

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

General Assembly Report

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“The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant and to those that remember his commandments to do them.”

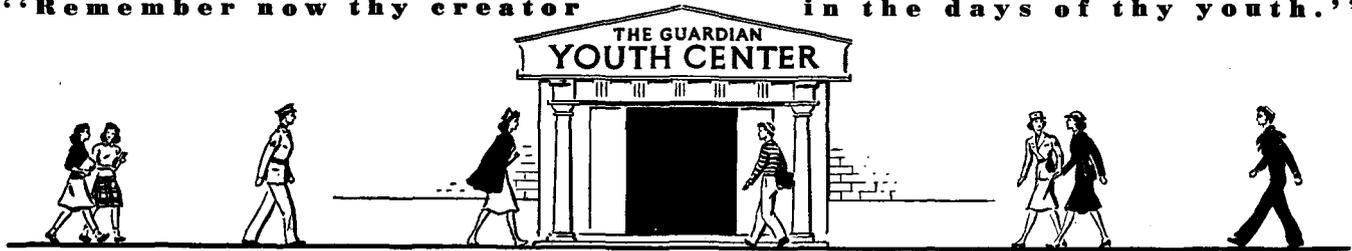
—Psalm 103: 17-18



June 10, 1947

VOLUME 16, NO. 11

“Remember now thy creator in the days of thy youth.”



Christian Armor

IS IT an easy thing to be a Christian? The book of Ephesians answers both yes and no. It is a supremely easy thing to be a Christian since Christian faith and life are the gift of God. The book of Ephesians, with its great emphasis on God's pure grace, is very clear about this.

But in chapter six the Christian life is presented as a warfare of agonizing hand to hand combat. The armor necessary for survival in such a conflict is described.

Which answer is right?

Many Christians have not yet realized that both answers are right, each in its place. Some need to be reminded that salvation is of the Lord, that God alone saves, and that we may never believe, or even pretend, that a man can contribute any good thing toward his salvation. The GUARDIAN presents a witness to the sovereignty of God in salvation that is needed in evangelical churches today.

But we must never forget that the Christian life is also a battle. Strangely, some of the very people who put "works" in as an aid to salvation where they do not belong, leave them out in the matter of ethical living where they do belong. We are not saved by works, but we are saved in order to work. And that labor is not all outward. A man may be a full-time Christian worker and engage in long days of zealous exhorting, witnessing, and tract distribution and yet not work the works of God. That is not very likely, but it's possible. The primary work is spiritual, and the outward activity must come from the right sort of inward activity or it is in vain.

The inward activity involves a terrible and continuous struggle. Not only must the Christian fight against the temptations thrust in his way by non-Christian associates. Not only must he resist the allure of worldly

lust, greed, and pride. But he must do this with the remnant of an old nature in him which responds eagerly to all kinds of sin. And even worse, that sinful nature still remaining in him is stimulated and enticed by other spirits which have access to his mind. The prince of the powers of darkness delights in seeking the overthrow of the children of God, and the initiative in suggesting an evil course, a vile thought, a lying word is frequently with him. Satan has first led men to regard his power superstitiously, and then led them to laugh at the superstition until men no longer believe in him or in his hosts. With this perfect camouflage he works with freedom.

But Paul warns the church about the real and mighty power of Satan. Our wrestling, our agonizing struggle, he says, is not with men. The mightiest human adversary, the wildest human foe is as nothing in comparison with the spiritual lords of the hosts of Satan. Paul tells us of various classes of demonic spirits, of "principalities," "powers," "world-rulers of this darkness," "spiritual hosts of wickedness." Alternating between soothing wiles of deceptive friendship and flaming darts of hellish attack Satan and his hosts entice and assault in the realm of the spirit.

Paul's comfort is as strong as his warning is stern. "Finally be strong in the Lord, and in the strength of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

When the power and strong delusions of Satan sweep over the soul, when the evil day of Satan's maximum attack against you breaks in a surge of temptation and a sickening undertow of doubt, there is a rock of refuge for your soul. For your weakness there is the strength he gives, for your defencelessness there is the armor he provides. No human strength can avail in the evil day, and Satan laughs at the

degradation of the moral man writhing in his toils. But the Christian's strength is not human. We are saved in union with Christ, not only as a legal arrangement in the appointment of God's justice but also really and actually. He is the vine, we are the branches. The new life which we have is from above, its source is hid with Christ in God. The strength which we have from Him is the strength which triumphed over the powers of darkness, despoiling them and making a show of them openly on the cross. It is the power of the resurrection. The armor which he gives is not the forging of human resources and wisdom. It is not the wall of a monastery behind which men seek to flee from the battle, nor the sack-cloth of asceticism which attempts the diversionary action of a counter-irritant, as though a man could bar a lustful thought by biting his tongue. It is a perfect and positive protection given of God.

God gives the armor, but we must put it on, as Christians. It is God who works in us both to will and to do of his good pleasure, but the willing and doing is still our duty and our task. Righteousness and truth, faithfulness and zeal all spring from the life of God, but we must grow in them. If we do so grow, we need never fear before Satan. God will not suffer him to tempt us above what we are able to bear. He will deliver us and defend us, yes, even when we stumble, he will not permit us to be overthrown.

"The prince of darkness grim,—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him."

E. O. Brown

Director, GUARDIAN YOUTH CENTER.

General Assembly Report

Part I: The First Three Days

By the REV. LESLIE W. SLOAT

CEDAR GROVE is a pleasant little village, situated in the rolling farm land of Wisconsin, some 130 miles north of Chicago and about three miles from the western shore of Lake Michigan. Its advertised population is slightly less than one thousand. There are three churches in the town. One is the Calvary Orthodox Presbyterian Church. One is associated with the Presbyterian Church in the U.S.A. And the third is in the Reformed Church in America.

Sunday mornings in Cedar Grove are a little different from Sunday mornings in most cities and towns. For Cedar Grove boasts that on Sunday mornings there are usually more people in the three churches of the village, than there are in the population of the town. Average Sunday morning attendance at the three churches together is often more than a thousand.

The Calvary Orthodox Presbyterian Church is not the largest church in this little community, in point of communicant members. But it is the largest church in its denomination in membership. Its genial pastor, the Rev. Dean W. Adair, and its kindhearted people, were the hosts of the 14th General Assembly of the denomination, which met there beginning on Thursday, May 22nd.

As the dust-laden cars with their weary passengers began to roll into town on Wednesday, and continued to appear in increasing numbers on Thursday, it soon became evident that this would be the most largely attended General Assembly that the Orthodox Presbyterian Church has ever held. In all, when the roll was finally completed, it appeared that there were approximately 105 ministers and elders present as commissioners. A few of the men had managed to bring along their wives, and even families, so that there was a sprinkling of ladies and a few children in the audience, and in the groups which gathered to discuss things during the occasional recess periods.

Opening Worship Service

Promptly at ten o'clock on Thurs-

day morning, the service of worship which is the customary preliminary to the meetings of the Assembly, began, with Dr. Ned B. Stonehouse, Moderator of the preceding Assembly, presiding. The service opened with the singing of the Doxology, followed by the invocation, the hymn "Praise, my Soul, the King of Heaven," the reading of Psalm 103, the hymn "From Every Stormy Wind That Blows," the reading of Hebrews 4:14-5:10, and the pastoral prayer.

Dr. Stonehouse took for his text the words of the writer of Hebrews, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." The subject of the sermon was "Prayer," and Dr. Stonehouse carefully set forth the meaning of these words of Scripture. He dwelt for a while upon the incentive to prayer which is in view, including both the need of saving grace and the need, of those who are redeemed, of the continuing benefits of the favor of God. Dr. Stonehouse also pointed out that we pray not to some subjective idea of God, but to the King, the Creator of the universe. His throne, moreover, is a throne of grace, in the bestowal of which He maintains an absolute sovereignty. However, the throne is a throne of mercy, of which the mercy-seat in the Old Testament is typical. In prayer, thus, we wait upon God, and so in a very real sense our religion is a vital, living, here-and-now affair. Yet that does not mean that our present religion is dissociated from the past, in a mystical sense. Our faith has reference to and dependence upon the redemptive work of Christ wrought out once for all. Finally Dr. Stonehouse showed that the action involved in prayer is a drawing near unto God—an act of worship which is not only physical but also spiritual, in the deepest sense of that word. We come to God just as we are, and with all that we are, and find in Him mercy for He has made Himself our covenant God and has made us His covenant people.

Following the sermon, the sacrament of the Lord's Supper was ob-

served. The Rev. Lawrence Eyres, of Portland, Oregon, administered the bread and the Rev. J. Lyle Shaw, of Newport, Kentucky, administered the cup. Elders assisting in the distribution were Mr. William Gaillard of Calvary Church, Philadelphia, Mr. Lewis Roberts of Calvary Church, Middletown, Pa., Mr. Floyd Graf of Faith Church, Pittsgrove, N. J., and Mr. Henry E. Wade of Westminster Church, Los Angeles, California.

