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Spiritism—Doctrine of Devils

By the REV. T. C. VAN KOOTEN

Pastor of the Christian Reformed Church of Volga, South Dakota

SPIRITISM is born of the belief that the spirits of the dead manifest themselves in this world, and that the living can communicate with these departed souls. The Spiritist claims that the departed spirits express themselves through physical signs, such as tapings and the tipping of objects, or through psychic signs in trances, visions, and spirit writing. These manifestations are so numerous and can take such varied forms that it would be futile to attempt to discuss them all in the compass of this article.

The Spiritist also claims that the souls of the dead may, and indeed often do, appear, clothed with a corporeality which the dead have taken along from this world, a sort of "ethereal matter"! That is the reason, we are told, that one sometimes sees these spirits or ghosts. The Spiritists further assert that their communication with the departed brings them in sensible contact with the world beyond the tomb. These spirits, they say, have entered the great beyond and can now give us accurate and authentic information about the future. These spirits have the means to verify man's religious beliefs and say whether they be true or no. For, argues the Spiritist, these spirits have run their course far into the beyond and therefore they know whereof they speak.

At this point we witness one of the greatest dangers of Spiritism for the unwary. The uninitiated are impressed with the argument that these spirits must know

whereof they speak since they have traveled in the beyond. If a Spiritist can only demonstrate "conclusively" that one can communicate with the dead, the dupe is completely convinced. The mystery of Spiritism is convincing to many.

The Spiritists claim further that the returning spirits of the dead may bring messages of a varying nature. They give information about other dead; they predict future events; they give advice as to certain courses of action; and above all, they bring revelations of the truth. It is asserted that the spirits come to bring the truth; that man may be freed from the fetters of Christian dogmatism. In brief, these spirits come to reveal the full truth. Their revelations go beyond the Scriptures, which the Spiritists claim have been grossly misinterpreted by the orthodox Christian church. One must constantly remember that Spiritism claims to supplant historical Christianity.

Terms

The definition of a few terms is necessary for the understanding of the nomenclature of Spiritism. The first of these terms is the *medium*. A medium is a person to whom, or more often through whom, the spirits are supposed to communicate. From the nature of the work, the medium must be very sensitive to the efforts of the spirit to express itself. The medium must practice passivity, lending his (usually her) body

to the spirit as the instrument through which the spirit may express itself. The medium is used by the spirit, which may account for the exhaustion of the medium after a séance, and the complete debility which often results if mediumship is long practiced.

Then there is the control, which merely designates the spirit who speaks through the medium. Each medium usually has one or two controls—sometimes even more. (Mr. Wiggam, a famous Spiritist, claimed two controls, one of whom he blasphemously declared was the departed spirit of Jesus Christ.) The sitter is the one who comes to the medium for a message. A séance is a session or meeting of Spiritists to receive spirit communications. These four terms must be kept in mind: medium, control, sitter, séance.

History

Spiritism is one of the oldest religious delusions. It antedates most of the other modern cults by thousands of years. We find records of its practice in some of the oldest writings extant: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:9-12). A "consulter with familiar spirits" is the ancient counterpart of the modern medium and his control or controls. A necromancer is a consulter with the dead. One is impressed with the fact that these practices were found among the heathen inhabitants of ancient Canaan and that God designates them as the reason for His judgment against the Canaanites. God had told Abraham that his seed should inherit the promised land when the wickedness of the Amorites was full (Gen. 15:16), and the passage just quoted tells us that, among other things, this wicked-

ness was Spiritism. Since God was giving Canaan to Israel, we may conclude that the wickedness of the Amorites was full. That tells us that Spiritism was already old a millennium and a half before Christ, when Moses penned the book of Deuteronomy. We also know from secular history that Spiritism was practiced by the ancient Babylonians and Egyptians, as well as the Hindus and the Chinese.

Spiritism is old, but also ever new, and smatterings of it are cropping up constantly, even in the most orthodox circles. Who has never heard of a ghost? Or perhaps you think you have even seen one! Then there are the many stories of haunted houses and "spooky" places where disembodied souls are wont to wander about, especially in the stillness of night. All of these stories are a part of Spiritism. It appears that even the disciples of Christ were not entirely free from the error of Spiritism. They thought they saw a spectre, that is, a ghost, when Jesus came to them walking upon the water (Matt. 14:26).

Although Spiritism is old and common, there have been certain distinct revivals of the cult. One can find many isolated incidents of its practice in the history of both Europe and America. There are also other modern cults antedating modern Spiritism, which have decided leanings

toward Spiritism and helped pave the way for the reception of its modern version. Swedenborgianism and Shakerism are prominent among these.

Modern Spiritism as a separate cult dates from 1848 and was born at Hydesville, New York. The Fox family had moved into a home that was reported to be haunted—at least, that is the story of the Spiritists. (It is very difficult to sift the facts from the fancy of the entire story.) The Fox family was soon plagued with knockings, the sound of footsteps, cold hands being passed over the face, and even mysterious tuggings at the bed-clothes. Margaret and Kate Fox passed through this experience as children of twelve and nine years old respectively. Kate lit upon the ingenious idea of attempting to communicate with the spirit who was supposed to be producing all these weird noises and sensations. She said, "Splitfoot, do as I do!" and immediately the spirit would repeat the raps the child had made. This was the beginning of a series of communications conducted by the Fox family and their neighbors with "Mr. Splitfoot". The mother devised a means of gaining information from the spirit through pre-arranged signs, and found the spirit to be the departed soul of one Charles Rosma, a peddler, who was supposed to have been murdered in that home and buried in the cellar. Later some bones were supposed to have been found under or near the house, but the testimony on this matter is varied and contradictory. Under the leadership of Leah Fox, an older sister of Margaret and Kate, the Fox family was soon holding séances. From this spooky beginning in the Fox home, modern Spiritism has spread throughout America and Europe, and has developed an intricate system of trained mediums, trances, materializations, messages in foreign languages, and so forth. Spiritists count their adherents by the thousands, among whom we find such illustrious names as Sir Arthur Conan Doyle, Sir Oliver Lodge, and William James.

The Scriptures on Spiritism

The Scriptures are by no means silent on the old and vicious error of
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Our First Christian School

By the REV. PROFESSOR EDWARD J. YOUNG, Ph.D.

AT last we who are parents and members of The Orthodox Presbyterian Church are to have our first Christian day school. Early in September, shortly after Labor Day, this school intends to open its doors in Willow Grove, Pennsylvania. Its beginning will be modest, for during the coming academic year only the first four grammar grades will be taught. Nor will it possess an elaborate modern school building. Until its permanent location can be found, the school will meet in the basement of the Calvary Orthodox Presbyterian Church, Willow Grove, which has been graciously placed at its disposal by the session of that church. However, it hopes to obtain just as soon as possible a permanent meeting place.

The school will offer certain definite advantages which few other educational institutions of grammar grade can equal. First of all, the instruction will be based entirely upon the assumption that the Christian religion is true. The children will be taught that "God is, and that he is a rewarder of them that diligently seek him". The full implications of the doctrine of man's creation in the image of God will be applied in all the instruction, and man's responsibility to glorify God in all his activity will ever be stressed. There will be prayer in this school, and Bible reading and catechism study.

The school is happy to announce that its first teacher will be Miss Betty Blakemore, a member of Grace Orthodox Presbyterian Church of Westfield, New Jersey, who is not only an excellent teacher but also a refined and cultured Christian lady. The standard of instruction will not merely equal that offered in the public grammar school; it will, we hope, greatly surpass it.

Objections

The first objection which might be offered to the opening of the school will probably be this: Is it worthwhile to spend so much money on so few children? If this objection were to be applied consistently to Christian work, we should have to say that money ought never to be given to the cause of missions. Think of the thousands

of dollars that are spent upon missionary work and the comparatively small results! But, of course, this objection is not valid when applied to the field of missions, and it is equally invalid when applied to the field of Christian education. That faith which always looks to results and to counting the cost is really not Christian faith. The fundamental question is this: Is it our duty to start Christian schools? If it be our duty, then, trusting in Him who can supply all our needs, let us press forward.

The cost, however, will not be exorbitant. Expenses for the first year will probably be less than two thousand dollars. Mothers and fathers, is this too much money to invest in Christian training for your child? Of course it is not!

Secondly, it may be objected that Christian education should not be in the hands of parents but in the hands of the church. We reply that the church certainly owes Christian training to its children, but the training which the church gives should be primarily in the Bible and the Christian faith. The church should not try to educate its children in other fields. Let the church, therefore, see to it that its ministers hold week-day classes in catechism and the Bible, and the church will begin to fulfill its obligation to its youth.

To Christian parents, however, is delegated the responsibility for the general education of their children. That is why our Christian school is not a church project, but is rather under the supervision of Christian parents.

