in the theatre and you will find a great number of them—especially if it is "bank night." In fact, you may look anywhere for them, except in the house of God. What is the matter with our midweek "spare" meetings. In many cases it is that our people are not glorifying God as God. The Orthodox Presbyterian Church came into existence because a once-great denomination placed the word of man above the Word of God and then told its ministers to bow down to that human word or else withdraw. The Bible says we ought to obey God rather than man. The Presbyterian Church in the U.S.A. says we must obey the words of men rather than the Word of God. And yet a monstrous thing has taken place: Thousands of ministers did obeisance to this low altar and are urging God's people to do so. Many things could be said of the conflict which is going on between Christianity and Modernism today, but nothing more terrible could be said than this: "They glorified him not as God." These religious people knew God; many of them were the finest preachers of the gospel. They knew the truth, but they did not act according to the truth. Ah, my friends, this is no slight question of church government and opinions of men. There is a principle at stake here, a principle which when violated has caused empires and civilizations to be buried—buried and covered with their own filth, and across the grave

the law of God has written: "No resurrection."

What we need today in church and state is not a clearer knowledge of what is right, but a determination to do at all costs that which we know to be right. Where are the people today who will glorify God as God?

2. "NEITHER WERE THANKFUL. . . ."

The second downward step is much the same as the first. Yet it is more apparent. It came to pass that the daily blessings of life were not referred to God as the Giver. There is no man not indebted to God for an infinite number of benefits. How bountifully God has given to all men and yet how sparing has been the thanksgiving! Why does such a condition exist? The answer is that men have taken from God as a robber takes from his victim. Thanksgiving and robbery do not go together. Men have taken from God and have given nothing in return. The picture of our country rises before us here. America has been blessed with more material blessings than has any other nation. For this we should bow our heads in gratitude and thanksgiving. The gospel of God's grace, the best news that could ever fall on human ears, has been sounded forth in this land of the free as in no other land. We heard the gospel because it pleased God to send it to us. For this reason alone God has made us His debtors. Yet as a nation we have been unthankful and forgetful. Well did Shakespeare write:

"Blow, blow thou winter wind,
Thou art not so unkind as man's ingratitude. . . ."

"Neither were thankful!" Oh, Paul, how you have condemned this satiated, careless generation, and how you have shown us the reason why the heavens are brass above us! No wonder David exhorted us to enter into His gates with thanksgiving. And no wonder Paul commanded Christians, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

3. "BUT BECAME VAIN IN THEIR IMAGINATIONS. . . ."

This condition is the result of being
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The Readers' Question Box

A Department of Information on Perplexing Problems

Baptism

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I have been reading "Bible Questions Answered," by the Rev. W. L. Pettingill, D.D. On page 102 answers to the following questions are given thus: Question—"Is there anything in Church history to indicate that the Church in the first and second century ignored or set aside believer's baptism in water?" Answer—"The early church knew nothing of any baptism other than believer's baptism by immersion in water. It was not until late in the twelfth century that even the Roman Catholic Church considered any other baptism valid." Question—"How did infant Baptism come in?" Answer—"Infant Baptism came in through the doctrine of baptismal regeneration, when people began to believe water baptism to be necessary to salvation. . . ."

Has Dr. Pettingill full historical proof for his teachings on the above questions? If he has, why should there be so much controversy over Baptism?

A MASSACHUSETTS READER

SOMETHING going on" always interests people. If there is action anywhere, inquisitive people will collect to watch it. To many people the observance of the sacrament of baptism is nothing but a spectacle. If, as sometimes occurs, the sacrament is celebrated outdoors, it is easy to collect an audience to see the event.

What is baptism anyway? Are these curious people out of place? Not if they behave themselves. For baptism is a sign; it is intended to demonstrate something to people. Its purpose is to set forth the fact that union with Christ and cleansing from sin go together. The person baptized is being declared to be a child of God, the water signifying the cleansing which is the privilege of the child of God.

In the course of the revelation which God gave to His people as recorded in the Old Testament, He made clear the fact that the family was a divinely ordained unit and that the children of Israelitish parents inherited the promises made to their parents and ancestors. In token of the separated position of the Israelitish child, he was to be circumcised on the eighth day after his birth.

When Christ came to bring a knowledge of God to all people and to invite all men to enter into the benefits of the covenant of grace, the family still remained a divine institu-

tion. But the rite of circumcision was replaced by the rite of baptism. It is a sign of the separation of the child of God from the things of the world. There is no evidence to show that the rite of baptism was restricted to adults. Rather the old family unity appears again in Paul's injunction to the Philippian jailor, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," followed by the statement that he "was baptized, he and all his, immediately" (Acts 16:31, 33).

The first case in which we know the name of the individual who was baptized as an infant is Origen, born in the latter part of the second century. Most of the other well-known leaders of the early church were men who were converted as adults, as would obviously be the case, since the Christian faith was just being established and was growing much more rapidly by adult conversions than by the slow process of the birth of children to the few already-believing Christian parents. That the baptism of young children was not a new thing in Origen's time we are sure, however, because Tertullian, who wrote about the year 200, makes a reference to the sacrament in terms

which imply that it was customarily administered to children.

It is therefore rather surprising to find in a recent book by a well-known teacher the statement that:

"The early church knew nothing of any baptism other than believer's baptism by immersion in water. It was not until late in the twelfth century that even the Roman Catholic Church considered any other baptism valid."

As we have just indicated, there are definite records of the baptism of children as well as of adults as far back as the second century and, as far as we can tell, the practice of baptizing children is as old in the Christian Church as is that of baptizing adults.

The question of the mode of baptism is one of much less importance, of course. In the second century certainly, and probably in the first, various modes were used. One of the earliest documents of the church, outside of the New Testament, is a book called the *Teaching of the Twelve Apostles*. Its date cannot be exactly determined. It may have been written in the latter part of the first century or it may belong to the first half of the second. It is unlikely that it is any later than that. It says:

"Baptize, in the Name of the Father and of the Son and of the Holy Spirit," in running water; but if thou hast no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head "in the Name of the Father, Son and Holy Spirit" (ch. 7).

Thus it is clear that various modes of baptism were considered valid at this very early date.

In connection with the New Testament itself it has been pointed out that it is somewhat unlikely that the Philippian jailor and the members of his household would have been taken out by Paul between midnight (Acts 16:25) and daybreak (16:35) to some stream or pool where they could have been baptized by immersion, and that it is more probable that the rite was performed by pouring water over

Question Box

THE question on Baptism, answered on this page, was received from a subscriber. The editors hope to be able to make such questions and answers a regular feature of forthcoming issues, and invite all those who have been perplexed by similar problems to send them to the office of The Presbyterian Guardian. If the questions are of general interest and popular appeal, they will be answered as promptly as possible.

the head in the prison or the house.

As far as our earliest records indicate therefore, various modes of bap-

tism were used from the earliest days of the New Testament church and the sacrament was administered both

to adult Christians and to their children.

—PAUL WOOLLEY

Tracts For Today

A Forward Step in Christian Education

By the REV. PROFESSOR EDWARD J. YOUNG

YOUR "type of tract is very much wanted by us, for we stand four-square on the truth which it contains." So writes a Christian lady from Detroit to the Committee on Christian Education of The Orthodox Presbyterian Church. From far away Bulgaria comes a request from the editor of a religious paper for samples of tracts to be used in his work. A lady who is conducting Bible classes among Negroes in Maryland writes for tracts to distribute among her pupils. A group which specializes in distributing Christian literature among college students in the Hawaiian Islands asks for tracts to be used for this purpose.