The commissioners had their first experience of the gracious mealtime hospitality of Calvary Church as they assembled downstairs for the noon lunch. The ladies of the church, who prepared and served the meals, proved repeatedly that they had learned well that the way to a man's heart, on certain occasions, is through his stomach. The arrangement was such that service was handled with dispatch, and the ladies seemed able always to bring out "seconds" for tables where the "firsts" had disappeared.

Thursday Afternoon and Evening

The business of the Assembly officially began at 1.15 P. M. on Thursday afternoon. Dr. Stonehouse presided for the opening, and the Rev. D. Eugene Bradford, clerk of the last Assembly, acted as clerk for the time. The Assembly was constituted with prayer by Dr. Stonehouse, and then the roll of commissioners was called. As we have indicated, the roll showed a very full representation from all areas of the church. California Presbytery had eight ministers and one elder. New York and New England Presbytery had eleven ministers and one elder. And the other Presbyteries had a full complement. More than twenty elders were in attendance from various churches. The Rev. John Hills from Fort Lauderdale, Florida, was present. The Rev. R. Heber McIlwaine, missionary on loan to the Canadian Presbyterian Church, was present for a few days. He left during the course of the Assembly, in order to catch the ship on which he is sailing to Formosa. Among the elders was Mr. Matthew McCroddan, veteran from the Covenant

Church of East Orange, N. J. Mr. Henry Wade, father of Chaplain Edwin L. Wade, has been mentioned. Mr. C. H. Gaffin of Milwaukee, father of the Rev. Richard B. Gaffin, now en route to the mission work of China, attended some of the sessions.

Following the roll call, there came the routine business of presenting and approving the printed Minutes of the last Assembly, and the report of the Clerk of that Assembly on certain statistical matters relating to the life of the church during the year.

Nominations for the position of Clerk of this Assembly were opened. The choice came to be between the Rev. Arthur W. Kuschke of Philadelphia and the Rev. H. Wilson Albright of Grace Church, Trenton. The count showed that Mr. Albright had been elected.

Nominations for the position of Moderator were opened. The Rev. John P. Galbraith of Kirkwood, Penna., was nominated by the Rev. Calvin Cummings of Pittsburgh. The Rev. Lawrence B. Gilmore made a speech nominating the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education. The Rev. Professor Murray was nominated by the Rev. Jacob Mellema, but upon his own request Mr. Murray was permitted to withdraw his name from consideration. When the vote was taken, it appeared that Mr. Galbraith was the choice of the Assembly. He was escorted to the moderatorial chair by Mr. Cummings, welcomed by Dr. Stonehouse, and took up the gavel to begin the honored yet oftentimes arduous and demanding task of presiding over the conduct of the business.

The Rev. Robert L. Vining of Franklin Square, N. Y., the Rev. Leslie W. Sloat of Philadelphia, and the Rev. Edward L. Kellogg of West Collingswood, N. J., were nominated for assistant clerk. Mr. Vining was elected, and assumed his place with Mr. Albright at the Clerk's desk.

At this point Dr. Stonehouse asked and was given permission to present a report concerning the "gavel." He had been instructed by the previous Assembly to secure one, and reported that Mr. John Dekker, a Christian manufacturer of Grand Rapids, Michigan, had kindly made one especially for the Orthodox Presbyterian Church, and had presented it to the church through Dr. Stonehouse. The gavel thus so

generously provided is undoubtedly destined to rap on many moderatorial desks in the course of its life among us.

A number of papers and communications addressed to the Assembly were read. First was a letter from an official of the State Department relative to the communication the last Assembly had sent to the President of the United States, protesting the appointment of a presidential representative to the Vatican. There were the several overtures from the Presbyteries, the substance of which has previously appeared in the GUARDIAN. There were communications from the Presbyteries relative to their action on the proposed revision of the Form of Government, sent down by the last Assembly. Four Presbyteries had approved the proposed changes, and the others either disapproved or reported no action. The Presbytery of the Dakotas sent an invitation for the Assembly to plan to hold its 1948 meeting in South Dakota. The Presbytery of Philadelphia reported its acknowledgement of error in respect to certain actions in the matter of the ordination of Dr. Gordon H. Clark. A number of the members of that Presbytery sent in a statement indicating their disagreement with the action of the Presbytery making this acknowledgement. A memorial from certain members of the Presbytery of New Jersey reported on the status of a complaint which had been filed in that Presbytery against its action in deciding to ordain to the ministry, at the same meeting at which they were licensed, two candidates which had been under its care.

The Rev. William P. Green, a minister of the Reformed Presbyterian Church of North America, general Synod, who had been appointed by the last Synod of that body as a fraternal delegate to this Assembly, presented his greetings through a letter, as he was unable to attend in person. He reported the decision of a committee of that denomination relative to closer cooperation with the Orthodox Presbyterian Church. The Committee proposed the appointment of a fraternal delegate, the exchange of pulpits in certain communities, and cooperation in the work of Young People's Conferences.

Finally there were personal greetings conveyed by letter from the Rev. Bruce F. Hunt, missionary in Korea, and from the Rev. Egbert W. Andrews,

missionary in China. At a later point in the Assembly, a cabled greeting from the missionaries in Eritrea was received.

The docket which had been prepared by the Clerk of the previous Assembly was adopted after slight amendment. The most significant change was to move the opening hour in the mornings up from 8.30 to 7.30 A. M. This is the earliest hour at which Assembly meetings have been called to convene, so far as we recollect, and it may be remarked that a rather large percentage of the commissioners was present for the early meetings—larger than has been present some times when the meetings have begun at 9.00 A. M.

The revisions in the Form of Government, proposed by the last Assembly, having been approved by a majority of the Presbyteries, were declared to be in effect as a part of the Form of Government. These revisions are, the insertion of new chapters 18 "On the Work of the Evangelist," and 19 "Of Ministers Laboring in Other Churches," and the renumbering of the later parts of the Form of Government accordingly.

The Assembly then authorized the Moderator to appoint a committee of five, charged to consider the disposition which should be made of the overtures and other communications, and to report as soon as possible.

Foreign Missions Report

After a number of other matters of a more or less routine nature had been handled, the Assembly finally came to what proved to be the major matter before it at this time. This was the report of the Committee on Foreign Missions. The report as prepared by the Committee was read by the President of the Committee, the Rev. John P. Clelland, who also read the financial statement in the absence of the Committee's treasurer.

The report contained a brief statement about the activities of each of the missionaries on the roll of the Committee, and each of the fields where mission work is being carried on. Most of this information has been presented in the pages of the GUARDIAN. The budget of the Committee for the coming year was set at \$35,000, or nearly fifteen thousand more than was expended last year.

The section of the report which occasioned extended debate related to the Committee's action in the matter

of the invitation from Koryu Seminary in Korea for the Rev. Floyd Hamilton to teach there. The full text of the Committee's report at this point is as follows:

"As reported to the Thirteenth General Assembly, the Rev. and Mrs. Floyd E. Hamilton were appointed to work in Korea. At the time of their appointment steps were taken to secure a passport for Mr. Hamilton. When it became possible to secure just one passport for work in Korea, it seemed best to the Committee and to Mr. Hamilton that Mr. Hunt be sent to Korea as our lone missionary, since he seemed to be more easily available, and had previously labored in the southern part of Korea. Steps were taken repeatedly to secure a passport for Mr. Hamilton, in accordance with the terms of the appointment, but they were unavailing. Early this year, an invitation for Mr. Hamilton to teach in Koryu Theological Seminary was received from the Rev. Yune Sun Park. After mature deliberation, the Committee took the following action in this matter at its March meeting:

"That in view of the present uncertainty of the Committee as to the wisdom of sending Mr. Hamilton to Korea for the purpose of teaching in the Koryu Theological Seminary, the general secretary be instructed not to take any further steps at the present time to secure a passport for Mr. Hamilton on the basis of the invitation to teach in the Koryu Seminary."

"Attention is called to the fact that the action is tentative; Mr. Hamilton had indicated to the Committee that he could not depart for Korea before July. The action in no sense reconsidered Mr. Hamilton's previous appointment, nor did it in any sense contemplate modifying its terms. No adverse judgment was passed on Mr. Hamilton's theological soundness as a missionary; if there had been, the Committee would have felt compelled to cancel his appointment. The Committee, on the basis of Mr. Hamilton's testimony before the Committee, and some recent publications of his views, was not assured of the wisdom of sending Mr. Hamilton at the present time to teach in a theological seminary in Korea in the present crisis of the Korean church and Korean theological education. Within a short time of the Committee meeting, Mr. and Mrs.

Hamilton resigned from the service of the Committee. On May 2nd, the Committee took the following action concerning the resignation:

"Whereas it is the opinion of the Committee that the letter of the Rev. Floyd E. Hamilton addressed to the Committee under date of April 10, 1947, which appears to have been widely circulated, contains statements which are incorrect or misleading or both, among others, for example, the following:

"The Committee obviously took such action (its action of March 20, 1947 concerning Mr. Hamilton) because it felt that I was doctrinally unsound on the above points."