Lastly, it may be objected that we

shall be too small ever to compete with the public school. Our primary purpose, however, is not to compete with anyone. Our primary purpose is to glorify God by giving to our children the best possible education. If you feel that our standards are not sufficiently high, we ask your prayers and your cooperation. Cast in your lot with us and help us to attain the highest possible standards.

The First Year

The first year will be the most difficult, but "well begun is half done". The most pressing immediate problem is that of transportation. If a station wagon could be obtained, our enrollment would probably double. We need a station wagon and we appeal to readers of THE PRESBYTERIAN GUARDIAN to help us obtain one. If you are willing to help, we invite you to send your gift for that purpose now to the treasurer, Mrs. William Davies, 217 Duffield Road, Willow Grove, Pennsylvania.

If the school can weather its first year successfully, its future will, humanly speaking, be assured. The outlook is encouraging. We are asking sixty dollars a year tuition for each child, and already several scholarships have been offered. Attendance will not be limited to children of The Orthodox Presbyterian Church. Rather, the School Society sincerely hopes that nonchristian children may attend, and that thus the school may also serve as a missionary and evangelistic agency. What an asset the school will be to our church in the years to come! These children will be our future church leaders. This is one way to help secure the doctrinal soundness of the church in future years. Churches which today are strong are churches which possess Christian schools. Consider the Christian Reformed Church and the Missouri Synod Lutheran Church. Who will deny that Rome attributes much of her strength to her schools? Protestants must awake and discard the methods which have too long been employed by Protestant churches in this country. The opening of this school is one of the most encouraging signs that has appeared in some time

The August Issue

IN accordance with our usual custom, this issue of The Presbyterian Guardian is the only one which will appear this month. Next month the regular schedule of two issues each month will be resumed.

that The Orthodox Presbyterian Church is on the right track.

The Christian School Society

That this school is now about to open is due largely to the faithful labors of Dr. Cornelius Van Til. He it is who from the beginning has pushed the idea of opening such a school. He it is who has encouraged the little group of interested Christian parents. The Christian School

Society of Willow Grove began with only a handful of members. Today there are over sixty members from the Philadelphia area. The growth has been slow and the discouragements many. By the grace of God, however, the first Christian school in our movement is about to be opened. May there be many more so that, through the proper education of our covenant children, the name of our great God may be praised and exalted!

Presbyterian Orthodoxy

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

BUT are there some things Presbyterian ministers must believe else they would not be Presbyterians? This we shall consider as we investigate the implications of the third ordination question: . . . "Do you approve of the government and discipline of the Presbyterian Church in these United States?" These are the opening words of a section of Dr. Walter Clyde's address at his installation in the chairs of Christian Theology and Ethics at Omaha Theological Seminary of the Presbyterian Church in the U.S.A.

Thus far in his investigation he has not found that a man's subscription to the ordination vow sincerely to "receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures" or the vow to "believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice" would do anything more than distinguish a Presbyterian from a Roman Catholic. The reason for this amazing conclusion lies in his conviction that both the Arminian and the Auburn Affirmationist can take such vows in good conscience because the Standards have been "interpreted" by the church courts to allow both of these positions.

At last, however, we have come to the ordination vow which sets apart the Presbyterian minister. He is to "approve of the government and discipline of the Presbyterian Church in these United States".

Dr. Clyde claims that there are three things involved in the Presbyterian doctrine of the church: (1) the

sacraments; (2) the type of church government; and (3) submission to ecclesiastical authority.

In discussing the government of the church, he says:

The Church itself is the creation of the Holy Spirit, with full authority for ordination of ministers and for government lodged in the congregation, but, for reasons of expediency, delegated through a series of representative and graded courts. All ministers are equal in essential power and honor. It is proper that both laymen and clergymen should submit to the judgments of their brethren in the Lord, or otherwise peaceably withdraw from the denomination.

He contends, in regard to the sacraments, that the church allows the ministers much freedom:

Thus a great number of Presbyterian ministers regard infant baptism as merely a dedicatory rite, and hold the Zwinglian memorial view just stated. Thus a great number of Presbyterian ministers practice indiscriminate infant baptism and open the Lord's Supper to all who profess Christ whether or not they have become members of the visible Church either by baptism or by both baptism and confession.

There is one point, however, where the Presbyterian church permits its ministry no liberty and that is in regard to the Presbyterian type of government

which can be considered to include its method of administration and ordination, and with regard to the necessity of submission to ecclesiastical authority. Presbyterian ministers must believe that under the Gospel, Presbyterian church government is one proper form of government which finds particular justification in ad-

ministrative wisdom. Presbyterian ministers must believe Presbyterian ordination to be valid. Presbyterian ministers must acknowledge the legitimacy of Presbyterian authority and remain "in subjection to [their] brethren in the Lord! These requirements are the *sine qua non* of the Presbyterian idea of the Church. Without them the Presbyterian Church could not be a Presbyterian Church. Without their acceptance by the ministers of the Church they could not be Presbyterians.

Without perceptible change in facial composure, Dr. Clyde has given up the Calvinism which at one time set apart the Presbyterian Church in the U.S.A. from many another denomination. Without grief, he lopped off the five "theories"—the virgin birth of Christ, His miracles, His substitutionary atonement, His bodily resurrection, and the literal inerrancy of the Holy Bible—which would distinguish a Presbyterian church from a Unitarian Church. Without flinching, he wipes out the Reformed interpretation of the holy sacraments. But at last he screeches to a halt before the stone wall of the Presbyterian form of church government. If a minister within the bounds of the Presbyterian Church in the U.S.A. refuses to be in subjection to his brethren—who claim to be brethren in the Lord—then he ceases to be a Presbyterian minister. We can clearly see the outworking of this principle when we look back upon the Independent Board cases which resulted in the suspension of Dr. J. Gresham Machen and his associates from the ministry of the Presbyterian Church in the U.S.A. The loyalty of Dr. Machen to the Reformed Faith and to the fundamental doctrines enunciated in 1910, 1916, and 1923 could not be questioned—but he failed to remain in subjection to Dr. Henry Sloane Coffin, Dr. George A. Buttrick, and more than a thousand other Auburn Affirmationist "brethren in the Lord". Therefore, he was not a true Presbyterian!

What possibilities are there for Presbyterian "orthodoxy" in the future?

Dr. Clyde, who has not hesitated to say that the ordination vows of a Presbyterian minister do not require that he be a Calvinist but allow him also to be an ardent Auburn Affirmationist, approaches this question at first gingerly.

Certainly further definitions of Presbyterian orthodoxy are possible. The Church

admits the fallibility of theological standards and their interpretation, and so grants to its courts authority to modify its confessional symbols or to permit new interpretations of them. Except for provisions for orderly procedure which will discourage precipitate action and provoke careful thought, there are no reservations upon this authority. The amendments or alterations of the standards, for instance, can be few, or the Confession and Catechism can be discarded entirely and new standards adopted. This is not simply to tolerate a minor degree of freedom for future thought. This is, indeed, in a real sense, to legislate freedom.

The Standards, says Dr. Clyde in effect, may not be wrong merely in some minor respect. They may be totally wrong in every respect. This, to him, is freedom for future thought. But, to the Christian, like a mighty avalanche burying man's conception of "freedom", comes that freedom of God: "Ye shall know the truth, and the truth shall make you free"!

What of the future for Presbyterian conceptions of the ordination of the clergy in the light of present steps to unite the two diverse groups—the Protestant Episcopal Church and the Presbyterian Church in the U.S.A.? Dr. Clyde does not neglect this question.

The Presbyterian Church already recognizes the full validity of Episcopal ordination. Consequently it does not deny Episcopal clergymen the privilege of administering the sacraments to Presbyterians and in Presbyterian Churches, nor does it refuse them admittance into the Presbyterian Church until they have been reordained by a Presbyterian Presbytery. No such ceremony as "joint ordination" is necessary to make an Episcopal clergyman acceptable to and within Presbyterianism. But "joint ordination" is necessary to make a Presbyterian clergyman acceptable to and within Episcopalianism. This is because the Episcopal Church denies the full validity of any ordination except Episcopal ordination. . . . The power to ordain is not power given to the Church as a whole and delegated to appointed authorities, as Presbyterianism claims, delegated, in its case, to presbyteries; it is power given by Christ to the disciples and those in their succession through the laying on of hands. Thus the Episcopal Church, for its part, could unite with the Roman Catholic Church without the two churches practicing "joint ordination" as an interim step, since the Catholic Church supposedly possesses apostolic succession.

This point causes even Dr. Clyde to pause and ponder.

How any compromise is possible is diffi-

cult to see. Certainly "joint ordination" is no compromise. It is to validate ordination in a fashion Presbyterians consider unessential, and thereby, by implication, to invalidate solely Presbyterian ordination.