These examples could be multiplied many times. From all over the world, requests are reaching the Committee on Christian Education for its tracts. Some of these requests are accompanied by contributions; others are not. But whether or not contributions are sent in, the work of distributing sound literature must go on. The response to the slight amount of advertising which the committee has undertaken has been truly encouraging. A world-wide ministry and a glorious opportunity lies before our beloved church in the medium of tract distribution.

Short Tracts

It is the purpose of this article to set forth briefly the aims of the Committee on Christian Education with regard to tract distribution. The committee has already published a number of short tracts on various subjects. Some of these are admirably adapted to evangelistic purposes; some will be found helpful in teaching the Shorter Catechism; some are of an instructive nature; and some bear messages for particular needs.

In the issuing of tracts the committee is concerned that they be strictly Biblical in their message. A studious attempt is being made to avoid so-called "evangelistic" tracts

which imply that man is capable of becoming a Christian in his own strength by a mere decision of the unaided human will. Such tracts are really not "evangelistic," but are Arminian or even semi-Pelagian. That there is a demand for truly evangelistic tracts has been demonstrated by the many requests which have reached the committee. Literally thousands of the committee's short tracts have been distributed.

As funds are available, the committee intends to continue publishing short tracts. Members of The Orthodox Presbyterian Church are asked to submit to the committee tracts which they may have written, or ideas for tracts which they believe will be helpful.

Long Tracts

The first in a series of long tracts has already been printed. It is "Why the Orthodox Presbyterian Church?" by the Rev. John Patton Galbraith. The first edition of this tract has been entirely exhausted, and a second, revised edition will soon appear. The committee plans to distribute this entire second edition to members of the Presbyterian Church in the U.S.A.

A second long tract, similar in size and appearance to "Why the Orthodox Presbyterian Church?" will soon be available for distribution. This is "The Covenant of Grace," by the Rev. Calvin K. Cummings. In a simple and helpful way, it presents the underlying unity of the plan of salvation. For elders and Sunday school teachers, indeed for all who love the Bible and want to understand it, this tract will prove of value.

The committee plans to issue about fifty long tracts dealing with various subjects, both doctrinal and "practical." These tracts will be of uniform size and appearance. They can be bound, and will prove a valuable library for study and reference.

Some of the long tracts which will probably appear in the more or less

immediate future are, "Is the Bible Right About Jesus?" by J. Gresham Machen, "The Auburn Affirmation," "Why I Believe in God," "Evolution," and "How to Study the Bible." Suggestions for other subjects will be gratefully received by the committee.

Aggressive Tract Evangelism

It would be a grave mistake to publish a number of tracts and then to let them die. Rather, when one edition of a tract has been exhausted, another should be forthcoming. For example, is there any reason why the tract, "Why the Orthodox Presbyterian Church?" should not be sent to every professing Presbyterian in the nation? Is there any reason why "The Covenant of Grace" should not be scattered widely among those who profess belief in dispensationalism? When Dr. Machen's tract, "Is the Bible Right About Jesus?" appears, why should not a copy of it be mailed to every student in every modernist theological seminary in the United States?

We very often hear the literature of today severely condemned, but what effort have we, who believe in the glorious system of truth which the Bible contains, ever made to bring the gospel to the literary world? When, for example, the tracts, "Why I Believe in God?" and "Evolution," appear, why should they not be sent to every novelist and writer in the country?

Again, we often hear the sins in the lives of actors and actresses condemned. But have we, who seek to proclaim the whole counsel of God, ever made any serious attempt to storm the citadel of Hollywood with a steady attack of scholarly, Scriptural literature? Likewise, instead of merely being shocked at the corrupt practices and teachings of the Romish Church, why should we not deluge that institution with truly Scriptural literature? The opportunities before us are unlimited.

An objection will be forthcoming. We do not have the money to engage in such aggressive tract evangelism, it will be said. However, we can make a beginning. The Committee on Christian Education asks the church for only fifty dollars a month. If every particular church would send the committee one dollar a month, a splendid beginning toward aggressive tract evangelism could be made. An appeal is made to the readers of this article for contributions. During the coming winter and spring months,

the committee plans to distribute widely in modernist circles the three tracts, "Why the Orthodox Presbyterian Church?" "The Covenant of Grace" and "Is the Bible Right About Jesus?" A full report of this distribution will later be made. But your help is now earnestly sought, in order that this beginning of truly aggressive tract evangelism can be made. Your contributions should be sent to Mr. Charles A. Freytag, Treasurer, 4 Fairmount Terrace, West Orange, N. J. The nation must hear from The

Orthodox Presbyterian Church. The blessed doctrines of orthodox Presbyterianism must be made known. The glorious truth that *God is* must be heard in our land and abroad. If the godless, pagan world will not enter the doors of our churches, we must go to it where it is to be found and compel it to give ear to us. Aggressive tract evangelism is one method by which our message can be spread far and wide. Will you please pray for the Committee on Christian Education as it undertakes this work?

Archeology and the Bible

A Review by the REV. NED B. STONEHOUSE, Th.D.
Professor of New Testament at Westminster Theological Seminary

OUR BIBLE AND THE ANCIENT MANUSCRIPTS, by Sir Frederic Kenyon. Revised Edition, 1939. 266 pp., 32 plates. Harper and Brothers, New York, \$3.

THE BIBLE AND ARCHEOLOGY, by Sir Frederic Kenyon. 1940. 310 pp., 31 half-tone plates and a map. Harper and Brothers, New York, \$3.

THESE books are attractive for several reasons. They deal with the Bible from the point of view of archeological research, an approach that is romantic as well as respectable. Both the story of the transmission of the Bible and the chronicle of excavations and explorations which have sought to enlarge our knowledge of the historical environment of the Bible contain many absorbing chapters. Moreover, the books were written by one who is exceptionally well-informed in these fields and who possesses no little facility in lucid and interesting exposition. Sir Frederic Kenyon was for some forty years associated with the British Museum, for most of this period as Director and Principal Librarian, and as such kept in intimate touch with the progress of archeological investigation. While he has not been a specialist in archeology, his special studies and comprehensive surveys in the field of the textual criticism of the Greek Bible have greatly obligated a whole generation of scholars and teachers to him. The volumes under review, however, were intended not for the specialist but for the reader of the English Bible. The plates which illustrate the books

greatly add to their attractiveness.

In the volume dealing with the text of the Bible the author treats broadly the principles of textual criticism and surveys the principal materials, including manuscripts in the original languages, translations into Syriac, Coptic, Latin and other languages, and the evidence derived from quotations of the Bible in early times. This work also includes a chapter on the Vulgate in the middle ages and two chapters on the English Bible.

The fact that there are many variations in the manuscripts of the Bible has sometimes been advanced as impugning its inspiration and authority. On this matter we do well to give close attention both to the principles involved and to the facts. As orthodox Christians we do not claim that our Bible has been transmitted infallibly. The original manuscripts have not been preserved. The Bible has been handed down in the form of copies of copies of copies, all made by fallible men. On this point the Westminster Confession of Faith makes a careful distinction which should not be lost sight of—the distinction, namely, between the miraculous inspiration of the Scriptures and their providential transmission to us. They have been "immediately inspired by God and by his singular care and providence kept pure in all ages" (Chapter I, Section 7). In speaking of the purity of the Scriptures in this connection, it is evident that the Westminster divines did not mean to

imply that the text of the Bible had been preserved completely without mixture, but only were concerned to claim that the text is not a corrupt text and that it has been providentially preserved in a remarkable state of purity. The Christian, therefore, should not look upon the efforts to purify the text of the Bible as inimical to his faith. On the contrary, his high view of the Bible as given by immediate inspiration of God should provide a compelling motive, which does not operate in the case of those who regard the Bible merely as a human work, to recover the original form of the text of Scripture.