"2. The second point on which we disagreed was regarding the free offer of the gospel. I believe, as I stated to the Committee, that God sincerely offers the gospel to all men indiscriminately in the external call of the gospel. This may be held to be an aspect of that benevolence shown by God to all men in what we call common grace. But I do not believe that there are two contradictory wills in the secret counsel of God regarding the individual reprobate whom God has from all eternity determined to pass by in His decree of election. In other words, if God has determined not to elect a person to salvation, we have no right to say that God desires to save such a one whom He desires not to save; it is not to God's honor so to conceive of Him as irrational."

'Be it Resolved:

'1. That the above matters be brought to the attention of Mr. Hamilton in writing, as they have already been verbally.

'2. That the Committee take no action on the resignation of Mr. and Mrs. Hamilton in view of the fact that it appears to be based upon a misunderstanding of the meaning of the action of the Committee on March 20.'

Foreign Missions Debate

Following the reading of the report of the Committee including the above section, the Rev. Alexander K. Davison, a member of the Committee on Foreign Missions who had not ap-

proved its action in the Hamilton matter, introduced this motion: "That this Assembly instruct the Committee on Foreign Missions to send the Rev. Floyd E. Hamilton to Korea to teach in the Koryu Seminary in response to the invitation from that institution, provided Mr. Hamilton be disposed to go; and as a preliminary step to that end, that the Committee on Foreign Missions take prompt action to restore the names of the Rev. and Mrs. Floyd E. Hamilton to the roll of missionaries."

In speaking to his motion, Mr. Davison acknowledged that it really concerned confidence in the Committee. He felt that the Committee had been in error in the action it took, and he felt that the Assembly should in no uncertain terms rebuke the Committee. Mr. Davison referred to Mr. Hamilton's abilities, both as a missionary and a writer. He referred to the fact that the action relative to Mr. Hamilton had resulted in disturbance in the church, as the Rev. Henry W. Coray had subsequently resigned his appointment under the Committee, and a letter had been received from the Rev. Francis Mahaffy from Eritrea, expressing serious concern in the matter. Furthermore, Mr. Davison charged that the action of the Committee really meant the setting up of extra-constitutional requirements or tests of orthodoxy for missionaries, since it appeared to involve making certain points of theological difference that had arisen within the church determining factors. Finally Mr. Davison referred to the great need on the mission field, and in Korea particularly.

The Rev. John P. Clelland, president of the Committee, spoke in reply to Mr. Davison. The Committee, he said, was quite aware of the great need on the mission field. Yet the Committee felt that it was obliged to evaluate its candidates on the basis of their abilities and qualifications for the particular work envisioned. In Mr. Hamilton's case, the Committee was being asked to appoint him to what was practically a theological professorship in Korea. And the Committee considering the matter from that viewpoint, felt that there were certain weaknesses which left them in doubt as to the wisdom of sending him to fill that particular post. At this point in Korean history, and particularly in Korean church history, the Committee felt that it should be sure of its man, and

unfortunately the Committee felt that Mr. Hamilton had shown theological instability and uncertainty that rendered questionable the sending of him at this time to this work. The particular areas in which this uncertainty appeared were related to the universal offer of the gospel, and the effects of sin and regeneration upon the intellect. On both of these subjects Mr. Hamilton had recently written and circulated papers, and on both of them he was questioned before the Committee.

A question was raised concerning who was at the meeting which took the action. Mr. Marsden, the general secretary, stated that the meeting at which the subject of the appointment first came up was on March 14th. Ten of the 15 members of the Committee were present. At that time the Committee, on the basis of the invitation from Korea, decided to consult with Mr. Hamilton. An adjourned meeting was called for March 20 for this purpose. Six men were present for part of the meeting, and five were present when the decision was made. It was pointed out in subsequent debate that when a meeting of a committee is called, those present must accept their responsibility, even though they be but a portion of the entire committee. Mr. Hamilton also expressed his own conviction that the decision of the Committee would not have been different had the entire Committee been present.

The Rev. Clifford Smith, of Manhattan Beach, California, spoke in support of Mr. Davison's motion. A member of the Committee, he read portions of a letter he had written to the Committee protesting both against the action itself, and against the way in which, as he saw it, the Committee had taken its action. He himself had not received any full statement of the business which would be before the meetings of the Committee, and he had received no word of the adjourned meeting, though he acknowledged that there was no requirement that notices be sent out for adjourned meetings. Mr. Smith said he felt there had been a lack of forthrightness in the action of the Committee which had caused confusion in the church. He thought that if the Committee felt Mr. Hamilton was not orthodox enough, or stable enough theologically, to go and teach in a seminary, he was not qualified to go as a regular missionary. The Committee, declared Mr. Smith, should

either rescind its action or give a clear justification of it.

Professor Murray, a member of the Committee, spoke against the motion and in support of the Committee. He maintained that the questions which had been involved in the discussions with Mr. Hamilton were not matters of small importance, nor were they matters outside of the Constitution of the church. They dealt with sin, regeneration, and the offer of the gospel, and were matters of first concern in evangelism.

The Committee, said Mr. Murray, had been faced with various possible alternatives. It might hold that there were really no differences. But actually there were differences. It might hold the differences were of little significance, but it seemed they were of great significance. Then the Committee had to consider that Mr. Hamilton might be in error, or that it itself might be in error. The Committee did not decide that Mr. Hamilton was in error. But because of the differences prevailing, and because the Committee was not sure Mr. Hamilton was sound on these important points, it did not feel that the policy of wisdom was to send him out to teach. The Committee, said Mr. Murray, would have been unfaithful to its trust under the General Assembly, if it had suppressed its own doubts and immediately sent the candidate to this specific work.

It is not possible, nor do we think it necessary, to attempt to present a full report of the speeches and debate upon this motion of Mr. Davison. The debate continued until Saturday afternoon, practically two full days. During its course, Mr. Hamilton made an extended exposition of his views on the effects of sin and regeneration on the intellect, and another of his view of the universal offer of the gospel. The Rev. Arthur W. Kuschke made a long speech in opposition to Mr. Hamilton's views on the former subject. Dr. Gordon H. Clark spoke at length on the general subject of theories of knowledge. At one point the Hebrew text of Ezekiel 33:11 was on the blackboard, and its precise meaning was discussed. At other points, Mr. Smith attempted to get members of the Committee to state exactly the point at which they had doubts concerning the views of Mr. Hamilton. Mr. Marsden maintained that the Committee had said, in its action, exactly what it wanted to say. The confusion in the

church, he maintained, was not due to the action taken, but to interpretations which had been placed on that action. He pointed out that the Committee in its report had called attention to certain misrepresentations of its position made by Mr. Hamilton in the letter of resignation he sent, and which had been circulated in the church.

On Friday afternoon, after the debate had been going on since Thursday, the Rev. Richard W. Gray moved "that the Assembly take steps to send the Rev. Floyd E. Hamilton to teach in the Koryu Theological Seminary, provided the invitation continues to be extended, and provided the Committee does not judge that there are reasons other than those of theological soundness, discernment, stability or competence which they judge weighty enough to refrain from sending him." The Rev. John P. Clelland moved as a substitute for this amendment, "that the General Assembly request the Rev. and Mrs. Floyd E. Hamilton to withdraw their resignation from service of the Foreign Missions Committee, and instruct the Committee to reconsider the action taken at the March meeting relative to sending Mr. Hamilton to teach in the Koryu Seminary."

The discussion at this point turned to the question of the preference for or against Mr. Clelland's proposal as compared with Mr. Gray's. The motion to substitute Mr. Clelland's for Mr. Gray's was defeated, and Mr. Gray's remained on the floor for consideration. On Friday evening Dr. Gordon H. Clark spoke at considerable length on the matter of knowledge and the meaning of terms which had been used in the discussion.

A Decisive Election

Finally on Saturday afternoon it was moved and carried that the Assembly postpone further debate on the matter immediately before it, and proceed to the election of members to the class of 1950 on the Committee on Foreign Missions. Nominations were made, and the following names were proposed: Ministers Price, D. Graham, G. Marston, J. Murray, J. Clelland, B. Coie and Elders M. Thompson, L. Roberts, T. Stratton and C. Gale.

As there were three ministers and two elders to be elected, and as included in the above nominations were the ministers and elders whose terms

(See "Assembly," page 167)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORS

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Leslie W. Sloat

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Cardinals

A BOY'S fancies are pleasant, but they are often mistaken. Once upon a time a boy thought that certain high dignitaries of the Roman Church were called cardinals because they wore red robes. It turned out in due time, however, that that particular shade of red was called cardinal, because the prelates wore it, not the other way around. These dignitaries, it seems, were called cardinals because they were assigned to certain important or "hinge" churches in Rome and *cardo* means hinge. It was the bird, not the clergyman, which was called cardinal because it wore red. There are other "hinges" besides important persons. Sins can be hinges upon which a person's life turns downward rather than upward. The medieval ethicists recognized this. They listed seven "cardinal" sins. The medieval list was: pride, anger, envy, laziness, avarice, gluttony, luxury. By stretching the terms a bit this list can be made to cover most of the heart-roots of sin. Indeed New England theologians a century and a half ago thought that all sin could be said to consist of selfishness. But such over-simplification is misleading, if not worse.