In concluding his installation address on that evening in December, 1941, Dr. Clyde raised the original question:

What does it mean to affirm Omaha Seminary's subscription formula, or to affirm the Presbyterian Church's ordination questions? Must a Presbyterian minister's thinking become stereotyped, or is their opportunity for freedom of thought? Must a Presbyterian Seminary professor teach sterile dogma, or can he inspire his students to theological adventure?

His answer is interesting:

There are certain elements of fact and doctrine which Presbyterians, ministers and professors alike, must accept in order to be Christians, Protestants, and Presbyterians. On the other hand there is freedom to think about these facts and doctrines, to defend them, to knit them together in various ways, as the needs and expanding knowledge of the hour demand. Beyond that, such freedom as Presbyterians enjoy will have to be determined by their consciences and their Church. Thus there is opportunity for theological adventure. At the same time the integrity of Christianity and Presbyterian Protestantism is preserved.

Before we go further into Dr. Clyde's astounding answer as to the meaning of an Omaha Seminary professor's vow, we call your attention once more to the vow itself.

In the presence of God and the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian Church government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to or inconsistent with the system of doctrine of said Confession and Catechisms or the fundamental principles of Presbyterian Church government, and that I will faithfully execute the office of a professor in the Presbyterian Theological Seminary at Omaha.

Now, in bold relief against the vivid background of this clear-cut vow, let us consider Dr. Clyde's interpretation:

I consider that in affirming Omaha Seminary's induction pledge I have done three

things. And these three things, it seems to me, Presbyterian ministers in general do in their similar ordination vows. The one is: I have pledged myself to be faithful in thought and teaching to certain basic elements essential to Christianity, Protestantism and Presbyterianism. Second, I have accepted the privilege of freedom in seeking better to defend and interpret these elements, and in seeking to inspire my students to do likewise. Third, I have promised submission to the Board of Directors of Omaha Seminary and the courts of the Presbyterian Church if, in their judgment, I transgress the limits of that freedom. To these acts I pray that I can be true.

He appends the wistful hope that no more freedom than has already been granted in theological thought be granted. He also hopes that the doctrine of salvation by faith will not be surrendered by Protestantism. Perhaps this rather plaintive note in closing is the beginning of a realization that the sea is wide, the provisions are running low, and no ships are in sight. Having discarded the compass of God's Word, it is hard to navigate by the shooting stars of man's variable opinions!

THE END

LABOR DAY CONFERENCE TO BE HELD AT QUARRYVILLE

A GENERAL Bible conference for adults will be held from September 3rd to 6th on the conference grounds of Faith Orthodox Presbyterian Church, Quarryville, Pennsylvania. The faculty will include Dr. Robert Strong, the Rev. Robert S. Marsden and the Rev. James W. Price. Mrs. Robert Strong will be the violinist and Mrs. Edwin H. Rian the conference pianist.

Guests are welcomed from all churches and denominations, and registrations, limited to one hundred fifty, will be recognized in the order received. Total cost, including registration fee of \$1.50, will be six dollars.

The conference grounds are located near Lancaster, which is easily accessible by bus or railroad, and there is frequent bus service between Quarryville and Lancaster.

Further information and copies of the printed program may be obtained by addressing the Rev. Franklin S. Dymess, Executive Director, Quarryville, Pennsylvania.

The Rapture

By the REV. EDWARDS E. ELLIOTT

Stated Supply of St. Andrew's Orthodox Presbyterian Church, Baltimore, Maryland

WHEN I was a student at the Bible Institute of Los Angeles, there was a group of recalcitrants in the student body, more or less followers of Henry W. Frost, who held that no Scriptural warrant existed for the view that the church would be "raptured" out of the world before the appearance of Antichrist and the Great Tribulation. They believed that the church would be in the world until the last trump should sound on the Day of the Lord. This was an exceptional group among the Premillenarians, and they called themselves the "Post-tribulationists".

Switchback

The faculty, as a rule, had little time for this view. "It would be a poor thief", said Dr. Louis S. Bauman, "that every eye could see". Dr. Louis T. Talbot went to great length to explain the intricate mechanism of Daniel's missing week. God only counts time while Israel is in the land. The sixty-nine weeks of Daniel 9 were fulfilled at the time of the cutting off of the Messiah. Then Israel, to use Dr. Talbot's metaphor, was put off on a siding while the church express appeared on the line. When the church caboose disappears, Israel will be switched back on the main line for the remaining seventieth week of Daniel 9. Antichrist will seize the occasion, making a "covenant with many [Jews] for one week". The Israelites, without benefit of the presence of the Holy Spirit who left the world with the church ("taken out of the way"—II Thess. 2:7), will somehow find the Antichrist a distasteful idolater "in the midst of the week", and this will so alter the conditions of "peace and safety" that the tribulation will be on with a vengeance, mitigated only by the appearance of Christ in the Second Coming, who will rescue the Israelites and give them the millennial kingdom.

(It might be worth noting that William E. Blackstone, author of *Jesus Is Coming*, was so impressed with the coming plight of the Jews in the tribulation period that he had boxes of Bibles stowed away in caves of Edom where he expected the Jews

would hide.)

To the Post-tribulationists, this novel program appeared suspended like a sword of Damocles, supported by a thread of proof texts so thin as to be invisible.

There is abundant proof in Scripture of the glorious Second Coming of our Lord, in the same body with which He suffered, to rule and judge the nations. On this there can be no disagreement among those who accept the Bible as the Word of God. The disagreement comes when texts are pushed out of line and bloated out of their true meaning to support an extra-Scriptural schedule of events.

The coming "as a thief" refers not to a secret snatching of the church out of the world, but to the unexpectedness of the Second Coming. The sleeping church members who should be awake to the times will be startled by the catastrophe which is upon them, like a sleeper who is startled by the presence of a burglar in the room examining the family jewels.

"Taken Out"

There is a divine hindrance spoken of in II Thess. 2:7, which prevents the premature appearance of the man of sin, but the removal of this hindrance does not mean that the Holy Spirit will leave the world. Nor does it mean that the church will leave the world. Suppose the Holy Spirit did leave the world. How could the remaining Jews call Jesus Lord? How could human governments, even the government of Antichrist, continue without the cohesive power of the gift of common grace? The Spirit, no less than our Lord, is "upholding all things by the word of his power". If He were to leave the earth, the scene of II Peter 3:10 would be upon us: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up".

There is a similar distortion in the frequent preaching of Rev. 4:1, that to the church about to be raptured the words are said, "Come up hither".

There is, however, no hint that the words are said to anyone but the Apostle John. Yet the entire argument that Rev. 4:1 to 19:21 coincides with the "tribulation period", is suspended from this "proof text" which is made to contain the rapture of the church.

The interpretation of Rev. 3:10 as meaning that the "Philadelphia" church will escape the tribulation period, is dependent on the wholly unproven sister-theory that the churches of Rev. 2 and 3 represent consecutive periods of church history. The verse speaks of being "kept", but says nothing about being "raptured". This rough handling of the seven churches is another exhibition of wrenching the Bible into a false frame, for the benefit of which, ten Roman persecutions are somehow produced and the Reformation (Sardis) is shown to be a failure.

Who Confirms the Covenant?

But by far the most important proof text for the rapture theory is Dan. 9:27, in which it is supposed that Antichrist makes a covenant with the Jews for the duration of the seventieth, or "missing" week. The big question centers around the "he", who confirms the covenant. Modern Dispensationalists of every shade from Gerald Winrod to Keith Brooks, all agree that the "he" is the "prince that shall come" or "the Antichrist". This, however, is by no means a settled point. An outstanding Hebraist points out that a noun antecedent in the genitive position is not usually the subject of a verb in the Old Testament. Hence, "the prince" would not be the most natural subject of "shall confirm". Also, to "confirm" a covenant does not mean to enact a new covenant, but to impress one already in existence. Can it be that here is meant that the Messiah affirms the ancient covenant with "many" for a definite time, and that He would cause sacrifice and oblation to cease, by the sacrifice of Himself? It would be interesting to know the Modern Dispensationalist's answer to this suggestion. But our present purpose is served if we simply destroy

the use of this text as proving the postponement of the week until the time of the Antichrist.

Many a Modern Dispensationalist has been sorely tempted to use Isa. 26:20 as a proof text: "Come, my people, enter thou into thy chambers . . . until the indignation be overpast". Actually this verse is seldom used as a proof, because of the prior consideration that the Dispensationalist cannot allow any detail regarding the church-body to be "known or predicted" in the Old Testament. Then too, this verse is not specific enough to support the theory. It may refer simply to the safety of the church in the Day of the Lord, indeed a precious truth.