Moreover, the purity of the text of the Bible has been abundantly demonstrated by the study of the materials. For no other ancient book does such an abundance of manuscripts and other witnesses exist as for the Bible. And as new discoveries have been made they have taken us nearer and nearer to the time of the origin of the individual writings. The abundance of materials for the New Testament makes it practically certain, Kenyon asserts, "that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities" (*Our Bible and the Ancient Manuscripts*, p. 23). This abundance of materials, it may readily be admitted, does result in the accumulation of a very large number of variations. Most of these variations are unimportant, however, either because they affect merely superficial matters like spelling of words and

word order, or because they are supported by such meager or weak evidence that their secondary character is admitted on all sides. There do remain, indeed, a number of instances of substantial variation, but Hort, one of the greatest authorities in the field of textual criticism, has estimated that such instances can hardly form more than one thousandth part of the entire text of the New Testament. Kenyon's work, while not maintaining strictly the inspiration of the Scriptures, confirms emphatically the purity of the text of the Bible. Throughout the history of the transmission of the Bible remarkable uniformity has been maintained, as may be observed by noting the agreement between the Authorized Version and the Revised; it is not an exaggeration to affirm that in all ages the text has been kept pure. At the same time it is comforting to know that through discovery and research in modern times we have come to possess a text that is *relatively* much purer than that which was in common use in the church for many centuries.

The reader of the English Bible will perhaps not be fully aware of his own responsibility in the matter of the text of the Bible, even if he has been impressed with the general importance of the subject. A moment's thought, however, demands recognition of the fact that he must decide between various English versions, notably between the Authorized and Revised Versions. Kenyon's discussion of these versions does much to prepare the way for an intelligent decision in this matter. His own conclusion, formulated very briefly, is: "The Revised for study, the Authorized for reading." The Revised Version, he maintains, is based upon a superior Greek text, particularly in the New Testament, and at many points provides a more accurate translation. On the other hand, he calls attention to the linguistic inferiority of the English of the Revised Version (p. 243). It is doubtful that the Christian church in the English-speaking world can be content indefinitely to use two distinct forms of the Bible in the way that Kenyon suggests.

The volume entitled *Archeology and the Bible* tells the fascinating story of modern excavation of ancient sites, not only in Palestine but also in Babylonia, Assyria, Egypt, Syria and other regions that were the scenes of

Biblical history. Through archeological research the knowledge of the ancient world has been greatly increased, and light has been shed upon the meaning of the sacred text.

In the minds of most people the question of greatest interest in connection with the Bible and archeology, it appears, is the question of its confirmation of the trustworthiness of the Bible. On this matter Kenyon is very cautious. His starting-point is very definitely not that of the believer in the infallibility of the Bible, but he also is very critical of the position of strongly anti-traditional skepticism. There are many points, indeed, at which archeological research has strongly confirmed the trustworthiness of the Biblical accounts. One of the most notable of these contributions, according to Kenyon, comes from Jericho "where the evidence both of its destruction and of its rebuilding harmonizes strikingly with the Old Testament narrative, and also seems to assist materially in fixing the date of the Hebrew invasion of Palestine under Joshua" (pp. 260 f.; cf. pp. 186 ff.). Kenyon also shows that, contrary to claims that were once made by critics of the Old Testament, "there is now ample evidence that writing was well known and freely used in Palestine and Syria, for literary as well as business purposes, from the time of the entry of the children of Israel into that land under Joshua, and that writing in Hebrew characters existed there at any rate not long after that date; while in Egypt, whence they had just come, and in Mesopotamia, whence through Abraham they derived their ultimate origin and with which they were in constant contact throughout their history, writing had for all purposes been indigenous for many centuries" (p. 266).

The general conclusion of Kenyon is that "the progress of archeological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Biblical narrative . . ." (p. 30). While he does not maintain the complete trustworthiness of the Biblical record, it can hardly be claimed that he offers any archeological evidence which clearly contradicts the Bible.

In considering this subject of the archeological confirmation of the Bible, we do well to keep in mind the limitations of this method of research. Archeology, in the nature of the case,

can never *establish* the inerrancy of the Bible. It is concerned only with isolated details. Moreover, it obviously cannot even confirm the supernatural character of many of the events recorded in the Bible, including, for example, the fall of Jericho.

In conclusion I wish to point to a few of the defects of these books. Some of these are rather incidental. In the earlier work 1889 is evidently a misprint for 1899 on p. 144. In this same volume the references to the American Revised Version are inadequate. The summary comments on the formation of the Canon are unsatisfactory, suggesting as they do that one can hardly speak of the formation of the New Testament Canon until all the writings were published in one volume, which apparently was not before the fourth century. However, the evidence from about the year 200 is unmistakably clear in showing that the church was in conscious possession of the New Testament, and the existence of the Old Testament Canon as reflected in the New Testament proves that the Scriptures, in order to be received as canonical, did not necessarily have to be contained in one roll or book.

Another defect is that the author, while using commendable moderation, goes on record in both books in favor of the documentary theory of the origin of the Pentateuch. We are not opposed in principle to every hypothesis which maintains that the authors of individual writings of the Bible used sources. However, the modern documentary hypothesis represents a most serious attack upon the trustworthiness of the Old Testament records on the background of an evolutionary conception of the development of the religion of Israel. It is difficult to see how Kenyon can speak of the essential trustworthiness of the Old Testament and yet maintain a hypothesis which, if it could be proved, would result in the disintegration of the Old Testament. Moreover, there is no particular occasion for introducing a discussion of hypothetical sources in either of these books. It is obvious that such hypothetical sources cannot be included under ancient manuscripts, and archeological research has not brought any of them to light. Indeed, the progress of archeological investigation has, as Kenyon himself admits, substantiated a considerable portion of the history of the Old Testament, including even

the patriarchal period, and has forced a radical revision of the older critical theories.

Finally, attention is called to a basic weakness of Kenyon's approach which tempers considerably the enthusiasm which the reviewer has for his treatment of the subjects surveyed in these books. This weakness concerns his view of revelation. He frequently appears to vindicate the Biblical history as a history of progressive revelation, but when his view of revelation is examined it is found to signify merely an evolutionary view of the development of religion. In the last analysis his view credits nothing

distinctive to the divine revelation to Israel. He says, for example, "The more the history can be shown to comply with the canons of historical criticism applicable to other works and other peoples, the more we feel it to be consonant with God's ordinary methods of dealing with men. The more the story of Israel becomes a story of gradual progress, of progressive education, the more it appeals to us as true" (*The Bible and Archeology*, p. 271; cf. pp. 27 f., 278). If revelation is "the general principle of the universe," as Kenyon asserts, it loses its character as divine revelation.

grounds of the world's mighty empires, and Palestine was no exception.

At the beginning of our period, about midway in the eighth century, the influence of Syria over the foreign policy of the divided kingdom was waning. Under Tiglath-pileser and his successors, the Assyrian empire with its capital, Nineveh, reached the height of its sway over the Near East. Samaria, the capital of the Northern Kingdom of Israel, fell before its armies and, ere the turn of the century, Sennacherib and his hosts were swarming over Judah.

A century later Nineveh was overthrown, and a revived Babylonian empire took its place. The proud tyrant Nebuchadnezzar stormed Jerusalem, began to take inhabitants of the Southern Kingdom of Judah into captivity, and destroyed the Temple. Seventy years of exile passed and the hand of God was seen vividly in the swift ascendancy of another great empire under Cyrus the Persian. God had called him by name nearly two centuries earlier, while Assyria was yet powerful (Isa. 44:28; 45:1-4). In response to the decree of Cyrus, 42,000 Jews returned with Zerubbabel to rebuild the Temple, which was rededicated in 516.