There are some modern manifestations of sin which are very prominent today that do not leap immediately to mind when the medieval list is scanned. "Fashions" change in vices as the areas of temptation expand or contract. A sin which is much more prevalent in western civilization today than it was a half century ago is cruelty. Nazi Germany and Stalinist Russia have taught many to tolerate outrageous cruelty and we have gradually become used to

it. Yet James tells us that "the Lord is full of pity, and merciful" (5:11), while the Apostle Paul gives the specific injunction, "be ye kind one to another, tenderhearted, forgiving each other" (Eph. 4:32). There is no room here for the Communist doctrine that all means are justified that will help to the end of a classless society. It is to be feared that the Communists are but putting to a modern use a system that was expounded three centuries ago by the Romanist casuists of that day, but which is no less unscriptural for that.

Positive deceit, false witness, is another sin which is gaining an increasing area of toleration. Its most prominent exponents are again the champions of the newer political theories, but the older politicians are not entire strangers to the vice! Once more, the path was made easier by the Roman casuists with their doctrine of mental reservation. When the Communist lies systematically in the interest, as he believes, of the cause of an equalitarian state, he has found a simpler way of justifying the same sin that the seventeenth century casuist theologian, who declared it to be permissible if a clause making the misleading statement true were reserved in the mind, practiced. But Solomon stated that "lying lips are an abomination to the Lord" (Proverbs 12:22), and at the very end of the divine Scriptures we learn that "every one that loveth and maketh a lie" is outside the city of God (Rev. 22:15). The history of Ananias and Sapphira his wife needs to come to our minds from time to time.

We could multiply the instances of modern popular sins, were it profitable to do so. Intemperance in all its multitudinous forms would surely have to be mentioned. So would the shirking of responsibility, which needs to be brought vigorously to the attention of many members of the Christian church.

But we are concerned to point out not only the seriousness of these modern sins but the fact that they usually go hand in hand with other errors. They are often "hinge" sins in the sense that they characterize the method of approach, the method of propagation, of some more fundamental mistake or false doctrine. We have noted the relation of two of them to modern Communism. This is important. It is also typical. When cru-

elty and deceit characterize a movement or a system, there are almost certain to be more egregious errors following in their wake. Carelessness with reference to biblical teaching in one department is highly likely to mask the same thing elsewhere. Everywhere, in state, in church, in family, in the personal relationship of life, cruelty, deceit and their fellows are cardinal or "hinge" sins which, like the hinges of a door, swing more disastrous doctrines into place. When you see them, pay particular attention to their connections, for they are immediately suspect.

Assembly

(Continued from page 168)

were now expiring and who were thus presented for re-election, it appeared that there were actually two slates of candidates. Those who had previously been members of the Committee had in general approved the action of the Committee in the matter of Mr. Hamilton. Consequently in the minds of many the election to the Committee would indicate the will of the Assembly in reference to the previous actions of the Committee.

Before the vote was taken, a number of speeches were made indicating the relationship of the election to the questions which had been discussed, and to the state of the church in general. After the vote had been taken and counted the tellers reported the results as follows: Ministers—Murray 50, Clelland 50, Coie 50, Price 49, Graham 46, Marston 45. Elders—Roberts 53, Stratton 49, Gale 48, Thompson 45. Messrs. Murray, Clelland, Coie and Roberts were declared elected, as there had been 99 ballots cast. On the second vote, Mr. Stratton was elected as the second elder. As Mr. Murray, Mr. Clelland, and Mr. Roberts had been members of the Committee before, this election meant that they were, in effect, sustained by the Assembly. In view of the closeness of the vote, where a change of a single vote would have perhaps changed the result, it is interesting that the decision was accepted as so final. But it was so accepted by the Assembly, as establishing both the will of the Assembly and the character of the Committee.

The result of the decision in the matter of the election was keenly felt by those who had disapproved of the Committee's action in the matter of Mr. Hamilton. Mr. Davison, Mr. McCroddan, and Mr. Smith, all previous members of the Committee who had disapproved its action, tendered their resignations from membership on the Committee. Mr. Coie who had just been elected, since he agreed with their position, also submitted his resignation, but was persuaded to withdraw it and agreed to serve. Mr. Hamilton also announced that in view of the

decision of the Assembly, he did not feel that he should allow his name to be considered any further, and withdrew from appointment under the Committee.

In view of Mr. Hamilton's statement, the motion of Mr. Davison and the amendment of Mr. Gray were laid on the table. Then a motion was submitted that the resignations of Messrs. Davison, McCroddan, and Smith from membership on the Committee be accepted. This motion was on the floor when the session recessed at 5 P. M. on Saturday afternoon.

"Once there was a missionary . . ."

How Two Boys Kept a Church Going

By the REV. BRUCE F. HUNT
Orthodox Presbyterian Missionary in Korea

"ONCE there was a missionary" who heard of a town where there was a little church building, but where the people were not meeting for services. He decided to visit this town. The name of it was Whoi Een.

Whoi Een was a pretty little Korean village, nestled in a deep valley between high wooded hills. As the missionary came over the pass and looked down on it the houses with their straw roofs looked like a bunch of gray mushrooms. A stream with a rocky bed flowed through the middle of the village.

The missionary liked the village from the beginning, but he was soon to find that everything about the village was not so beautiful. As he entered the village he noticed a new building with white plaster walls and a tin roof. It was the only new building in town. When he asked someone what it was, they said it was the brewery where whisky was made. As he went about the village he discovered that the brewery was one of the busiest places in town and its bad effects were seen everywhere. The people of Whoi Een did not seem as friendly as people in most Korean villages and the missionary had been surprised until he saw the brewery, for he supposed people who lived in such a beautiful village would naturally be friendly.

The missionary asked some people where the church was. Without smil-

ing much a man pointed out a fairly large straw-roofed building that was badly in need of repair. The roof had not been renewed or looked after for several years and the rain had made ridges in the straw and rotted it. The winds had torn the paper off the door and windows. When he looked into the main room, he found great patches of the ceiling had fallen, making the floor messy with piles of dirt, and leaving dirty streamers of paper hanging from between the rafters. The walls were moulded and in many places the paper had peeled off. Altogether it was a sorry sight, but when he began to ask about the people who used to worship there, it was sadder yet. Some had moved away, some had quarreled and did not come to church. One had left his wife and was living with another woman, and still another had become a drunkard and was famous for his quarrels and fights. No wonder the church was not taken care of, and with people who called themselves Christians acting that way, it was no surprise that people in the village were not flocking to church to learn about Jesus.

The missionary felt badly, but not discouraged. He knew that the good news about Jesus Christ could change even the most wicked life, if people would only listen to it and believe it. He swept out a little room in the back of the church. There he put up his

cot and fixed his kerosene burner and things for supper. After this he opened his box full of tracts and Bibles and went out into the streets and alleys of the village to invite people to come to the meeting he was going to hold in the church that night.

Most of the grown-ups paid no attention to him. They had seen what happened to the church that had been there before and they didn't think it was any use to believe in Jesus.

The missionary knew better. He himself knew the joy of having Jesus in his heart and he had seen many people's lives changed from bad to good through believing in Jesus, so he kept right on preaching and inviting people to come to the service.

That night, just before time for the meeting, he swept the church out carefully. A farmer who lived near the church loaned him some big grain mats to spread on the floor for rugs and with the gasoline lamp hanging from the ceiling the dingy place was almost cheerful. Then the missionary waited. A few children came and bashfully peeped in at the door. The missionary urged them to come in. They shyly took off their shoes, put them by the door like good Korean children are taught to do, came in quietly and sat on the floor. Koreans, you see, do not usually have chairs in their homes or in their churches. Other children followed and when they saw children in the room, they were not afraid to come in. The missionary had promised them a story, so he taught them to sing "Jesus loves me," and then told them the story of David.

Only one grown-up came, and he stood out in the side yard, listening. After the story, the missionary taught them about God, and how He loved us and sent Jesus to die for us. He told them how all of us have sins but that if we confess them and believe in Jesus who died to redeem us, God will save us. After the service, all the children were given tracts with a message on them, to take back to their parents.

In the daytime the missionary went from house to house, first in that village and then in the near-by villages, telling people about the love of Jesus and His power to save them from sin. He would invite the people to come to the evening meeting in the dilapidated church. Many promised, but few came.