These are the main supports of the rapture theory. Other verses may be quoted, but they would be no more capable than these of bearing the large weight which this theory demands. It is hardly necessary to point out that the "wrath to come" (I Thess. 1:10) is not a technical name for the Tribulation. The thought of being "accounted worthy to escape all these things that shall come to pass" (Luke 21:36) has led more than one Modern Dispensationalist to conclude that the rapture is attainable only by merit. But neither salvation by merit nor a secret rapture are taught in this verse.

The Coming "Day"

The point of the Post-tribulationists is well taken. There is no warrant for supposing that the church will be raptured out of the world before the appearance of Antichrist. Paul implied in II Thess. 2:3, "The day of the Lord is not now at hand, but you will know it when it does come, for there will be first a falling away, and the revelation of the man of sin." There is point to warning the church about the Antichrist. If the church is to be gone before the revelation of Antichrist, there is no point to this warning. The Dispensationalists attempt to explain this verse by a neat distinction between "The Day of Christ" and "The Day of the Lord", but this is wholly arbitrary. Paul knows no such distinction. The church which is heading for the Day of the Lord (II Pet. 3:10, 12) will be on earth until "that day", and the man of sin will not prevail against the elect, for whose benefit the days of trial will be shortened.

All believers, however, have their

share of tribulation. "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "In the world ye shall have tribulation" (John 16:33). "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). There is no reason to suppose that our lot will be easier under the heel of the Antichrist; there

is every reason to expect the most intense and straitened period of time in church history. The elect had better prepare for trouble, and not try to be gladdened by the hope of a secret rapture for which no Scriptural warrant exists. There will be gladness enough when we see our Lord face to face at the other end of the dark valley of death and testimony which lies ahead.

Are You From Quarryville?

By the REV. BRUCE F. HUNT

ARE you from Quarryville?" The driver of the country school bus was rather taken aback at being stopped near the Camden waterfront and hearing this question addressed to him by a perfect stranger, and that stranger a policeman.

The driver was one of those volunteer workers who help make Quarryville conferences what they are. He was not even a member of the Orthodox Presbyterian congregation at Quarryville, but he believed in the work enough to use his bus and time to bring the delegates from South Jersey. Until he had consented to make this trip, some of these delegates had been afraid they could not attend for the train fare was more than they could afford and war had cut out the many private cars which otherwise might have been making the trip.

Armed with a letter explaining his mission, written by the pastor of Faith Orthodox Presbyterian Church of Quarryville, the bus driver had started for Philadelphia in the morning. He had been uneasy about finding his way through the city traffic to the agreed meeting place. On the way, however, he had providentially picked up someone from the City Hall who gave him directions as to the shortest and easiest route to his destination. But now he found himself confronted by an officer of the law who seemed to have him spotted. It turned out, however, that the officer also considered that driving for the Quarryville conference was essential driving. So essential did he consider it that he gave to the yellow school bus the fire engine's private parking place beside the hydrant and, when the load of eager young people had been packed inside, the policeman stopped the busy city traffic to

allow the bus a U-turn where such turns are not usually permitted.

This is only a sample, but it shows how all things worked "together for good" to make the Seventh Annual Young People's Bible Conference of Quarryville not only the best-attended but also one of the best in every way, according to the opinion of some of those who have been there every year.

The limit of one hundred and fifty registrations was nearly passed, but the Rev. Franklin S. Dyrness and his staff of volunteer helpers were equal to the occasion. A stack of second-hand camp cots, purchased in advance for just such an emergency, were brought out like rabbits from a hat. The foresight and industry of that same general and his staff made it unnecessary to appeal to any ration board or use up any red or blue stamps to feed that hungry crowd. The number at the tables never went below one hundred fifty and on Sunday was over two hundred. The kitchen work was done by volunteer workers from the Kirkwood, Nottingham and Quarryville congregations of The Orthodox Presbyterian Church. The members of the Quarryville congregation, in addition to giving of their time and energy to maintain the grounds and equipment and keep the physical machinery of the conference running smoothly, contributed a large quantity of food to help keep down expenses for the delegates. They consider that to make it possible for a group of young people to gather together for Bible study and Christian fellowship in congenial surroundings is to do a bit of missionary work in itself.

One night the young people were gathered around the campfire behind the conference grounds. They were

testifying as to what the Lord had done for them. Some of them told of their conversions at this or previous Quarryville conferences, and many were thankful for new lessons learned and broader visions received. Some were making their first public testimony or prayer. A man who had given up his own work in the midst of the busy farming season to wash dishes for the conference, and who had been standing in the background, stepped forward to say that, as he listened to these testimonies, he already felt greatly repaid for what he had been doing. But I like to think of the eternal reward that those unselfish workers will reap when they stand before the throne and look upon the eternal results that God has been pleased to bring forth as the fruit of their prayers, labor and vision.

During my visits to the churches throughout the year, I have heard much about this and the other Bible conferences of our denomination and have been much impressed by the constructive results I have observed. It was therefore with lively curiosity that I went this year to Quarryville. In many ways it reminded me of what we call Bible classes in our Korean field, the conducting of which was a part of my regular work. These Bible classes are sometimes held by local congregations for their own people, sometimes several churches cooperate in holding them, and one is usually conducted annually by each presbytery for all of the churches within its bounds. The devotions before breakfast, the morning filled with three teaching periods, the prominent place of music in the program, the graded classes, the Christian fellowship and the popular evening meeting are, with some slight differences, similar to the parts of a Bible class program in Korea. The pleasant surroundings of a Lancaster county conference ground, the fine equipment and wholesome food, the greater emphasis on the social and recreational side of the program, and the excellent work of the counselors in bringing out, applying and clinching in the minds of the young people the lessons learned in the classes, constitute the principal differences. This last—the use of counselors—is an idea I want to praise by imitating and taking back to our work in Korea and Manchuria.

An innovation this year was the special rate to ministers and their families. As one minister whose family

could take advantage of it, I definitely approve. Mothers had no cooking and, with the volunteer nurses who cared for the children every morning, some mothers were actually able to attend some of the classes without worrying about the children. The younger children romped on the green grass and never seemed to tire of the swings tied to the apple trees behind the new dormitory. As Mr. Dyrness said, this unused and secluded spot, out of sight and sound of the classes that meet under the trees, in the dining hall, or in the church, seemed to come into its own this year as a children's nursery. The older children were able to absorb a good deal from the classes and messages.

This brings me to what made up the conference itself: the more than one hundred forty delegates, mostly young people of high school age from The Orthodox Presbyterian Church. The delegates were not limited to that denomination, however, for there were delegates from congregations of the Bible Presbyterian Church, a couple of independent churches, two Methodist churches and the Presbyterian Church in the U.S.A. The delegates came from New Haven, Conn., Long Island, N. Y., Middletown, Del., South and North Jersey, Pittsburgh, and Philadelphia and vicinity. They represented twenty-eight different congregations.

Mrs. Hunt and I personally received much blessing from the Rev. Professor R. B. Kuiper's hour on "The Work of the Holy Spirit in Salvation". Our nine-year-old started enthusiastically to take the three hours of study offered each morning. Her mother, feeling it was a little more than one so young should undertake, asked if she would not like to drop one, suggesting the "middle one" (which happened to be the Rev. Donald C. Graham's hour on the Ten Commandments). The girl insisted, in her father's presence, that she liked the first two hours best—the Rev. Edward L. Kellogg's on "The Covenant of Grace" being the other one of the "first two"—and her father, with his hour on "Missions" (the last of the three hours) was very definitely put in his place! The fine notes kept by some of the older young people, together with the echoes from classes heard in the discussion groups, demonstrated that the teaching of such subjects as "The Beatitudes", "The Ten Command-

ments", "The Covenant of Grace", and "The Work of the Holy Spirit in Salvation", was done in such a way as not only to hold the interest of a nine-year-old but also to inspire and challenge the thinking of the older young people and adults.

In spite of the pleasant surroundings, the war was not forgotten. In talks and prayers, those who had been a part of previous conferences but were now in the armed services were frequently mentioned. At least one had seen severe action, having a boat shot from under him. Several in uniform, boys and girls, thought enough of the help they received at Quarryville to spend a part or all of their furloughs there. We were aware that our wrestling is not primarily against flesh and blood, nor are the weapons of our warfare carnal. We knew that any true victory must be a spiritual victory and felt that Quarryville was contributing to that victory.

For me, one of the highlights in the conference was when more than fifty young people responded to the invitation "for all of those considering full-time Christian service to go on a walk". They had made no "pledge" but were seriously "considering full-time work". This number was especially encouraging when I think of many of the other delegates who were probably just as seriously considering full-time work but for various reasons did not go with us on the hike. It was a choice group of young people and some of them are ready to start specialized training for the mission field and were full of most practical questions. Together we talked about the various fields now lying white unto the harvest, discussed the kinds of work that are open to the consecrated Christian worker, and prayed for fields and workers.