A rather simple way of remembering the outline of this period is to think of it in terms of the four cities mentioned in the table. It will prove both easy and helpful to memorize the date of the fall of each city, and then one need no longer be in doubt as to the order of events.

Samaria fell before the Assyrian armies in 722, after a three-year siege under Shalmaneser, although his successor Sargon takes credit for its capture and for leading some 27,000 of the inhabitants into captivity. These he replaced with colonists from Babylonia, Hamath, Arabia and other places. The enforced migrations in Europe of the present time are by no means something new under the sun! With the fall of Samaria, Israel, the Northern Kingdom, came to its end in judgment, as Amos, Hosea, Micah and other prophets had warned that it would. The Assyrian empire had had, as its capital city, Nineveh for nearly 700 years. In 612, however, Nabopolassar, a Babylonian governor who had revolted, together with the assistance of nomadic peoples from the Northeast, brought about the destruction of Nineveh, aided by a sudden overflow of the Tigris River.

The Days of the Minor Prophets

By the REV. ROBERT E. NICHOLAS

General Secretary of the League of Evangelical Students

EDITOR'S NOTE: *This article has been prepared to supplement and throw additional light upon the studies for young people published by the Committee on Christian Education of The Orthodox Presbyterian Church. In the future, instead of the brief outlines of the topics formerly presented on this page, THE PRESBYTERIAN GUARDIAN will publish one article each issue dealing with some interesting aspect or highlight of the topics to be studied. It is believed that in this way greater help will be given to all who follow the regular series of topics, and that others will also find the articles enlightening and helpful. Individuals and groups wishing to follow the regular course of study, should secure the lesson material of the committee from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts.*

The topics of the first two studies in a new series on the Minor Prophets by the Rev. Charles G. Schauffele are:
February 2nd — HOSEA, THE PROPHET OF LOVE.

February 9th—JOEL, THE PROPHET OF THE SPIRIT.

MOST of us learned the names of the twelve minor prophets as boys and girls. Yet even now, to many of us, they are scarcely more than names—with the possible exception of Jonah! Is it because they are commonly called "minor" prophets that

we often consider them of little importance? St. Augustine in the fifth century observed that they were called "minor" simply because of their brevity in comparison with Isaiah, for example. Quantity is never the measure of quality. Or is it, perhaps, that we find it difficult to fit them into history? When did they prophesy? What were the conditions in Palestine and among the nations in the days of the minor prophets?

The accompanying table is designed as an aid to grasping the main outline of this period from the eighth to the fifth centuries before Christ. Suppose, for a moment, that Malachi, the last of the twelve, were in our midst today. That would mean that Amos, Hosea and Micah would have been prophesying to the first colonists at Jamestown and Plymouth Rock. (Jonah, Joel and Obadiah likely would have been somewhat earlier.) Nahum, Zephaniah and Habakkuk would have been contemporaries of George Washington as a young man, and Lincoln in his twenties might have listened to Haggai and Zechariah.

Now let us return to Palestine, which is one of the little countries of the earth, and it was but a small nation in the centuries of the minor prophets. What is happening to the small countries of Europe today is not a strange phenomenon. Little nations have ever found themselves the battle-

<i>Biblical History</i>	<i>Kings of the Divided Kingdom</i>	B.C.	<i>Minor Prophets</i>	<i>Empire History</i>
	<i>Judah</i>			
	<i>Israel</i>			
	Uzziah (Azariah)			
	Jeroboam			
Isaiah	Jotham	750	JONAH JOEL AMOS HOSEA OBADIAH MICAHA	ASSYRIAN EMPIRE Tiglath-pileser
	Ahaz Hezekiah			Shalmaneser Fall of Samaria (722) Sargon Sennacherib
Samaria falls Invasion of Sennacherib		700		Esarhaddon Ashurbanipal
	Manasseh			
	(Israel goes into captivity)			
	Amon Josiah	650	NAHUM	
Reformation under Josiah Jeremiah				Nabopolassar
	Jehoahaz Jehoiakim Jehoiachin Zedekiah	600	ZEPHANIAH HABAKKUK	Fall of Nineveh (612) BABYLONIAN EMPIRE Nebuchadnezzar
Siege of Jerusalem				
Burning of the Temple (586) Ezekiel	(Judah in captivity)			
Daniel				
		550		Evil-merodach
Return of 42000 Jews with Zerubbabel after Cyrus' decree	(Captivity ends)			Belshazzar Fall of Babylon (538) PERSIAN EMPIRE Cyrus Cambyses
			HAGGAI	Darius Hystaspis
Rededication of the Temple (516)			ZECHARIAH	
		500		Battle of Marathon Xerxes (Ahasuerus)
Esther				
		450		Artaxerxes
Return of 1775 Jews with Ezra				
Repair of walls of Jerusalem Nehemiah			MALACHI	

NOTE: The names of the kings and prophets are placed near the beginning of their respective periods of reigning or prophesying. These periods overlap in some instances. It is to be remarked that there is disagreement as to the time of Jonah, Joel, and Obadiah. For further information consult a good Bible dictionary.

Then Babylon, a magnificent city under Nebuchadnezzar, was the capital of the Babylonian empire at its zenith—until it came into the hands of Cyrus, king of Persia, in 538.

The fourth city, Jerusalem, was besieged by Nebuchadnezzar and his armies and some of its inhabitants were taken captive from time to time, until finally, in 586, the Temple was burned by the invaders. Now Judah, the Southern Kingdom, had come to the destiny predicted for it by the faithful prophets of the Lord. The people of God in Babylon were singing the song of Psalm 137.

A century after their return, at the time when Malachi, the last of the

twelve, was prophesying, Persia had already tasted defeat at the hands of the ancestors of the modern Greeks at Marathon and Salamis; and within another century a still greater empire under Alexander was to appear upon the scene for a season. Thus three empires pass in review in the days of the minor prophets, another is seen as it wanes, and a fifth is glimpsed on the horizon. Fitting indeed are the words of Nebuchadnezzar himself, as recorded in Daniel 4: 34, 35, 37: "I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and

all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest Thou? . . . Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

And it is just because this God is the God of the minor prophets that their message is a major message: a message of judgment, yes, but also of redemption in accordance with the promises of the covenant God of Israel.

The Presbyterian Guardian

EDITORIAL

Christianity and Psychiatry

OF MAKING many books," says the Preacher, "there is no end." The current flow of literature designed to popularize the modern re-interpretations of Christianity certainly provides a contemporary confirmation of the ancient proverb. And the lack of any common underlying agreement as to what Christianity is gives a diversity of utterance to these works which is, to say the least, bewildering. Perhaps it was study of some such books that led the Preacher to add: "And much study is a weariness to the flesh."

One of the approaches to Christianity which is finding frequent expression in some of these contemporary volumes is based on the science of psychology or psychiatry. Many individuals are suffering from disorders of various kinds. The psychologist, and sometimes even the physician, senses in those who come to him that there is often another trouble, which is mental. So the patient is questioned in a sympathetic manner and it is perhaps discovered that he has wronged his neighbor and is afflicted with a sense of guilt. He is advised to go and confess the wrong and make amends. He does so and soon his physical disorder disappears. Christian principles of truth and love and honesty have been put to work, so it is claimed. And the applied Christianity *has* worked, in that it has produced a new interest in and satisfaction with life.

We will not deny, of course, that there is a real relationship between the physical and mental states of an individual. We all know that certain mental attitudes produce perfectly obvious physical reactions. And there is no reason to doubt that this association is far closer and far deeper than we ordinarily recognize. But the chief fault of the psychiatrist's procedure, in so far as it claims to be "Christian," lies in the fact that it is concerned largely if not solely with

inter-human relationships, rather than with the human-divine relationship. It leaves God out of the picture. And so it provides a solution which never really touches bottom at all.