Each night, for a week, the missionary told the children a story, taught them a song, and then preached to them about Jesus. Every night more children came, but only one or two grown-ups. At last it was time for the missionary to go, because he had to preach in other towns and villages also. On the last night, about seventy-five boys and girls came to the meeting. Some of them could sing the songs the missionary had taught them quite well. They all liked the stories, and seemed very much interested in what the missionary told them about Jesus.

After the meeting, the missionary asked them, "How many of you would like to be Christians?—Of course, only God can change your hearts," he added, "but if you would like to be Christians, God tells you to ask Him and He will make you Christians."

Then the missionary raised his hand as though stopping the children from doing something, and said, "It is not easy to be a Christian. People may make fun of you, and when you do wrong things, you will become discouraged with yourself. However, if you believe in Jesus, God will forgive your sins and give you new hearts and you will have peace and happiness inside of you."

"Now," he went on, "knowing it will not be easy, but knowing it will mean that you have eternal life, how many would like to be Christians?" The missionary was surprised when twenty-three boys and girls raised their hands, but he was also worried, for he did not know who could come and teach them. He could not stay himself, and he knew of no one who could come. He asked them if they were anxious enough to be Christians, that they would be willing to gather to study the Bible and pray even though they had no teacher. They said yes. The missionary helped them to choose two of the older boys to read the Bible every Sunday, one of them to be secretary and keep the roll and another to be the treasurer and take the offering. He urged them all to be regular in coming to church each Sunday. He taught them how to pray, and made a little program for them to follow on each Sunday, including some of the hymns they had learned during the week. They all agreed to try and come every Sunday. The next day the missionary left them.

He was not able to visit them for six months, and when he did he heard

a strange story. They told him that for a couple of weeks everything went well and the children came fine. Then the boy who was treasurer stole the church money and bought himself some candy. The children were very angry with him and said they were not going to go to church and give their money to a thief for him to use on himself. The treasurer himself, having done the wrong and caused the trouble in the group, stopped coming, so almost all the boys and girls stopped.

Two boys, however, had really come to love Jesus and they felt very badly about what had happened. They had a meeting and made an agreement with each other that whatever the other children did, they would come to the church on Sunday and have a meeting. Furthermore they decided to have a meeting for prayer in the church before they started to the hills to gather firewood each day. Early every morning the two boys would come to the church, read the Bible

and then pray for themselves and for the other boys and girls. On Sunday they would have a service together and sing and study the Bible and pray. For several weeks they did this alone, then one boy came back, then a girl joined them and soon about fifteen boys and girls were coming. Once a man passed the church when the children were holding a service. He looked in and listened to them for a while. The next Sunday he listened again, and came to the meeting. Then a neighbor lady stopped in, and by the time the missionary came back almost twenty people were meeting for services, with the two boys taking turns being the preacher. Several of the people in the group were grown-ups.

After a while an evangelist from a near-by church came over and helped, and in time they had a nice church, and something else was busy in the town of Whoi Een besides the brew-cry, and it was something that was busy doing good.

Jacob at Peniel

By the REV. EDWARD J. YOUNG, Th.D.

Professor of Old Testament in Westminster Seminary

DOWN from the mountains east of Palestine flows an ancient stream. Its course lies over a rocky bed and between towering walls. At one place the high walls of the canyon broaden out, and the stream makes a bend about a little hill which the natives call the Hill of Gold. Finally the walls give way and the waters of the Nahr ez-Zerka (the Blue Stream) flow out into a rich plain, turn to the south, and soon meet with the Jordan, whence they descend to the Dead Sea.

Jacob at the Jabbok

The waters of this mountain stream have witnessed many strange sights. They have flowed by many an ancient city, and they themselves were once known by another name, the Jabbok. To their banks once long ago the patriarch Jacob came, with his family. It was night, and Jacob took the others safely across the ford in the stream. But he himself remained on the northern bank.

Jacob was there alone. He was troubled and afraid. Twenty years before he had obtained from his brother the right of the first born—for a mess of

pottage. And he had deceived his father into giving him the blessing of the first born. And now Esau was coming to meet him. Across the Jabbok, somewhere farther on in the darkness of the hills, was this man, his own brother, the one whom he had wronged. Jacob had already prayed to God for help, and in addition he had himself devised means for conciliating Esau.

If, however, Jacob was to conciliate his brother, he must first "overcome" God. Up until this point he had depended upon the power of the flesh to accomplish his ends. He had, in one sense, regarded himself as self-sufficient. When he desired to obtain the right which belonged to Esau, his elder brother, he had employed strategem. He took advantage of Esau. Likewise he had used similar means in receiving from Isaac the blessing which belonged to the first born. His dealings with Laban, also, very evidently reveal a character who was rather sure of himself, who felt that he could in his own strength obtain the things which he wanted.

Did not Jacob pray? Was he not a true believer in God? He was indeed, and all the while he was in a distant land the Lord, as El Shaddai, was his Guardian and Protector. Jacob prayed to the Lord and relied on the arm of the flesh. He had not yet come to see that if he was to prevail with Essau or anyone else, he must first of all prevail over God. In other words, he must walk with God. If he would have God with him, he must learn to depend upon God alone. Now, if ever, he needed God. He was about to return to his father's house, and to enter the land of promise. And Esau was coming! Jacob had prayed for deliverance, and now his prayer was to be answered. He was alone, and a Man wrestled with him.

Jacob was not dreaming, nor was he beholding a vision. Within his mind and spirit a tremendous struggle was going on. But in this striving of the spirit, the body also was engaged in intense effort. The conflict, however, was not merely outward, for Jacob finally prevailed through his tears and prayers. Furthermore, after the hip-socket was put out of joint, Jacob continued to struggle. Nor are we to assume that only after the hip-socket had been put out of joint did Jacob have recourse to prayer. Throughout, the struggle was both physical and spiritual, yet "Jacob was lifted up into a highly elevated condition of body and mind resembling that of ecstasy, through the medium of the manifestation of God" (Keil).

The One who wrestled with Jacob is described as a Man. But He was no ordinary man. It was God in the form of a man. Here we have to do with that strange figure, the Angel of the Lord, who from time to time appears in the early books of the Bible. He is the visible representation of the invisible God. It is not a created angel who appears, not a mere messenger such as Gabriel or Michael, but God Himself. It was the pre-incarnate appearance of the eternal Son of God. Jacob's adversary was not man, but God, and with God Jacob must prevail.

The Struggle

Jacob was determined to overcome. When the Unknown therefore saw that He did not prevail over Jacob, He touched the hip-socket, thereby placing it out of joint. From now on Jacob must prevail by the struggle of tears

and prayer alone. Hitherto he had overcome man by the power of the flesh, but in struggling against God he will find that the flesh is of no avail. And thus the prophet Hosea comments upon his action, "He took his brother by the heel in the womb, and in his human strength he fought with God; and he fought with the Angel and prevailed; he wept and made supplication unto him" (Hosea 12:4, 5).

Then the Angel spoke, "Let me go, for the day breaketh." In these words we see the love of God manifested. For the Unknown spoke on Jacob's behalf. Weak, frail, sinful Jacob cannot behold the sight of Him who is his Adversary. Therefore He speaks, "Let me go." But Jacob will not let him go. Jacob is desperate. Fully realizing the divine character of his opponent, Jacob says, "I will not let thee go except thou bless me." Thus is expressed the intensity of desire in Jacob's mind. He must obtain the covenant blessing. He must enter into the promise.

So must it ever be with true faith. Men who wrestle with God must have this element of persistence. They must be in earnest. They must press on until the blessing is obtained. True prayer is often accompanied by an inner wrestling and struggling of the spirit. Man is desperately needy and he must plead with God. God must be overcome.

Such persistency on Jacob's part had its reward. "What is thy name?" the Lord asks. The question is not thrown out in order to elicit information, but rather to call to Jacob's mind his state. Thou art Jacob, and thou art in a "Jacob" condition. Hitherto thou hast acted as a Jacob, a supplanter. Hitherto thou hast depended upon thy human strength, thy cunning, thy strategy, thy devices. Thou hast even wrestled for God in the flesh. But this is no longer to be. "Not Jacob shall thy name be called from now on, but Israel, for thou hast striven with God and men and hast prevailed." Not Jacob—the emphatic words are first spoken. No longer is he to exist as a Jacob, a supplanter, a deceiver. The old is to pass away. From now on he is to exist as an Israel, one who, whatever the etymology of the word may be, has striven with God and has prevailed. A new character is his, and his children and descendants are to be known as the children of one who prevailed with God, even the children

of Israel.

From this time on the two names are used more or less interchangeably, depending upon whether the old or the new character predominates. Is this the account of the conversion of Jacob? No, for up until this point Jacob had been a true believer. Even in the womb he had grasped his brother by the heel. He had eagerly desired the covenant blessings. But he had depended upon the arm of flesh.

There are many true Christians who still fight their battles in a carnal manner. They have not yet learned that the battle is the Lord's, and that at all times they must lean upon Him. Very often the heart becomes filled with pride, and then man glories in himself. Even the servants of God need at times to be abased. They must see that their entire life is to be lived in faith, in humble dependence upon God. It was this lesson which Jacob had to learn, and which he did learn at Peniel.