We have reason to be encouraged when there exists in our church and in our country such a group of young people, and they need our prayers and encouragement. They need places in which to receive the training they seek, to fit them for their work.

"Are you from Quarryville?" someone asks me. Yes, I thank God I can now say, "I too am from Quarryville". I hope that, because I had the privilege of being there, I shall be a better worker while away from there, and that the same will be true of all who were there or who will be attending similar conferences this summer from Maine to Oregon.

The Presbyterian Guardian

EDITORIAL

Strange Bedfellows!

IN THE July 25th issue of THE PRESBYTERIAN GUARDIAN, we expressed our regret over the announcement that the Christian Reformed Church had voted at its synod this year to join the National Association of Evangelicals for United Action. Although that action was taken about the middle of June, there is still no detailed information available at the time this editorial goes to press. Therefore our comments here are based solely upon the meager information contained in the June 25th issue of *The Banner*, organ of the denomination.

But the bald fact alone—that the Christian Reformed Church is now a member of the National Association—is sufficiently startling to dwarf all subordinate facts. That is not to imply that we hold the Christian Reformed Church to be perfect or the National Association totally evil. But the picture of that vigorously Calvinistic denomination affiliated now with a campaign of dull appeasement toward the Federal Council on the part of a group largely composed of Arminians is strange indeed.

How did it happen? So little information is yet available and guessing is such a dangerous game that we hesitate to go further with this item. But there are a few questions we can properly ask and a few answers we can properly give, and with these we shall try for the moment to be content.

Did They Know?

The greatest question of all is this: Did the delegates at the Synod who voted for this alliance do so in full awareness of the implications of their vote? Did they really know, in other words, what they were voting to join?

Did they know that the National Association is by its announced program undertaking to perform in the name of its constituent churches functions which are properly to be performed only by the churches them-

selves? Did they know, for instance, that the Association is planning an extensive campaign of evangelism, and that such evangelism will never in the wide world be Reformed evangelism but rather evangelism that drips with Arminianism from every sawdust pore? Did they know that the National Association plans to institute a program of Christian Education and that, when it does so, its program will teach doctrine that is at radical variance with the doctrinal standards of their own denomination? (See *United Evangelical Action*, July 1, 1943, and THE PRESBYTERIAN GUARDIAN, June 10, 1943, p. 169.)

Did the Christian Reformed delegates know that the National Association has as an organization repeatedly refused to join battle with the Federal Council? Did they know that many of its leaders are still being represented by the Federal Council, since they are members of denominations affiliated with that modernist body? Dr. Harold J. Ockenga, the Association's president, is one of these, for he is a member of the Presbyterian Church in the U.S.A.—the denomination whose assembly this year conferred its highest honor upon arch-modernist Henry Sloane Coffin.

Were the Christian Reformed delegates told of the weak and incompetent voice of the National Association

that voted "Yes" last year at Columbus to five recommendations for the control of religious radio programs, each one a lethal dart aimed at the very vitals of gospel broadcasting? (See THE PRESBYTERIAN GUARDIAN, September 10, 1942, pp. 248 ff.)

"Substitute of Orthodox Churches"

Perhaps the National Association was introduced to the delegates in the terms by which *The Banner* introduces it to its readers. In the briefest of notes, listing "Synodical Decisions of Special Interest", it says, "Synod affiliates with the 'National Association of Evangelicals' (Substitute of orthodox churches for the Federal Council of Churches.)"

If the National Association was offered as the "substitute of orthodox churches for the Federal Council", we really don't see how the delegates can be blamed for voting as they did. But by no means should it be so described. In the first place, it is not a substitute for the Federal Council, since many men, including its president, are represented by both bodies at the same time. It is not a substitute, for it places no disjunction of choice before its applicants for membership. It is not a substitute, for its program parallels that of the Federal Council at only one or two points, and thereafter wanders happily off across the whole field of ecclesiastical endeavor. As for being a "substitute of orthodox churches", that too is misleading. No orthodox churches brought it into being. No orthodox churches had an official hand in its formation. Representatives of orthodox churches did, but the churches themselves did not. And although some orthodox churches may have affiliated with it, the statement in *The Banner* seems to imply that all orthodox churches (with perhaps a few insignificant exceptions) have already rallied to its support.

"Forty Per Cent."

The same issue of *The Banner* informs us that, prior to the time when the question of joining was placed before the commissioners, the stated clerk mentioned some "favorable features of the new organization". Among these was the claim that "it furnishes evangelical Protestantism in this country a representative voice and speaks for forty per cent. of the Protestants in the U.S. while the Fed-

Signed Articles

THE editors would like to call attention once more to the fact that opinions expressed in signed articles appearing in *The Presbyterian Guardian* do not necessarily reflect the editorial position of the magazine nor the personal opinions of its editors. Within certain circumscribed limits, liberty of thought and expression is granted to contributors. The editors will be glad to consider for publication any worthy contributions expressing divergent opinions on any subjects which remain controversial within Reformed circles.

eral Council represents a much smaller percentage, and is modernistic".

From where we sit, forty per cent. of Protestants would seem to be a slightly astronomical figure. It means nearly half of all the Protestants in this country. There are sixty-seven million church-members in the nation. From that figure, let us deduct the twenty-three million Roman Catholics and about six million other non-Protestants, such as the Mormons, Christian Scientists, Greek Catholics and Jews. That leaves us with thirty-eight million Protestants. But the Federal Council by incontrovertible statistics can be shown to represent at least twenty-six million Protestants. No one can be represented—properly represented, that is—by both the Federal Council and a "substitute". So that leaves only twelve million Protestants not represented by the Federal Council and therefore at least potentially eligible for membership in the National Association. Therefore, if the National Association were already representing every potential member, if, in other words, its membership were equal to one hundred per cent. of its eligibility list, it could only represent *slightly more than thirty-one per cent.* of the Protestants in the United States.

It is absolutely certain that the National Association has not yet reached its membership ceiling. Actually, it has barely begun to scratch the surface, and no one would dare to claim that it had even reached the half-way mark in its membership roll. If it has not reached the half-way mark, then it cannot yet represent more than fifteen per cent. of American Protestantism. But even that figure would mean a membership of nearly six million persons, which is three times the far from modest number claimed in Chicago this year by the Association's spokesmen. So let's come down to earth, and sum it all up this way: Whatever the correct percentage figure may be, it is certain that it is a *great deal closer to four per cent. than it is to forty per cent.*

We have been unable to obtain any information as to the actual churches really represented organizationally by the National Association. As far as we can gather, the lion's share of its claim to Protestant representation lies in the fact that it does have affiliated with it the approximately nine hundred thousand members of the "Assemblies of

God", the right wing of the Pentecostalist Church. Again, we doubt that the delegates to the Christian Reformed Synod were aware of that fact.

What surely must have had an effect on the vote of the delegates was the impressive statement about the "forty per cent." Here they had an organization slightly more than a year old, with the ink on its constitution not yet dry, and yet nearly one out of every two Protestants, they were told, were already represented by it. Brought up in a generation accustomed to thinking in terms of the national war debt, many of them were probably able to take that without blinking.

An Entangling Alliance

The Christian Reformed Church has a noble heritage. In many ways it is unique among American denominations. Its history was somewhat similar to that of The Orthodox Presbyterian Church, and it has historically stood firm on principle against compromise of its witness. Seven years ago Dr. J. Gresham Machen said, "The Christian Reformed Church has never been content with being vaguely 'evangelical' or 'conservative' or 'fundamentalist', but has always endeavored to be truly 'Reformed'". The strength of the Christian Reformed Church has always lain in its distinctiveness. While we do not take the position that every form of coöperation of a truly Reformed church with other Christian denominations is to be condemned, we are firmly convinced that in this instance the Christian Reformed Church has made a great mistake. We pray that, in more sober and fully-informed contemplation, it will see the implications of its new alliance—and withdraw from the compromising and entangling National Association as spontaneously as it joined.

—T. R. B.

Spiritism— Doctrine of Devils

(Continued from Page 226)

Spiritism. Israel was warned again and again not to consult witches, wizards, necromancers, sorcerers, those who practiced divinations, or those who consulted with a familiar spirit. A

study of these words in a Bible dictionary proves that modern Spiritism had its complete counterpart among the ancients. God forbade Israel to have anything to do with any of these. The following quotations from the Scriptures speak for themselves.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God (Lev. 19:31).

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people (Lev. 20:6).

Thou shalt not suffer a witch to live (Ex. 22:18).

Read again Deut. 18:9-12 quoted above. Israel must separate herself from every form of Spiritism. A special judgment is pronounced upon all who disobey God in this matter. The Canaanites had made Spiritism of the very fibre of their religion, and that was also a major cause of their downfall. Israel must not listen to the witches and wizards. She must listen to her own Prophet, the coming Messiah. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). The fact that Israel was warned again and again proves the great danger involved. Our age does well to heed the repeated warnings. (See also Isa. 8:19; 19:3.)