The fact that maladjustment in social relations, resulting from wrongs committed, is not the only source of trouble in the human family is, of course, recognized. There is also what is known as the "sense of frustration." The individual feels that he is not accomplishing anything worth while, that he is not able to accomplish anything worth while, and that there is no hope for him. Life is useless and meaningless. Not a few of these "frustrated" persons find their way also to the offices of psychiatrists. And here again there is an answer. The individual must be persuaded of the importance of what he is doing, or of what lies before him to be done. Hope must be revived. And when it is, there seems to be a renewal of the whole personality. There is a purpose in what is being done, and having a purpose makes all the difference in the world.

This same principle is applied to nations as a whole. Thus one finds the explanation of the rise of Hitler and the devotion of the German people to him. When the nation was down and out, with no goal and no hope, this man came and gave it hope and vision—the vision of a risen and powerful Germany dominating Europe and possibly the world. Life was different in Germany after Hitler—in more ways than one. Whatever we may think of the purpose in view, the very fact that there was a purpose, and a leader in the work of accomplishing the purpose, awakened energies that had become completely dormant.

But here again in this principle and its application, whether that application be good or bad, there is the fatal fault that it is bound down to

the human level. With our feet still on this earth, we can never grasp a lever long enough to move the earth.

Psychology and psychiatry in formulating these principles have not given us anything new. The need of purpose in life has always been recognized. The fact that guilt and shame affect our physical as well as our mental condition is nothing new. Christianity has always recognized this—true Christianity, I mean—and has always provided a real answer to our mental and emotional requirements.

Where can one find a truer picture of himself than in the presence of the holy law of the holy God? Christianity puts him there. It puts him in a position of utter despair and hopelessness. And then it shows him the Saviour, and the work of the Saviour. It shows him that every demand of God is met and fully satisfied by the Saviour. It offers him full forgiveness and full salvation through trust in this Saviour. It brings him into a fellowship which is not earthbound, but is a living union with the saints of all ages, with heaven itself, and with Christ, the Saviour and Head. And it sets before him that purpose which is above every purpose, the full establishment of the kingdom of God on earth, of righteousness and justice. It provides him with the conviction of his own part in that program, and assures him of the ultimate conquest, and the final establishment of the kingdom of glory. Setting his eyes on things which are not seen but which are eternal, it enables him to rise above present discomfort, and his strength is renewed as the eagle's. Life becomes oriented about the proper center, which is the Triune God and the kingdom of God. Striving after the glory of God, he discovers also the enjoyment of God.

The modern substitutes for Christianity may seem to give a little surcease from pain for a while. But in Christianity alone is there offered to us a sufficient and absolute aim in life, and the motivation which will set our energies to work in attaining it. Here alone is there that inner peace of a united and devoted personality which it is the desire of the psychiatrist to obtain, and which will go farther than anything else to produce the abundant life in the fullest sense of the words. Christianity is more up-to-date than any of its substitutes.

—L. W. S.

Evangelism

A YEAR'S subscription sent now will include the entire series on "The Crisis in Evangelism," announced in the last issue. Why not subscribe for your Christian friends?

News From the Foreign Field

By Missionaries of The Orthodox Presbyterian Church

(Excerpts from a letter sent October 22, 1940, by the Rev. Bruce F. Hunt of Harbin, Manchukuo.)

SINCE my last letter we've had our usual allotment of excitement and blessings. As before, with much trembling I sent out word that we would have a Leaders' Retreat for ten days during the last few days of August and the first days of September. As usual my faith was small. Would anyone dare to come in, with people being imprisoned for no greater sin than that they had attended service at one of our groups? It turned out to be the best of the three Leaders' Retreats that I have conducted since coming to Harbin. Including Harbin, nine different places were represented. Ten men came from out of town. We had three periods a day: at 5 A.M. a prayer hour and a study of the Holy Spirit, which I conducted; 10 A.M. to 1 P.M. a study of the Epistle to the Hebrews; 7.00 to 8.30 P.M. a preaching service led by various evangelists. The unusual thing about this year's retreat was the wider representation and the fact that only two of the leaders who came were men on salary. The rest were volunteer workers, deacons, and so forth, who form the backbone of our work and bear the brunt of the Sunday-to-Sunday leading of the services in the little country groups. They all paid their own carfares and board while here. Two of the men brought enough rice from home to feed them during the ten days of the class—a good heavy flour sack of rice apiece. When the ten days were over, everyone felt that he had lived through a miracle. There were all kinds of rumors that we were to be interfered with, and everyone arrested. In fact, on the second day of study, two of the men were taken in custody by a detective, but after questioning they were ordered gruffly, "Go finish your class and go home in peace." We had not asked for any permission from the authorities to hold this class, but we took this as God's speaking through the voice of the law which He has established. . . .

Although this letter is already long, I must at least summarize a ten days' trip that I took early this month to

the groups which withdrew from the East Manchuria Presbytery.* The papers were carrying disturbing news of the relations between the United States and Japan, and it was not without misgivings that we set out. (When we left, Mr. John Young of the Independent Board for Presbyterian Foreign Missions, who had not been on a country trip, asked me to take him along to see the work, hence the "we.") I do not think I have had a more peaceful trip, as far as interference from the authorities is concerned. We did come rather close to bandits and the authorities were a bit nervous about them, but we came back without incident. Altogether we visited seven groups; only three of these were really in existence at the time of the split with the presbytery though two others were in the process of forming and we think of five as having come out of the presbytery. Two new ones have been added, hence seven. The evangelist is a very vigorous worker and the churches are growing well, though not without continual battles.

On the trip I examined and received twenty-three as catechumens, baptized five adults and five infants, and received three into the communion who had been baptized as infants. The fact that there are twenty-three catechumens is especially en-

* These groups withdrew when the presbytery ordered them to conform to anti-Christian governmental regulations.

THE Rev. R. Heber McIlwaine, missionary of The Orthodox Presbyterian Church to Tokyo, Japan, and now home on furlough, is available to churches desiring his services as a missionary speaker. Such engagements may be arranged by addressing the Rev. Robert S. Marsden, general secretary of the Committee on Foreign Missions, 514 Schaff Building, Philadelphia.

couraging, as it shows that non-Christians are being reached.

I had to discipline one man for giving his daughter in marriage to a non-Christian, and had to drop three from the roll who had entered into the covenant with us and then fallen away to the Korean Presbyterian Church. In one place I expected to discipline some parents who were allowing their children to attend school where they had to bow to the East. They had entered into the covenant against such practices but were not sure of their Biblical grounds against bowing to the East, and the village people had inveigled them into sending their children back to school after quite a fuss had been raised over the issue. The evangelist had pointed out their sin to them and they were sorry, but rather than make another fuss they were going to let the children stay in school until Christmas time and then, while they were home on vacation, quietly keep them home. The evangelist and I both felt that what was sin at Christmas time was sin now, and that we should urge them to right the wrong immediately and, failing in this, we should administer discipline. Only five days before we got there, the Lord overruled things to everyone's joy and relief. For some strange reason, perhaps because the Christian children refused to bow, the non-Christian children in the school, apparently with the backing of the teachers, ganged up on the Christian children and beat them up. The children went home to their parents and said they could not continue to go to school under such conditions and the parents, whose consciences bothered them at any rate and who were only trying to save their faces before an irate society, were happy for this solution which did not originate with them. We had a very happy time at that church. One of the boys whom I examined as a catechumen still had a big scar on his forehead, where he had been struck for the name of Christ.