The Divine Adversary

Although Jacob realized that his Antagonist was truly a divine Person, yet he would know more concerning Him. "Reveal thy name, I pray." Jacob would learn more than the vocable by which the Angel was addressed. He would know the character and being of this mysterious Adversary. Who, actually, art thou? But the answer is not forthcoming. "Why then dost thou ask for My Name?" For one thing, Jacob already knew that his Adversary was God. There was, however, a deeper reason why the Name was not revealed. When Manoah, the father of Samson, had asked the Name of the Angel, the Angel had replied, "Why askest thou my Name, seeing it is incomprehensible?" And this is the reason that the name is not revealed. Jacob would not have been able to receive that name in its fullness. He could not have comprehended it, for it is a Name infinitely above the capacities of a finite being. As Luther once pointed out, the whole experience is thus left shrouded in mystery. As from time to time Jacob was to ponder over the significance of what had transpired, he would more and more marvel at the fact that the infinitely exalted God had once met him in combat. Contemplation would thus lead to deeper and deeper reverence.

A spiritual experience which is not

enveloped in mystery is of little value. Certainly every revelation of God is shrouded in such mystery—deep, impenetrable, incomprehensible. And when we meditate upon that which God has revealed, whether in the world about, in ourselves, or in the written Word, we adore and worship, because we cannot fully understand. If we could see through and analyze every part of our spiritual experiences they would mean little indeed. But wherever we meet God,—and we meet Him everywhere—we are humbled at the thought of His greatness. And particularly, when we meet God in His written Word, we cry out, confessing our weakness and His greatness,—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out” (Rom. 11:33).

Lastly we are told that “He blessed him there.” There, where all night long the black waters of the Jabbok had wrestled on toward the Jordan, the rosy fingered dawn now beheld a man, strong and rich with the blessing of God. Strong and rich, but limping, for his thigh was touched. Weak in the flesh, but strong in the Spirit of God.

No longer was this an ordinary crossing on a caravan route. For this bank, these crags, this stream—this place was Peniel. Here was honored ground. Here God had stood. “And Jacob raised his eyes, and looked, and there was Esau coming, and with him were four hundred men.” But fear and terror were gone, and Jacob went on ahead of his company. There was no longer need for him to fear. He had wrestled with God, and had prevailed.

lit up with a beautiful smile her sore lips could only faintly form.

“One thing more, Kenitha. Have you decided to do what He wants you to do? To be His obedient child and serve Him always whatever He asks of you, because you love Him and are so thankful that He has saved you?”

Tears came into her eyes, and the word of assent was scarcely audible, but her head again nodded strongly.

Upon this confession of faith, the minister spoke words of assurance and comfort to her and her mother, and arranged for her baptism, which she received with great humility and joy.

For a time Kenitha rallied. The doctors who had shown pessimism only, began to talk hopefully. It seemed as though God was going to do the “impossible” as He is so wonderfully able to do, if He chooses. But on the following Wednesday, in the late afternoon, the minister during his visit sensed a subtle and foreboding change in her condition. Her eyes, glad at his coming, were dulled at times with pain. She was receiving her tenth transfusion, which the doctors had said earlier would not be necessary. The minister felt her reddened cheeks, and found her hot with fever. Placing his hand upon her poor, much punctured free arm, he asked her tenderly,

“Kenitha, dear girl, are you afraid to leave us? Or are you ready to go to your heavenly home, if the Lord should call you now?”

“No, I’m not afraid,” she replied, “I’m ready to go.” After a precious few minutes talking about God’s tender love and praying for God’s faithful care, the minister left, assuming she was but wearied from the day, and would be better in the morning.

The evening prayer meeting at the church was interrupted by a messenger. The minister left immediately for the hospital, arriving a few moments after the little girl had quietly slipped away, her death resulting from a brain hemorrhage.

Comforting the grief-stricken mother, the pastor told of his own feelings when a member of his church passes away. “I look upon my people as a flock entrusted to my care by the Great Shepherd. It is my duty to care for them for a time in the wilderness of this world. They are not my sheep, nor my lambs. They belong to Christ. I must so care for them that when my Shepherd calls for them, I can bring

Life and Death at Oak Creek

By the REV. W. BENSON MALE

Pastor, First Orthodox Presbyterian Church, Denver, Colorado

“PRAY for little Kenitha Crumpton of Oak Creek. She’s dying with purple leukemia at the Colorado General Hospital.”

The word was passed along by telephone from the hospital to the chairman of the “Morning Watch” of the First Orthodox Presbyterian Church, Denver; from the chairman to two others; and these two in turn called other two. Soon several Christian women paused in their home duties that busy Saturday before Easter to offer earnest petitions to the Savior of children, that it might please Him to spare the life of this precious child of His. Above all, they prayed that her and her loved ones’ faith might be strong in the trial.

At the hospital bedside there was a touching scene. The brave mother, and a dear Christian friend, together with the minister, were grouped about the prone form of the thirteen year old girl. The mother had sought to bring up her child in the nurture and admonition of the Lord. The friend, Miss Harriet Teal, had labored with Rev. Clarence Duff and others in the Orthodox Presbyterian Chapel in Oak Creek, in teaching the children about the Savior. The minister was a friend of the family through contacts at the

Chief Yahmonite Bible Camp.

“Kenitha,” said the minister, “the doctors hold very little hope for your recovery. You are a very sick girl. But many Christians are praying for you at this moment. God can raise you up if He sees that it is for His highest glory to do so. But you may shortly die.

“As you know, dear Kenitha, the most important thing in life is for us to come to a saving knowledge of Jesus Christ. Have you realized that you are a great sinner in God’s sight, deserving only eternal death and doom, and have you been sincerely sorry for your sins because they are so terribly displeasing to God?”

From her pale and blistered lips came a strong “Yes,” accompanied by a vigorous nodding of her head.

“Have you come to see that Jesus Christ, who lived and died for the salvation of the world, is the only Savior there is? That His blood, shed for sinners, is the only salvation there is for you? And have you from the depths of your heart asked Him to be your own personal Savior? Are you trusting Him alone to make you pure and acceptable before God?”

“Oh yes,” she replied, “I’ve done that long ago”; and her face and eyes

them all safe and sound into the fold.

"I do not feel too badly when one whose faith is strong and his life devoted, is called home. I simply say,— Here, Lord, is the sheep you entrusted to me. But when one who is weak and worldly, and inconsistent and wayward, is called, then I grieve deeply. You can rejoice tonight through your tears. Christ's little lamb given to you for a little while, is safe at home in the Shepherd's arms. You have done your duty, pleasing in His sight. She is His, and yours, forever."

The Orthodox Presbyterian Church has cause for much humble thanksgiving to God. For some years, she has made possible the proclamation of the true gospel of Christ in the chapel at Oak Creek. With more than 2500 population, the community has no

other clear testimony to the gospel. The Rev. Clarence Duff, now the church's missionary, while on enforced leave from the mission field, wanted to work in "the hardest and neediest place" he could find. He went to Oak Creek, a place which was well qualified to meet these conditions, and at his own expense began the Chapel work. The Home Missions Committee has continued to send part-time missionaries there, and a little group has faithfully carried on the difficult work. The Rev. Calvin Busch now drives over from Steamboat Springs each Sunday afternoon to conduct the services.

Kenitha was a fruit of these labors. May the church not fail to establish a great work in that spiritually destitute place.

answered them rather shortly about the event, but then began to enlarge on the subject of who and what Jesus must be. The rulers finally had nothing to say but that the man (Jesus) must be a sinner because He had done something like this on the Sabbath day. The healed man, on the other hand, said He must be a prophet of God, and a mighty one at that, because since the world began it had never been heard of that one born blind should have sight restored to him. Surely God must be on the side of such a man, rather than against Him. The rulers couldn't say anything, but they had the authority to act. They acted, by putting the man out of the synagogue, —excommunicating him.

The blindness of unbelief is here abundantly demonstrated, — a blindness to which Jesus presently referred. These unbelieving rulers first were blind to the event that happened. They just wouldn't believe in the supernatural fact. Then they were blind to the obvious meaning of that event. It certainly established Jesus as the Son of God, even the Messiah. But they wouldn't hear of such a thing. Rather they injected their own miserable interpretation and decided that Jesus was a sinner, because He had healed a man on the Sabbath. And then they were so blind to their own blindness that they ended up with the most foolish act imaginable—casting the man out of the synagogue because he had been healed, and thought it was great to be able to see.

Jesus did not leave the man long alone. He found him, and asked if he believed on the Son of Man. "Who is he, Sir," said the other, "that I might believe on him?" Jesus answered, "Thou hast both seen him (Notice the word seen), and it is he who talks with thee." The man believed, and kneeling down worshiped Jesus. And from the lips of our Savior came another of those utterances which cut through all religious hypocrisy, "For judgment have I come into this world, that those who see not may see, and those who see may be made blind." He was in the world to bring blessing to those who recognized their own spiritual need, but those who thought they knew everything would find nothing in Him, the Messiah, the Son of God.