When we study the New Testament on Spiritism, the same warnings greet us. In Acts 16:16-18 we read, "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour". We notice that the damsel speaks the truth about Paul and Silas, but nevertheless the demon is cast out by Paul. In Gal. 5:20 Paul mentions witchcraft as a sin of the flesh. In I Tim. 4:1-3 we are told, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines

of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth". And in Rev. 16:13, 14 we read, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty". (These two passages will be studied more thoroughly later.) In Rev. 21:8 and 22:15, sorcerers are mentioned as particularly accursed of God. One can see at a glance that from the beginning of recorded sacred history in Exodus, Leviticus, and Deuteronomy, until the very last book of the Bible, which gives an apocalyptic review of all remaining time, we find repeated and pointed warnings against Spiritism. How can anyone then claim that Spiritism is compatible with the Scriptures? The entire Bible from beginning to end militates against the cult.

The absolute sinfulness of the system becomes evident when we consider that Spiritism substitutes the revelation from the spirits for the revelation from God. It substitutes reliance upon the spirits for reliance upon God. That reveals its diabolic character. It is a continuation of the lie of Satan to Eve in the garden, when the Devil asked, "Yea, hath God said . . . ?" The Scriptures are well aware of the substitution of the spirits for God in Spiritism. In Deut. 18:9-13, God had warned Israel of Spiritism. Then, in verses 14 and 15, we read, "But as for thee, the Lord thy God has not suffered thee so to do. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken". Israel must listen to God's prophet and not to the channery, sorcerers, necromancers, and wizards. The meaning is very clear: He who listens to these spirits, does not listen to God. The two are mutually exclusive. A similar warning appears in Isa. 8:19 "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their

God? for the living to the dead?" The prophet is warning Israel not to go to wizards to seek information for the gloomy future, but rather to their God. If and when they did consult the wizards, they were putting the

spirits in the place of God. And putting the spirits in the place of God is exactly what Spiritism does. That fact alone should brand it as completely false and diabolical.

(To Be Continued)

Dreams and Visions

By the REV. CHARLES E. STANTON

Pastor of Cornville Orthodox Presbyterian Church, Cornville, Maine

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions (Joel 2:28).

ACROSS the valley from the Cornville Orthodox Presbyterian Church, and within sight of its building, there lives a man ninety-six years old, whose name is Prince Albert Moody. He lives on the well-kept acres which his grandfather cleared and which his son and grandsons now cultivate. Until very recently he has always been well and strong, and even now his mind is entirely clear, although his tongue falters in its efforts to express his thoughts.

Prince Albert Moody is today a member of the Cornville Orthodox Presbyterian Church. He is, in fact, its most recent member, for he was baptized on Sunday, May 30, 1943. During my visits in his home, he had always shown a distinct interest in matters pertaining to the Bible. But I must acknowledge to my shame that I did not, with proper urgency, seize upon that opportunity to encourage him to find peace with God. Experience had seemed to indicate that it was the young who most readily could be led to avail themselves of the salvation which is to be found in Christ.

So it was not I but a granddaughter of Mr. Moody, one living in his home and a member of our church, who was used of God to place his feet upon that path which soon led to full membership in the visible church of Christ. For I became convinced, after further conversation with him, that a true work of regeneration had been effected in his heart by the Holy Spirit.

"I believe every word of the Bible", he once told me. "I wish I could read it all the time, but I cannot because of my eyes".

"Twenty years ago I raised my hand to be baptized", he said, "but the minister who was holding services here suddenly passed away, before the baptismal service". And no regular services were again held in Cornville until we began our work four years ago. Mr. Moody was most insistent that he be baptized soon. When I suggested the delay of a few weeks, strong disappointment showed in his face and voice, for he feared that increasing infirmity might mean that he could never receive that sacrament.

After several of our regular mid-week prayer meetings were held in his home, the appointed day for his baptism arrived. The administration of the sacraments of baptism and the Lord's supper was a solemn and inspiring occasion, and we rejoiced as we gave thanks to God that He had added to our number this child of His, this sojourner full of days. Today Mr. Moody's greatest joy has been found when someone has come to him to read aloud from the Bible, and to pray.

"Your old men shall dream dreams", wrote the prophet Joel. In Prince Albert Moody we feel that we have witnessed a fulfillment of that prophecy.

The young men of Cornville have also seen visions. In the days of Joel, prophets, priests and kings were found from time to time, mature men in the prime of manhood, in whom God's Spirit dwelt in such a way that their lives were marked by special power and wisdom. But in Joel's inspired vision of the future, he saw that in those days when Christ's kingdom was to be established in the earth the Holy Spirit would be poured out upon all flesh, so that even the young men would see visions and the old men dream dreams. Such is to be one of the marks of a true church in this Messianic age.

It has been with deep gratitude to

God that we have observed these marks among our group of believers in Cornville. Our church is largely composed of young people. Only three of the members have gone beyond their twenties. Among our members are young men and women who were formerly unacquainted with the Word of God, entirely without any conception of God's revealed plan of salvation. Immediately after their public profession of faith in Christ, the indwelling power of the Holy Spirit was manifested in their lives in unmistakable ways—in their generosity, in their eagerness to advance the work of the church, in their meekness in receiving the Word of truth, in the readiness with which they comprehended its doctrines, and in their godly manner of walk and conversation. We have rejoiced to see among these believers this sign of a true New Testament church, this fulfillment of the ancient prophecy: "Your young men shall see visions".

Let me return now to the old man who dreamed dreams. In the providence of God, Prince Albert Moody was baptized on the very last Sunday on which it was possible for him to attend public worship services. A bad fall during the following week injured him so that he has been confined to his bed since that time, and his strength has steadily declined.

A few hours before these lines were written, I called on him. His family told me in hushed voices, "We fear death will come before evening". But he recognized me at once, and tried to hold out his hand. He told me he was glad that I had come, and he thanked me for the prayer that was offered to his Saviour and mine. He mentioned also that his physical pain seemed almost more than he could bear. "May God have mercy on me", he prayed. "God will have mercy on you", I assured him. "I am fully convinced that you have become a true child of God through faith in Christ, and that when God takes you from this life you will be taken directly into the presence of Christ, to be with Him forever".

"That gives me all the encouragement I need", he replied.

It was with reluctance that I turned to leave the room. It seemed at that moment to be hallowed. Here was one who was ready and waiting to enter into the very presence of Christ. Perhaps he would go before evening. I never before felt myself so near to

that place where the redeemed behold the face of their Saviour. I felt a desire to stay with him, that I might be there at the hour of his departure into the glorious presence of Christ.

Perhaps, before these lines reach the printed page, Prince Albert Moody will have walked that last

earthly mile with His Saviour and passed over with Him into the glories of a redeemed eternity. As the young men about him saw visions, so the old man dreamed a dream—a dream that will reach its fullest fruition of reality in the eternal presence of the Saviour whom he loved.

The Boiling Caldron

A Meditation on Ezekiel 24:1-14

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THE people in Bible lands used earthen or brazen pots or caldrons in preparing their food. The most frequently named of these vessels is called *sir* in Hebrew. This is the flesh pot of Exodus 16:3 to which the Israelites in Egypt were too much attached. It is also the great pot in II Kings 4:38, wherein Elisha and the sons of the prophets cooked their meal of vegetables. Again, it is the caldron of the visions of Jeremiah, Ezekiel and Zechariah. It evidently was of large size and made of bronze, according to I Kings 7:45, which tells us: "And the pots, and the shovels, and the basins: even all these vessels which Hiram made for king Solomon, in the house of Jehovah, were of burnished brass [or, bronze]". This large metal caldron, boiling and bubbling with its contents of vegetables or meat over a hot fire, made a fitting symbol for the prophets to use as they foretold or described the portentous judgments of the Lord. For the boiling caldron means trouble, such as internal violence or raging war.

The Caldron in Jeremiah 1:13-15

Jeremiah, who was a contemporary of Ezekiel, writes: "And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a boiling caldron; and the face thereof is from the north. Then the Lord said unto me, Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord: and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and against all the walls thereof round

about, and against all the cities of Judah".

The evil breaking forth from the north is the great Babylonian power. Babylonia was really east but, when invading Egypt or Palestine, came east to Hamath in Syria and then down from the north. This great power had long been at strife with Elam and Media, and soon would hurl its force against Judæa.

Whether Babylon be taken as the overflowing caldron here, or whether Jerusalem be the seething caldron against which the overwhelming force would break, the lesson is the same. Trouble is coming from the north.