On the last evening of the trip we had a meeting, in the central church of the territory, of delegates from six of the seven churches. At this meeting the different churches pledged enough to meet the evangelist's full salary for the year, and they also raised enough to employ a Bible woman to do work among the women of the territory. She is a woman who

has been outstanding in her testimony and who had to leave a very large church in order to keep from compromising her testimony. The Lord in this way continues to send us workers and provide for their support. We now have eight full-time workers, four in prison and four out, all but two of them self-supporting. Praise God for such a company, and pray for them!

* * *

(Excerpts from a letter sent October 31, 1940 by Mr. Richard B. Gaffin of Tsingtao, China.)

I HAVE just come back from a day in the country. The reception to the gospel is increasing steadily, and those who have believed are growing in grace. I called on one of the believers to lead in prayer today. It was the first time he had attempted to lead in public. I asked him to lead in prayer, without any previous preparation, and he prayed a simple but earnest prayer that warmed our

hearts. Nine months ago he was without hope; now he is saved and knows it. He has applied himself and has learned to read with the help of the Phonetic Script. He is one upon whom we can count in his village.

We visited in three villages, entering seven different homes where we preached. In two homes there was a group waiting for us. I also carried my bottle of iodine and eye medicine which I used many times. So far this year we have made 66 trips into the country, sold 527 Gospels and Acts and three Bibles, distributed thousands of tracts and preached to thousands of people. We have regular services in three places and expect soon to include a fourth place. We have Bible study for those who can read, preaching for those who cannot read, and classes in the Phonetic Script. I have taken a good many pictures, both stills and movies of the places and people among whom we work, and plan to show them during our furlough at home next year.

counsel was rejected. Judah had not only sunk deeply into sin, but also had chosen companions of sin. Her "lovers" were of ill repute in the sight of God.

Now, though the kingdom yet remained intact, its foundations had been severely undermined. Like termite-ridden timbers, they needed but the slightest blow to send the whole structure toppling. Sin had eaten away at every point—in temple, palace, court of law, private dealings, and personal practice of religion. Judah was spoiled, though she knew it not. Soon the awful awakening would come!

There are men and women who are fast approaching the point of being spoiled and who know it not. There are young men and young women who are flirting with sin, ignoring God and His Word and His Church and taking unto themselves other lovers. Pleasure is bright and alluring. It screens the latter end of a life apart from God. Its victims laugh at the thought that the trail ends where a fallen woman lies sobbing on the dark, shadowed sidewalk. Yet sometimes it is there; sometimes it is in the swirling waters and jagged rocks beneath a high bridge; sometimes it is in a closet of shame and remorse; sometimes it is on a deathbed of woe. Sinners come to their latter end—*spoiled!*

Desperate!

Judah's ambassadors had been very busy. Reckless and inconstant in fidelity, the nation had pledged loyalty now to Assyria, now to Egypt. These "lovers" had taken what they could get from her. She flattered herself that her cleverness or attractiveness had procured her own preservation while countries 'round about had been spoiled by hostile armies. Even her own sister kingdom to the north had fallen beneath the attack of marauding hosts. As for herself, she could still be bold and gay.

Jeremiah was not so optimistic. A day was soon to come in which disaster would overtake Jerusalem and its environs. The surety of impending doom would somehow communicate itself to national leaders. They would resort to the old methods of providing security. Diplomatic juggling, the promise of tribute, commercial concessions—surely some of these would tempt her past "lovers." Surely she need not fear! But disaster was sure

The Latter End of a Sinner

A Meditation on Jeremiah 4:30

By the REV. BURTON L. GODDARD

ONE night at a late hour on a dimly-lighted street in the metropolitan Boston area, a drunken woman emerged from within a modern saloon, staggered a few steps unsteadily, and fell to the sidewalk. No one within the saloon cared about her plight. Passers-by helped her to regain her feet. They heard her mumble between sobs a defense of her own respectability, though they did not believe her words. She was gaily dressed—too gaily. Her face was painted, though not enough to conceal the marks of sin. A squad car drove up, and two policemen took her from the scene. It was a brief drama, but a vivid one.

How like God's description of the latter end of a sinner! That picture, the first reference of which was to a nation which had forsaken the Lord of heaven and earth and allied itself with sinful, idolatrous peoples, is found in the thirtieth verse of the fourth chapter of Jeremiah's prophecy: "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of

gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life." With what exactness do the words describe the latter end of a nation which had preferred sin to righteousness, yet how akin they are to such a circumstance as that outlined above! They show the sad fate of a sinner who has just come to the realization that sin has no more pleasure to offer and, instead, unsmilingly compels a miserable servitude and open shame.

Spoiled!

For a long time Judah had been playing the harlot. Her heart was not in the worship supposedly accorded to the God of her fathers in the temple rites and sacrifices. The hearts of rulers and people alike were far from the God of truth and grace. Sinful practices abounded. Immorality and injustice prevailed. The public policy was one of reliance upon ungodly neighbors, of rebellion against Jehovah and His requirements. His prophets were beaten and killed; their admonitions were disregarded; their

to approach, and all her overtures, though bold, could scarcely disguise her intuitive sense of desperation.

How often have those who have followed the way of sin come to a similar plight! They have long been successful in hiding their sin from parents and friends. They have been able to preserve a good reputation. Their respectability has not suffered. They have been able to bridle their sin instead of being bridled by it. Then has come a time when they are dimly aware that they are slipping, when they see the handwriting on the wall, when they begin to feel the iron hand of sin crushing their wills. They do not admit defeat, however. Rather, they stake everything on their ability to appease the demands Satan makes upon them.

Forsaken!

Yes, everything is staked, but tragedy has long lurked around the corner, and suddenly it closes in triumphantly to seize its prey. The little Palestinian kingdom found it so. One "lover" deserted her and sought the safety of his own castle behind broad defenses. The other, like a ruthless murderer, broke down the walls of her home, killed some of her children, put out the eyes of others, assailed her person, and dragged her, torn and bleeding, to a distant land to be his slave.

So it is with the false lover of men's souls, the prince of darkness. He takes tribute until there is no more to be given and the treasury is spoiled. Then he spurns every effort toward appeasement. He becomes a merciless master. His true character becomes apparent. He is not a prince of delight, but an enemy and a deceiver. The attractive wages he once paid are found to be counterfeit money—utterly valueless. His only real interest was to enslave his victim to ignominious, eternal servitude. Would his slaves but speak the truth, they would say that it is so.

That is not the end of the gross sinner alone. It is the latter end awaiting *all* sinners. Do you cherish within your heart a secret love for some seemingly inoffensive sin? The history of Judah shows that she did not immediately lapse into open idolatry. Perhaps, however, your sin, like hers, is slowly working the undoing of body and soul. Does the sin of unbelief govern your affections? Is self your God? Are you given to pride,

jealousy, envy, backbiting? Let us be frank! Are you just plainly unconcerned about your soul's salvation? If so, I read with trembling in God's Word the terrible description of your latter end, and I would press home a most pertinent question, "When thou art spoiled, what wilt thou do? . . . Thy lovers will despise thee, they will seek thy life."

Long years ago the true Lover of men's souls hung upon a cruel cross to save sinners from the latter end of earthly misery which must necessarily await them and also to save them from the final wages of sin, eternal death. The gospel of His redeeming love invites you to receive of His pardoning grace and to put from you once and forever that sin which is slowly, surely, perhaps without your knowledge, leading you down a road which has a bitter ending, possibly even to an end like that of the unwanted woman, sobbing in her drunkenness, victim of her own sin.

The Road to Paganism

(Concluded From Page 18)

unthankful. If men are not dependent upon God for blessings, then they are indebted to another. This was a natural conclusion, but what darkness entered here! Their thoughts about God became perverted and corrupt. They not only shut out the true light of God by their ingratitude, but they took the next step of entertaining foolish and vain thoughts of Him. This is the dismal story of the human race sinking into idolatry. The foolish mind would understand nothing aright and men rushed headlong into errors and lies.