Perhaps it is just the different attitudes of Jesus and the Pharisees to

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 21

Jesus the Good Shepherd

SCRIPTURE: *John 9:1-10:42*

ANOTHER of the feasts which Jesus attended during this period of His ministry, and at which He offered Himself, as it were, to the people, was the Dedication. This feast was in memory of the occasion on which the temple had been cleansed, and rededicated, after it had been defiled by a heathen monarch in the days of the Maccabees, a century and a half before our Lord was born.

Jesus became the center of interest during this feast when, on a Sabbath day, He restored sight to a man who had been born blind. As He was walking along with the disciples, they saw this man standing by the roadside begging. The disciples asked, "Who sinned, this man or his parents, that he was born blind." The notion that the catastrophes and misfortunes of life may be traced to some particular sin in the individual or his heritage, was common then as now. Certainly in some cases particular sins bring particular and very definite punishments. But in general, we should not look at things from that angle. Jesus replied to the disciples, "Neither did this man sin, nor his parents, but he was born thus that the works of God might be mani-

fest in him."

Suiting His actions to the words, Jesus made a little mud from some spittle, placed it on the man's eyes, and bade him go and wash in the nearby pool of Siloam. The man did as he was told, and was healed of his blindness.

The man was well known in the community, and his friends and acquaintances were astonished to see him with perfect sight. At first they didn't believe it was the same man. He said he was. They asked how it had happened. He explained (the best explanation he knew) that a man named Jesus had put clay on his eyes and sent him to the pool and he had washed and could see.

Things like this, especially when related to a religious teacher, had to be investigated. The man was called before the Pharisees. They were more interested in learning something they could use against Jesus, than in accepting this miracle. They questioned the man. They questioned his parents. First they tried to say it wasn't the same man. Then they tried to claim there was some fraud in the thing. The parents referred them to the man himself—"He is of age, ask him." The man, somewhat disgusted with the obvious attempts of the rulers to get around what had obviously happened,

ward this man which provide the background for our Lord's next discourse, concerning the shepherd and the sheep.

In the first part of this discourse, the subject is the door of the sheepfold. Those who enter the sheepfold some other way than by the lawful door, are not true shepherds. Those who seek to gain control and authority over the people of God without recognizing that the true head of the church is Jesus Christ, and that all authority derives from Him, are false shepherds, not interested in the sheep but in the gain they can obtain for themselves. For Jesus is the true door of the sheepfold. Only those who recognize and bow before Him have any right to serve in the flock.

But then the discourse turns to the subject of the character of the good shepherd. And again Jesus becomes the example, the truly "good" Shepherd. The good shepherd leads the sheep. He is recognized by them. He goes before them and they follow him. In times of danger, he stays by and defends the sheep, even at the cost of laying down his own life. False shepherds never have such characteristics as these. When danger comes, the false shepherd runs away, concerned about his own skin, and not about what happens to the sheep entrusted to his care.

Jesus definitely relates His character as the good Shepherd to His work for sinners. He came to lay down His life for His sheep. And for this cause especially the Father in Heaven loves Him. Moreover, Jesus remarks that He has power to lay down His life, and He has power to take it again. This statement provides the basis in part for the assertion that on the Cross Jesus died by an act of His own will and authority, rather than in consequence of the wounds inflicted upon Him. It also suggests that in the resurrection, Jesus was self-consciously acting by His own will and authority.

Those who heard the words of Jesus were divided, as was now frequently the case. Some thought Him the Christ, others said He was possessed of a devil. Finally some Jews came and asked Him pointedly, "How long dost thou keep us in suspense? If thou be the Christ, tell us plainly." Jesus replied that he had told them many times and with great plainness. That they had not heard and understood His words, was because they were not

of His sheep. His sheep heard His voice, and were safe eternally in His keeping. He and the Father were One.

The opposition of the Jews to such remarks led them once more to take up stones to stone Him for blasphemy. But He calls on them to accept the Word of Scripture and the witness of what He has done. Their unbelieving rebellion forces Him to escape and He goes over beyond Jordan, where John the Baptist had carried on his ministry. But the impression He had made on the minds of the people was ineradicable. Many believed on Him there.

QUESTIONS ON LESSON 21

Detail Questions

1. What miracle did Jesus perform at the feast of the Dedication?
2. What was the subject of the discussion preceding the miracle, and what answer did Jesus give?
3. What effect did the miracle have on the rulers of the Jews?
4. What effect did the miracle have on the man's thinking about Jesus?
5. What was the subject of the discourse which followed this event?

Discussion Questions

1. To what extent are we justified in tracing evil in the world to particular sins of individuals?
2. What should be our attitude toward those who are afflicted in some manner?
3. Discuss the characteristics of the true shepherd in the kingdom of God.
4. Do you think the expressions, "My sheep hear my voice," and "I lay down my life for the sheep," as spoken by Jesus, have any relation to the doctrines of election, predestination, and the definite or limited atonement? Discuss?

Chief Yahmonite Bible Conference

CAMP Chief Yahmonite Bible Conference has changed and improved its program considerably this year. Instead of having one ten days' camp, there will be three separate camps. July 7-13 will be a boys' camp, at which it is expected 100 boys between the ages of 8 and 15 will be registered. July 14-20 is for girls of the same age. This camp will be under the direction of Superintendent and Mrs. Brandt Bruxvoort of the Way of Life Gospel Center, a Christian Reformed Church

mission. The third week will be primarily for young people, but families will be invited. Speakers of national repute are planned for this last camp, while local men and women will be the leaders of the first two. The charge for each camp period will be \$10.00 per person.

The camp is located near Kittredge, Colorado, some 25 miles from Denver. The site is beautiful Bear Creek canyon. For information and a descriptive circular, write Rev. W. Benson Male, 1509 E. 31st Avenue, Denver 5, Colorado.

New Jersey Presbyterian

THE Spring meeting of the New Jersey Presbyterian was held on May 13th in the Covenant Orthodox Presbyterian Church of East Orange. Ninety-four women were present for the occasion.

The devotional service was led by Mrs. Alfred Stapf. Mrs. Richard W. Gray conducted a discussion on program planning. Emphasis was placed on the use of mission study material in teaching children. It was also concluded that most of the attention in mission study should be given to fields where missionaries of The Orthodox Presbyterian Church are laboring, so that our support of their activities can be active and intelligent. This does not mean however, that no attention should be given to other fields, where work may be carried on in the future.

Mrs. James Price, who has been a missionary in Syria for several years, gave a most interesting talk on the people of Syria, their customs and their spiritual needs.

Mrs. Donald Graham led the afternoon devotional period, after which the Rev. Leslie A. Dunn presented an illustrated lecture on the work of the Wildwood Gospel Pavilion. This work, which is a project of New Jersey Presbytery, is a means of reaching many hundreds of people with the gospel during the summer months.

Special music for the meeting was provided by Mrs. George Hiller, accompanied by Mrs. Edward L. Kellogg. The ladies of the East Orange Church served a delicious luncheon, and the members of the Presbyterial also were able to enjoy the beautiful building and grounds of the church.

"Missionary in Tongues"

Reports from Liberia

Part 2: Missions and Mission Work

By the REV. WILLIAM E. WELMERS, Ph.D.

Orthodox Presbyterian Missionary Stationed at Sanoyea, Republic of Liberia

AS AN Orthodox Presbyterian minister, writing largely to other Orthodox Presbyterians, I feel it only fair to report on the mission which employs me temporarily. The American Lutheran Mission is a mission of the United Lutheran Church. There are over thirty missionaries on this field, not counting children, at the four stations which serve two tribes. As Orthodox Presbyterians, we are likely to have a feeling, not entirely unjustified, that all large denominations are shot through with modernism. It is unfortunate that we often associate faithlessness to the gospel with the size of a denomination. It should not be denied that there is modernism in the United Lutheran Church. However, to put it in a class with the Methodist Church or the Presbyterian Church U.S.A. is hardly fair. Modernism is not as widespread in Lutheran circles as it is in many other denominations. My own contacts with members of the Board of Foreign Missions of the United Lutheran Church have been, to a large extent, gratifying. The same is true, to a large extent, of the missionaries on this field. We disagree violently but courteously in our systems of doctrine, but it has been refreshing to meet here many staunch Lutherans who believe in teaching doctrine, and who honor the Bible as God's inspired Word. I have had the privilege of preaching regularly once a week here in Sanoyea, with no restrictions on what I say. Since I am here as a linguist rather than a missionary, I have left distinctively Lutheran teachings for the Lutheran missionaries to talk about; at the same time, I do not think anyone can accuse me of compromising my Calvinism either in sermons or in private conversations. Before consenting to preach, I questioned the Lutheranism of allowing me to preach; but if they want me to go ahead, that is their business and not mine.

The results of missionary work here have not been entirely encouraging.