The Caldron in Ezekiel 11:1-25

In this vision Ezekiel sees several iniquitous princes of Judah who give wicked counsel to the people and who also say, This city is the caldron, and we are the flesh. Perhaps the wicked counsel means proposals of revolt from Babylon. Such proposals would invite war and siege. In this case, the saying about the caldron and the flesh would express the princes' confidence in the strong walls of Jerusalem, on which they counted for protection from the devouring flame of Nebuchadnezzar's armies. As one writer puts it, they expected to be in the frying pan but thought it would at least save them from the fire. They would grimly hold out behind Jerusalem's walls and, in spite of the miseries of siege, be safe from the Babylonians.

Another explanation of the saying about the caldron and the flesh is that it is a boast hurled against the exiles, who had already been taken away from Jerusalem. They are regarded

as the useless "broth" poured out of the caldron when the cooking is done, leaving the valuable "flesh" behind.

But the prophet shows that the proverb would come true in quite another sense than either of the above. The only flesh left in the caldron would be that of the people misled by the wicked princes. Those who thought they were the flesh safe in the caldron would, on the contrary, be taken out of the city of Jerusalem and be slain elsewhere. It turned out that over seventy of those taken in the second captivity, including twelve prominent officials, were executed by Nebuchadnezzar at Riblah, in the extreme north of Palestine (II Kings 25:18-21).

Ezekiel, however, does not have to wait for this judgment at Riblah. His warning is ratified by the sudden death of Pelatiah, one of the Jewish leaders. After this a comforting message is spoken to the exiles whom the people of Jerusalem scorned. The glorious symbol of the Lord's presence then leaves Jerusalem. The vision comes to a close, and Ezekiel finds himself again in Babylonia, where he describes to the exiles all that he has seen (11:12-25).

The Caldron in Ezekiel 24:1-14

This passage, which can bear the date of January-February, 587 B.C. (II Kings 25:1), is part of Ezekiel's last oracle against Jerusalem. Here the parable of a rusted caldron set upon the fire depicts the siege and utter destruction of the city.

A caldron is to be set on the fire and filled with water. Pieces of flesh are to be cast into it, and fuel piled under it so that it may boil violently. The caldron again is Jerusalem and the pieces of flesh are the inhabitants. The fire and boiling represent the horrible severities of the siege. The pieces of flesh are to be pulled out of the caldron indiscriminately, indicating the universal dispersion of the people when the siege is over (24:1-5).

These sufferings are God's judgments on the sins of the city, especially its bloodshed and uncleanness, which are public and open, like blood spilt not on the ground but on a rock. Blood, as the consummation of lawlessness, presupposes every other form of guilt. Sin, when it is finished, brings forth death. This blood and corruption clings to the city like rust

Book Bargains for August and September

SUBSCRIBERS TO THE PRESBYTERIAN GUARDIAN may take advantage of these special discounts on the following five books during August and September:

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to a caldron (24:6-8).

In menacing accents of woe, the divine voice now commands that the caldron be set empty on the coals, so that its rust and filthiness may be melted and consumed. This indicates the ruin in which Jerusalem long shall lie, and the dispersion in which her people long shall languish, until her judgment be completed and her filthiness done away (29:9-14).

The Lessons for Ezekiel's Time and Ours

(1) Rebellion against God leads to ruin. "A rebellious house will soon be a ruinous house" (Matthew Henry).

(2) The judgments of God follow the Word of God. "The declarations of God's wrath against sinners are as inviolable as the assurances he has given of favour to his people; and the case of such is sad indeed, who have brought it to this issue, that either God must be false, or they must be damned" (Matthew Henry).

(3) If God's interpositions of mercy are not heeded, His interpositions of judgment must come. God had given His people His holy Law with its promises, privileges, and warnings. He had sent His prophets to call the people to repentance. If these went unheeded, the people would be left to their own course and its fatal consequences. A time comes when it is too late to repent. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is holy, let him be made holy still" (Rev. 22:11).

By God's grace through the leading of the Holy Spirit we should resolve to heed His Word in time. "Kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him" (Psalm 2:12).

A Summary of These Parables

We have come to the end of this series. Let us quickly look at what we have covered in these meditations: (1) The trees choosing a king, Judges 9—the soul's true allegiance; (2) the poor man's lamb, II Samuel 12—privilege, greed, and pity; (3) the widow of Tekoa, II Samuel 14—the problem of atonement; (4) the busy soldier who lost his prisoner, I Kings 20—trusteeship; (5) the thistle and the cedar, II Kings 14—the folly of pride; (6) the unfruitful vineyard, Isaiah 6—God's requirement of fruitfulness; (7) the farmer's sowing and threshing, Isaiah 28—the divine methods with mankind; (8) the two eagles and a vine, Ezekiel 17—national treachery and divine judgment; (9) the lion's whelps, Ezekiel 10—the fall of the royal house of Judah; God in history; (10) the sensual sisters, Ezekiel 23—the ugliness of unfaithfulness; (11) the boiling caldron, Ezekiel 24—the divine judgment on sin.

We marvel anew at the richness and variety of God's Word. We see the full provision God has made for our thought and meditation. "Thy testimonies are wonderful; therefore doth my soul keep them" (Psalm 119:129).

(EDITOR'S NOTE: In an early issue of THE PRESBYTERIAN GUARDIAN, Dr. Gilmore will begin a new series of meditations on New Testament parables.)

Orthodox Presbyterian Church News

Presbytery of Philadelphia

MEDIATOR Church and Chapel, Philadelphia: On Friday evening, June 18th, the presbytery ordained Mr. John W. Betzold to the gospel ministry and installed him as co-pastor of the church. . . . Summer Bible schools were held in both church and chapel. . . . Vesper lawn services are held each Sunday during the summer months.

Knox Church, Washington, D. C.: The Sunday school and the mission work are both feeling the strain of summer vacations, but holding up better than in previous years. . . . The Rev. Leslie W. Sloat, former pastor of the church, occupied the pulpit on July 25th, during the absence of the Rev. Henry D. Phillips, pastor.

Calvary Church, Willow Grove: A successful vacation Bible school, run on military lines, had an average attendance of eighty-five. . . . The church service flag now has thirty-nine stars. . . . Guest preachers during the vacation of Dr. Robert Strong will include the following ministers: Bruce Wideman, Floyd E. Hamilton, John Murray and Edwin H. Rian.

Kirkwood Church, Kirkwood: A summer Bible school which surpassed expectations and necessitated a rush order for additional material was held from July 12th to 25th. Despite travel restrictions and the shortage of farm labor, the total enrollment was ninety-one and the average daily attendance was seventy-four. The closing exercises, attended by more than two hundred persons, consisted of a seventy-minute program given from memory by the children. . . . Two covenant children recently baptized bring the total church membership to two hundred.

New Hope Church, Branchton: A three-star service flag was dedicated on July 4th. . . . Fifty-six persons were enrolled in the summer Bible school which closed on Independence Day. The material of the Committee on Christian Education was used for the younger grades, and the closing program was streamlined to the militaristic tempo of the day.

Faith Church, Harrisville: The Bible school was conducted from July 12th to 23rd. A Bible conference for young people has been planned for the last week of August, to be held at

Seneca Hills Camp, near Franklin, Pa. The Rev. Floyd E. Hamilton and the Rev. John P. Clelland will be the speakers.

Covenant Church, Pittsburgh: The natural amphitheatre of Pittsburgh's Schenley Park is again resounding to the preaching of the Word of God and, through a public address system, the Rev. Calvin K. Cummings, pastor of the church, is reaching many who might otherwise never hear the gospel. . . . Summer Bible school is again well attended. . . . Recent guest preachers were Dr. Edward J. Young and the Rev. George W. Marston.

Calvary Church, Germantown, Philadelphia: Ministers supplying the pulpit during the vacation of the Rev. Theodore J. Jansma were Ned B. Stonehouse, John Skilton, Eugene Bradford and Edmund P. Clowney. . . . The Machen League of the church held a farewell party on July 30th in honor of Mr. and Mrs. Jansma. Mr. Jansma will leave on August 31st to take up his new duties as instructor in Bible at Eastern Academy, Paterson, New Jersey.

Presbytery of New Jersey

COVENANT Church, Vineland: The summer Bible school, held from June 7th to 20th, had an average attendance of forty-four—an improvement over last year despite transportation difficulties. . . . The pastor, the Rev. Everett C. DeVelde, accompanied fourteen full-time delegates and three part-time delegates to the Quarryville Bible Conference. . . . Three catechumens were added to the roll of communicant church members at the best-attended communion service of the present pastorate, held on June 20th.

Faith Church, Pittsgrove: On July 11th Dr. Albert B. Dodd, former missionary to China under the Independent Board and a minister of The Orthodox Presbyterian Church, was the guest preacher at both services. . . . Two weeks later three young people were received into communicant church membership upon confession of faith.