How we should thank God for His Word today, and how we should cleave to its instruction! Here are revealed the thoughts and ways of God, and those thoughts and ways are high above the vain imaginations of men, even as the heavens are high above the earth. God said, through Isaiah, "My thoughts are not your thoughts, neither are my ways your ways." At a time when the vain imaginations of men are formulating the religious concepts of nominal Christendom, how we need to hear God speak! Whence came the multi-form schools of liberal and modern thought? Whence arose the countless isms and sects which loom large on

the horizon today? They were brought into being when the unaided human reason attempted to speak on the grand doctrines of God, sin, and man. How much of religious thinking today is a product of the vain imaginations of men!

4. "THEIR FOOLISH HEART WAS DARKENED. . . ."

We may expect darkness when we turn out the light and pull down the shades—and this is the great argument of Paul in Romans. It is true that men are ignorant of God. But the awful thing about that ignorance is that it is self-imposed. Men become ignorant willfully because they did not want to retain God in their knowledge. Men may attempt the plea of ignorance before the judgment bar of God, but instead of being an excuse for men, ignorance and inability are the worst sins of all. This is a terrible truth, and one that may easily be demonstrated today.

People today may choose whether to hear the glorious gospel of Christ or the denials of Modernism—and millions of men deliberately choose error instead of truth. People in America, thousands of them, are calling a little Negro man "God," despite the fact that we have the only true God presented in His revelation. What is the matter? Their foolish hearts are darkened by choice.

Jesus put the same truth in one sentence when He said, "Men love darkness rather than light because their deeds are evil." What do we find in all non-Christian religions, sects and philosophies? Always we find the vain imagination plus a foolish heart voluntarily darkened, searching for God and truth, and then giving out volumes of "valuable" findings. What is it that these men are finding today? The answer is very simple—they find nothing. Many of the greatest thinkers, if not all of them, become skeptics or constantly change their thinking because they realize that their own philosophies lead them up innumerable blind alleys. How the unbelieving mind has changed in the last twenty years! What happens when these leaders of thought find nothing but darkness? Do they return to the Word of God and the great foundation truths of the Christian faith? No, not at all; they hasten after more vain reasonings. Recently I sat in a classroom where previously, in the absence of

the professor, I had given two lectures on Calvinism, or the thought-system of Biblical Christianity. This professor was speaking of the woeful absence of any unifying philosophy in Christian theology today. We had, he said, no system of truth. One of the students, with a glance at me, asked him if there were any hope in Calvinism? No, said the professor, Calvinism throws all philosophy out of the window. Well, thank God for a theology based upon the Scriptures which can and does throw all philosophies of the vain imaginations of men out of the window. Isaiah said, "If they speak not according to this word it is because there is no light in them."

5. "PROFESSING THEMSELVES TO BE WISE. . ."

When men in their apostasy took the fourth step, they found themselves plunged into intellectual and moral darkness. What, we may ask, was the fifth step? Did men become alarmed? Did they repent and try to retrace their steps to God? No, says our text. The next thing they did was to profess great wisdom. There is no greater folly under heaven than deliberately forsaking the glorious light of God and embracing in its stead gross darkness. But this is what man did. Thus, the greatest of all follies was accomplished with the greatest show of wisdom. Let us not be surprised, then, when men today attempt to justify their evil deeds in terms of the latest and most fashionable philosophy or psychology.

What a picture we have of Paul on Mars Hill! The apostle went through the city of Athens, home of the most renowned of earth's wise men, and his heart was moved when he saw the whole city given over to idolatry. These philosophers were clever men. They had all the gods there, and even an image to the Unknown God in case they had missed any. Yes, they were wise. But what folly! Here on Mars Hill the mind and heart of man is opened and, like the old country store which displayed everything from wedding veils to wheelbarrows, in these darkened souls are displayed every possible evil and superstition.

Paul said, in the first chapter of I Corinthians, that the world by wisdom knew not God, and well he might. He was talking of this kind of wisdom. Then he went on to say that it pleased God by the foolishness of

preaching to save those who believe. Strange language, we may say. But Paul was speaking of that brand of fallen wisdom which would inevitably call the glorious gospel foolishness. In this sense, the foolishness of God is wiser than men. That which seems foolishness to sinners, in God's design transcends all human wisdom, and that preaching of the cross which men call weakness, in God's design transcends all human might. Thank God for the true wisdom and the real power of Calvary's cross!

6. "THEY BECAME FOOLS. . ."

I often find men, non-Christian men, who will talk readily about themselves as being poor sinners. But I have never yet heard sinners call themselves poor fools. Yet, according to our text, every man by nature is just that—a fool. Every man outside of the redemption of Christ continues to be a poor fool. Wisdom calls from the Scriptures, "Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart" (Prov. 8:4, 5).

7. "THEY EXCHANGE THE GLORY OF GOD FOR AN IMAGE OF MAN AND BEASTS."

The word "exchange," rather than "change," seems to be the force of the original. It is as though a father took his own little child, turned her out of the house, and then took an animal and set it in her place. Impossible! you say. Yes, it seems so, but man has done a greater evil than that. Man once had the glory of God, the sum of all the divine attributes before him and in him. But he exchanged all this for an image of some creeping thing. This is unspeakable, yet true. The Bible is powerfully realistic. Truly man is without excuse. This was man's deliberate choice; this was the bargain he made.

And who is there to say that it was a good bargain? Who is there to say that this was a "fall upward"? The history of man's apostasy from God is the story of man's choices, and it illustrates the fact that man, apart from God, always makes the wrong choices. What a terrible thing it would be if our salvation depended solely upon our own choice! How thankful we should be that the blessed Spirit of God makes us willing to be saved by grace and enables us to embrace the Saviour!

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Orthodox Presbyterian Church News

Presbytery of the Dakotas

THE Aurora (Nebraska) Church, on the Sunday before Christmas, welcomed back its first pastor, Dr. James B. Brown, who delivered the morning sermon. The annual Christmas program featured an illustrated lecture on the Holy Land by Dr. Brown, and a large audience listened to the simple gospel message unfolded by the children in recitations, playlet and Christmas carols. . . . On the Monday preceding Christmas, the young people's group, known as the "Crusaders for Christ," visited hospitals and shut-ins and sang carols. After touring the community, the members enjoyed a Christmas party at the home of the pastor, the Rev. Calvin A. Busch.

Faith Church, Lincoln, Nebraska: The Christmas meeting of the missionary society had an attendance of eighteen, one of them a newcomer, and a gratifying offering was received. . . . A total of twenty-eight people was present at the Christmas program of the Sunday school in Lincoln's Riverside district, and the gospel was presented in prayer and address as well as through the program of the children. On the following evening, seventy-five people packed Faith Church for the Sunday school celebration. A senior in the School of Medicine of the University of Nebraska testified of God's saving work in his life and contributed to the musical portion of the program. Many new faces were seen on this occasion. . . . Eighteen were present at a recent cottage prayer meeting. These services are held regularly each Wednesday in the homes of members.

In a new community of Lincoln another midweek Bible study class

was begun on January 3rd. This is one of a number of such classes being organized by Dr. James B. Brown, field worker for Nebraska. It is hoped that they will do much toward reaching with the gospel those who do not regularly attend any church.

The *Westminster News* is a mimeographed news letter sent out monthly by the Westminster Church of Hamill, South Dakota. The December number announces the Christmas Sunday school program for December 22nd, and tells of the organization of a young people's society. A watch-night service in conjunction with a local Luther League is also announced. . . . The pastor, the Rev. Melvin B. Nonhof, is conducting a house-to-house canvass.