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: A vacation Bible school, held from July 6th to 16th, enjoyed

the best attendance in recent years. Enrollment was eighty-two and the average attendance sixty. . . . The Rev. Richard W. Gray of East Orange, New Jersey, and the Rev. John H. Skilton of Westminster Seminary will occupy the pulpit during the vacation of the Rev. Arthur O. Olson. Mr. Skilton is a former pastor of the church.

Calvary Church, Schenectady: Twenty-six children were enrolled in a two-week summer Bible school early in July. Material of the Committee on Christian Education was used, supplemented by flannelgraph and other aids. . . . The pastor, the Rev. Raymond M. Meiners, is spending five days each week as a Bible teacher at the Peniel Bible Conference at Lake Luzerne.

Presbytery of Ohio

FIRST Church, Cincinnati: Summer Bible school lasted four weeks from June 28th to July 23rd. Ninety-two children were enrolled and the average attendance was forty-five. At the closing exercises there were about one hundred adults in addition to the forty-six children taking part. Last year's material of the Committee on Christian Education, which had been prepared by Dr. Lawrence B. Gilmore, stated supply of the church, was used by the school.

Presbytery of Wisconsin

BETHEL Church, Oostburg: The tenth wedding anniversary of the pastor and his wife, the Rev. and Mrs. Oscar Holkeboer, was celebrated by the congregation at a social gathering in the church and a gift was presented to Mr. and Mrs. Holkeboer. . . . A licentiate from Calvin Seminary occupied the pulpit on July 25th while Mr. Holkeboer preached in the Greenville (Michigan) Reformed Church.

Grace Church, Milwaukee: Attendance at all services is good, with visitors present from time to time. . . . A young people's missionary society has been inaugurated, and meets each Sunday evening before the worship service. Lives of outstanding missionaries are being studied.

At Gresham, Wisconsin, a two-week summer Bible school was conducted by the Rev. John Davies on the Menominee Indian Reservation, in the home of some of the pupils. They live in what was once a Lutheran Mission to the pagans there in

the woods. Three tribes were represented in an enrollment of twenty-seven—Menominees, Winnebagoes and Pottowattomis. Four religious groups were represented—Presbyterian, Roman Catholic, Peyoté and out-and-out pagan. Despite the lack of equipment and assistants, some progress was made in studying the Word of God. Because of reported persecution by the nuns in the boarding school, some pupils of former years were not present, but others replaced them. . . . Twice during July Mr. Davies has journeyed to Sturgeon Bay for services among the fruit pickers and shipbuilders, traveling over a thousand miles in two weeks.

Presbytery of the Dakotas

WESTMINSTER Church, Hamill, South Dakota: The presbytery installed the Rev. Dean W. Adair as pastor on June 16th. Assisting were the following ministers: Melvin B. Nonhof, Walter J. Magee, and Edward J. Young. . . . Two persons were added to the roll of communicant church members on profession of faith, and three covenant children have been baptized in recent months. . . . A summer Bible school was held from July 6th to 10th, with fifty-nine pupils enrolled. Five teachers comprised the faculty. . . . On August first the church marked the seventh anniversary of its affiliation with the denomination by becoming self-supporting.

Dr. Daniel Van Houte has resigned as teacher in the Christian school at Edgerton, Minnesota.

Trinity Church, Bridgewater, South Dakota: Arrangements have been completed for the purchase of a manse.

The church at Rutland, South Dakota, served by the Rev. Charles L. Shook of Volga, sponsored a well-attended young people's rally at Lake Campbell on July 16th. Speakers included Mr. Adair, Miss Eleanor Cotton, a prospective missionary candidate, and Mr. Frank Vust, a lawyer of Sioux Falls.

During the latter part of June, Dr. Edward J. Young of Westminster Seminary visited a number of churches of the presbytery. His itinerary included Omaha, Nebraska, and the following South Dakota towns: Rutland, Volga, Hamill, Alexandria, Bridgewater, Bancroft, Manchester and Yale.

Dr. Young was the featured speaker at this year's Elim Camp and Bible Conference, sponsored by the presbytery through its Committee on Christian Education. Eighty-five persons attended the conference, which was held at Swan Lake, South Dakota, from June 7th to 14th.

Faith Church, Lincoln, Nebraska: Three young people accompanied Dr. and Mrs. James B. Brown as delegates to the Elim Bible Camp. . . . Nineteen persons were enrolled in the summer Bible school, which lasted two weeks. . . . Pioneer Chapel also held a vacation school, with thirty enrolled, and both schools were considered highly successful.

Jennings Church, Omaha, Nebraska: During the absence of the Rev. Robert B. Brown, the pulpit was filled on two Sundays by his father, Dr. James B. Brown. Mr. Brown was a speaker at Camp Chief Yahmonite in Colorado, and in August was on the faculty of the Blue Ridge Conference near Los Angeles.

Encouraging word has been received of the continuance of the work in the Yampa Valley of Colorado, formerly conducted by the Rev. Clarence W. Duff who is now awaiting transportation to the foreign mission field. A letter from Miss Harriet Z. Teal of Denver mentions the work being conducted by Mr. Bryce Senter, a member of last year's middle class at Westminster Seminary. After a temporary slump at the beginning of the fishing season, attendance at the Sunday schools at Oak Creek and Haybro has again improved. Mr. Senter conducts week-day Bible classes at Oak Creek and at the mining camp at Pinnacle. Recently a group of young people from the Congregational church at Steamboat Springs, whose pastor is the Rev.

Calvin A. Busch, drove to Haybro and Oak Creek to participate in the Sunday afternoon services. Plans are being made for vacation Bible schools after the completion of the young people's conference at Camp Chief Yahmonite.

Presbytery of California

FIRST Church, Long Beach: Mr. Louis Knowles has been supplying the pulpit during the summer

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while the pastor, the Rev. Henry W. Coray, has been preaching at Grace Community Chapel. . . . A vacation Bible school at the chapel has just been concluded.

Covenant Church, Berkeley: At the July communion service, one covenant child was baptized and three communicant members were received, two on profession of faith and one on reaffirmation of faith. . . . The building fund now exceeds \$1100. . . . Over a hundred people crowded the church auditorium to witness the graduation services of a very successful vacation Bible school. . . . The pastor, the Rev. Robert K. Churchill, was a teacher at a young people's conference of the Christian Reformed Church held at Mt. Hermon during the first week of August.

The presbytery on July 8th installed the Rev. Carl A. Ahlfeldt as pastor of the First Church, San Francisco. The installation sermon was preached by the Rev. Robert K. Churchill; the charge to the pastor was given by

the Rev. E. Tanis of the Christian Reformed Church of Alameda; the charge to the congregation was delivered by the Rev. Vernon Morgan of the University of California Bible League; and the constitutional questions were propounded by Mr. Churchill. Preceding the installation service, a dinner was given by members of the congregation in honor of Mr. and Mrs. Ahlfeldt.

Westminster Church, Bend, Oregon: The seventh annual young people's summer conference sponsored by Westminster Church was held at Suttle Lake from July 26th to 30th. Guest speaker was the Rev. Floyd E. Hamilton of Philadelphia. . . . In July the church completed payment of a street assessment of \$400 on the church property. . . . Two former members of the Presbyterian Church in the U.S.A. were received as communicant members during July. . . . Fifteen members are now serving in the armed forces. . . . A successful vacation Bible school was held in June, with one hundred twenty-one children enrolled, an average attendance of ninety-three, and a staff of thirteen teachers.

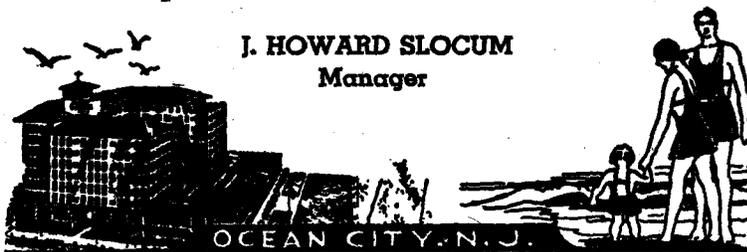
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H. T. PETERSEN INSTALLED IN NEW CHURCH AT ALBANY, N. Y.

THE newly-formed Orthodox Presbyterian Church of the Covenant, Albany, New York, was the scene of the ordination and installation of Mr. Herman T. Petersen on June 23rd. Taking part in this meeting of the Presbytery of New York and New England were three ministerial members of the presbytery. The Rev. Raymond M. Meiners of Schenectady presided, the Rev. Bruce A. Coie of Franklin Square delivered the ordination sermon, and the Rev. John H. Skilton led in prayer and gave the charge to the pastor. The charge to the congregation was delivered by Mr. Meiners.

The congregation of the Church of the Covenant is composed of thirteen communicant members. It meets in its own building, a large house on ten acres of ground. Church services are held on the ground floor, and the upstairs apartment is occupied by Mr. and Mrs. Petersen and their infant son.