The Rev. Robert B. Brown of the Jennings Church of Omaha, Nebraska, reports that the church hopes to complete payment of half the cost of the building by January 10th. Mrs. Joseph McCleneghan, a member of the church, has donated stained glass windows which will be installed at some future time.

The Rev. Jack Zandstra is encouraged by the attendance at the Logan Fontenelle Sunday school and church services in Omaha. The small hall in which the group worships was packed with a congregation of seventy-five for the Christmas Sunday evening service. Interest is also growing in another project under the care of Mr. Zandstra, the East Omaha Sunday school, which has increased its attendance to about thirty-five and seems to have a bright future.

Presbytery of New Jersey

CALVARY CHURCH, *Wildwood:* The installation service of the new pastor, the Rev. Leslie A. Dunn, formerly of Trenton, was held on Tuesday, January 14th. The Rev. Robert S. Marsden, general secretary of the mission committees, preached the installation sermon, and the charges were delivered by the Rev. Clifford S. Smith of Bridgeton and Dr. Alexander K. Davison of Vineland.

Faith Church, Pittsgrove: Ninety-six people jammed the small church auditorium for the Christmas Sunday school exercises and entertainment on December 27th. Features of the evening were recitations by the children,

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music by the Junior Choir and the Male Quartet, and carol singing. On Christmas Eve the Machen League, accompanied by the quartet, sang Christmas carols in Elmer, Pittsgröve, Woodstown and the surrounding countryside, ending the evening with refreshments at the home of the pastor, the Rev. Edward B. Cooper.

Presbytery of Philadelphia

NEW COVENANT CHURCH, Philadelphia: About a dozen unconverted Jewish refugees attended the church's watch-night service, and several expressed their appreciation of the opportunity to hear the gospel message and spend New Year's Eve in that way. There are now more than four hundred refugees who are being reached by this work of the Rev. and Mrs. David Freeman. Among the older people are doctors, lawyers and many once-prosperous and prominent business men. They meet regularly in groups in the Freemans' home and in the Covenant Church. Twenty young people celebrated New Year's Day at the home of Mr. and Mrs. Freeman.

Calvary Church, Germantown, Philadelphia: The Rev. Samuel J. Allen addressed the Christmas gathering of the Sunday school on Friday, December 27th. About seventy persons were present and the children presented an interesting program. . . . On January 3rd the Women's Missionary Society elected its officers for the ensuing year. Mrs. Alice H. Birch succeeds Mrs. Charles E. Berger as president. . . . The Rev. Professor Edward J. Young of Westminster Seminary has supplied the pulpit on four recent Sundays.

Calvary Church, Willow Grove: Total giving during December reached the record figure of \$1300, more than \$300 of which was given to benevolent causes. The record attendance for the month, with more than 250 present, was at the Christmas Sunday night candlelight service. . . . It has been decided to continue the Calvary Hour broadcasts on Sunday afternoons at 4.30 over WIBG (970 kilocycles). The new series of programs began on January 12th. Though a small station, WIBG is heard clearly within a radius of a hundred miles, and several letters have been received from listeners at an even greater distance.

Faith Church, Harrisville: The Sunday school held a Starlight Christmas service on December 19th, at which the members hung white stock-

ings containing their Christmas offerings on a tree. The offering was a special gift to the family of the Rev. Bruce F. Hunt in Manchukuo. The Sunday school contributed fifty dollars for the foreign mission work of the denomination.

New Hope Church, Branchton: The church has sustained a loss in the death of Ruling Elder Clarence Fox on December 7th. An elder since the formation of The Orthodox Presbyterian Church, Mr. Fox had been a commissioner to several general assemblies and was well-known to many members of the denomination. He had been Sunday school superintendent of the New Hope Church intermittently for twenty-five years, and was actively interested in all the work of the church. He is survived by his wife, who has been president of the Women's Missionary Society of the church for the past thirty-two years. . . . On December 20th the Sunday school gathered for a Christmas carol service, with recitations by the chil-

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dren. There was special music and a brief address by the pastor, the Rev. Charles G. Schaufele. Many strangers were present at the service.

Redeemer Church, Philadelphia: The Rev. Professor R. B. Kuiper was the preacher on the first Sunday of the new year, and the sacrament of the Lord's Supper was observed at the morning service. . . . The Machen League is continuing its vesper services at a near-by convalescent home, with increased participation and interest. . . . One new member was received into the fellowship of the church on December 29th.

Presbytery of New York and New England

SECOND PARISH CHURCH, *Portland, Maine:* Eight persons have recently been welcomed into the membership of the church. . . . The annual Roll Call and Fellowship Supper was held on Thursday, January 9th. The dinner and program were planned by the Ladies' Aid Society, and an inspiring evening was enjoyed. . . . Christmas was a time of much celebration among the various organizations of the church. Christmas gatherings were held by the Bithiah Class, the Women's Missionary Society, the Ladies' Aid Society, the Ivy Club, the Young People's Society and the Sunday school.

Presbytery of Ohio

COVENANT CHURCH, *Indianapolis, Indiana:* At the Christmas communion service, held on December 29th, five new communicant members were received. The Rev. Carl A. Ahlfeldt, pastor of the church, reports much encouragement in the work. A building fund, looking to a future new church home, has been inaugurated.

Presbytery of Wisconsin

THE Rev. Oscar Holkeboer, pastor of the Bethel Church (unaffiliated) of Oostburg, tells of rejoicing and of special services during the holiday season. The choirs of Bethel Church and of the Calvary Church of Oostburg joined in rendering a Christmas cantata, and services were held on New Year's Eve and also on the following morning. . . . The young women's society will begin the study of "The Christian Life," a series prepared by Mr. Holkeboer for the Committee on Christian Education. A new feature—"Religion in the News"—is

being conducted by Mrs. Holkeboer, and the Book of Genesis is being studied by the Men's Society. . . . Recent benevolent offerings have gone forward to the Jewish mission work of The Orthodox Presbyterian Church, the mission work under the Rev. J. Lyle Shaw at Newport, Kentucky, the general assembly of the denomination and the work of the Presbytery of Wisconsin. . . . Mr. John Den Hollander, oldest member of Bethel Church, who laid the cornerstone of the new building in August, 1937, died at the age of 82. His death is a great loss to the congregation.

Old Stockbridge Church, Morgan Siding: The work of the Rev. and Mrs. John Davies was intensified by a continual round of activities at the end of the old year, including preparation for three Christmas programs among the Stockbridge and Menominee Indians. All the celebrations were well attended. At Morgan Siding 120 people crowded into the little twenty-by-thirty foot building, and about 160 bags of candy were distributed among the children of the Sunday schools, daily vacation Bible schools and Catechism classes. These special programs provide a means of preaching the gospel to many who could not otherwise be reached. Winter came early this year, and so Mr. and Mrs. Davies hurried to distribute the six hundred pounds of clothing which have been received. This is a large task, involving much sorting and much driving.

Calvary Church, Cedar Grove: Mr. George Willis has arrived to take up his work as pastor-elect. The congregation looks forward to the time of his ordination and installation, which will be in early February. . . . Sadness was brought to members of the congregation in the death of Mr. Ben Voskuil, a retired elder of the church who had acted as chairman of the building committee.

Grace Church, Milwaukee: The year just completed has been another of slow but very evident progress in the work. The holiday season has been a time of rejoicing and of fellowship. A special watchnight service was held in conjunction with the Christian Reformed Church of Milwaukee. The pastor of Grace Church, the Rev. Leland Jorgensen, will exchange pulpits on a Sunday in January with the Rev. J. De Young, pastor of the Christian Reformed congregation.