Someone once remarked that it costs more money for the Lutherans to convert one African than one hundred Indians. Let it be said to the credit of the Lutheran Church that interest in the Liberian field and contributions to the work here, have risen with the need rather than with the results.

The largest part of the weekly congregations is made up of students in the mission schools. It is hard to say whether these students come to school and the church because they are genuinely interested in the gospel, or because they want the privileges and opportunities that go with education. Evangelism apart from secular schooling has not been notoriously successful. Casual immorality and disregard of the sanctity of marriage is appallingly common, even among professing Christians. It is the testimony of all the missionaries that the Liberians have never grasped the divine authority behind most of the Ten Commandments, and in particular that they consider monogamy merely another peculiar white man's custom. The difficulties of travel, the natural laziness of the climate, and a history of none-too-wise mission policies, have combined to keep the efficiency of mission work at a low level here.

Over a period of years, however, progress can be seen. Miss Jensen, who has been in Sanoyea for nineteen years, tells us that when she first came human sacrifice was still practiced annually. Today Christmas is celebrated much as it is in America, or at least by nearly as large a proportion of the people. That does not mean that all the people are Christians; the Mohammedan Mandingos celebrate our holidays with great zest and fascinating drumming and dance processions, and their own feast of Ramadan is still the most exciting religious festival here.

The religion of the Kpelle people is not much in evidence. They are said to sacrifice white rice and other foods

to sacred banana trees, and to offer chickens and goats to the spirits of the water, and to other assorted spirits. They fear the appearance of spirits in animal form, and they unquestionably believe in what we call "black magic"—poisoning by remote control, witchcraft, and the like. I have seen no evidence of the use of material objects for religious purposes; no idols or fetishes seem to be used, and the one wooden image I have seen was said to be merely a toy. From our limited viewpoint, the religion of the people seems to be an extremely limited animism built around a barren monotheistic deism. The people certainly confess one God, who is our creator and who is credited with most of our good fortune. Yet the really active forces in the world appear to be the spirits. These are sometimes the spirits of the dead, sometimes the spirits residing in trees or in the water. There seems to be only the vaguest idea of the existence of the human soul as distinct from the body during this life.

My one experience with this side of the religion of the people came in a town about six hours' walk from Sanoyea. Staying there overnight with six of the boys who work for us, in a three-room house, I heard about the "witch people" for the first time. Before that, the name was only a Kpelle word which had proved to me an important distinction between two sounds, since the word for "plank" is much like it. That evening, while we were finishing our evening meal outdoors, a messenger came to warn everyone to go indoors. The witch people were coming to town. It appears that the witch people are a peculiar sort of non-human beings with bodies similar to human bodies, but with wings that can carry them long distances in short time. They are an evil influence, and are kept in control by periodic beatings, administered by the members of the "witch society." When one of these beat-

ings appears to be needed, the society members gather and call the witch people by playing drums and singing. When the witch people come (they must be helpless before the society members, or terribly gullible!), they are soundly thrashed with sticks, and behave themselves for a few weeks or months. The necessity for being indoors arises from the allegation that the witch people will carry off a person who is not a member of the society, and do him considerable bodily harm before releasing him some distance away. Some of the boys who were with me were genuinely frightened, and all of us considered it the most sensible course to get inside. I freely admitted that I would not care to stay outside, since I suspected that the society members had a pleasant little secret to keep, by which they continue to fool the people, and that they would not hesitate to administer the harm attributed to the witch people. In any case, we went in.

A little later we heard the drums and the singing, followed shortly by the voices of the witch people. The voice is aptly described by one of the boys as being that of a man without a nose. It really sounded distant and high in the air. A neat trick of ventriloquism, I should say, and I'm sorry I can't reproduce it as Edgar Bergen might. The voice quite understandably called, in Kpelle, "I'm coming, I'm coming." It came, and the sounds of beating could be heard, sounds which I have heard nicely duplicated when the people beat a fresh mud floor to harden it. This was followed by screams of pain and the departure of the voice. Later, in another town, I heard a similar procedure undertaken by a single society member. It was significant that his voice and the witch's voice were never heard simultaneously. That night I also had a chance to look outdoors a little through a partly open window. It was dark, so I cannot prove anything by my statement that I saw nothing except the man with his drum. If I find out more, I'll let you know.

Concerning the vast subject of the secret "bush societies" and their rulers, the "bush devils," I know practically nothing, so I will say nothing. This institution is firmly ingrained in most of the Liberian tribes, and constitutes one of the biggest barriers to the spread of the gospel. Only a few

of its members are sufficiently convinced Christians to say that they will not allow their children to enter the society, and even those few will not divulge any of the secrets, which would mean death to the betrayer.

I shall make our work here and our future plans the subject of another letter soon. Meanwhile, I hope that this little picture of another land may add to the interest and support given by our churches at home to our own missions. Continue to pray for and support our missionaries and missions everywhere, and add to your prayers a petition of intercession for God's people here and in every land. In particular there is a Presbyterian congregation in Monrovia for which we should pray. The Presbyterian Church U.S.A. once had a mission in Liberia, but left it some years ago. The church here has no Presbyterian connections in the rest of the world now. Of its doctrinal or spiritual condition I have learned nothing as yet. I hope to find out more, and to visit this church personally. Meanwhile I ask your prayers that a testimony to the truth of God's Word in its most consistent expression, the Reformed Faith, may not die in this land. I ask your prayers that our mission fields may be more completely staffed soon, in order that our work, far from finished, may yet expand to other fields,—perhaps West Africa, perhaps India, perhaps the islands of the sea. Our church has done great things. Pray that we may by God's grace do still greater things. And finally, pray that our experience and work here may be used by God for the direct benefit of our own missions.

No Women Ministers

AN OVERTURE to permit the ordination of women to the ministry was decisively defeated in the final vote of the presbyteries reported to the General Assembly of the Presbyterian Church in the U.S.A. Only 100 presbyteries were in favor of the overture, while 128 were opposed to it. A total of 134 affirmative presbytery votes was required for adoption of the proposal.

The Assembly elected Mr. Wilbur Laroe, Jr., a Washington, D. C. lawyer, as its Moderator. He is the fourth layman to have been elected to this office in the Church.



Your
FAMILY ALTAR

The Universal Church

It is a remarkable fact that the Christian Church is to be found in almost every part of this globe. Growing from a small band of disciples in the land of Palestine, the Church has multiplied in the providence and by the grace of her sovereign Lord to a great number. He adds to the Church such as are saved. And He adds them in many lands and climes, "from Greenland's icy mountains to India's coral strand." He adds them from many diverse cultures and races. It is God's will that all nations shall see the salvation of the Lord. As He offers salvation through His Son to all men so He gathers His elect people from every kindred and people and tongue to bring them around the throne to sing the praises of the Lamb. Heaven's gate bars none save those who spurn Heaven's Son and King.

Those whom God would have to see the Light are not classified by Him according to customs of living. Nor are sinners inferior or superior to each other by reason of color or culture or language. As Peter misunderstood the command of Jesus to preach the gospel to all nations and particularly to Cornelius, so many Christians fail in the responsibility placed upon them to bring the Word of life to all. Our missionary responsibility ends not with the ministry of the gospel to a local church or community. Yet often when no obstacle prevents our sending the Word by our missionary representatives to those cultures, races, or lands different from ours, a barrier is raised when at home we are faced with the duty of evangelizing and having fellowship with those of backgrounds different from our own. May we never forget man's dignity as a creature made in

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the image of God. Let us never despise or look with indifference upon people of different customs from ours. Particularly may no church or individual believer consider a fellow believer inferior because of the color of his skin or strangeness of his language. The communion of the saints forbids distinctions not made by the King of the Church. Racism and spiritual pride grow from the same root, and when Divine grace uproots the one, the other must also go.

It is not easy for us to escape our provincial outlook. To see men as God sees them, to have compassion as God has compassion and pity is our goal. To love men as sinners to whom a gracious Saviour offers forgiveness of sin and hope of eternal life is the complement of loving God. And prayer alone will not enlarge our vision. To pray for the heathen of other lands on the one hand, and to withhold the fellowship of the gospel from men of those lands who are our neighbors here on the other hand, is contradictory. Practice of brotherly kindness is also required by our Saviour's word concerning the Good Samaritan. There is the possibility of the enrichment of spiritual life in the mingling of peoples who are many in cultures but one in Christ. God has not granted, in His providence, to all men alike the same virtues or emphases even in the practice of Christianity. Variety of modes of worship or expression of the same faith should not separate believers but should broaden their appreciation of the glory of the kingdom of Christ. Narrowness and bigotry forbid the exercise of that precious means of grace, the communion of the saints. Narrow, indeed, is the road which the Christian travels, but along that highway march peoples of every realm and tongue. All trust in the same Saviour, seek to obey the same Word, and desire the same heaven.

Modernism stresses the brotherhood of man in a wrong way, conceiving of men as children of God apart from their faith or unbelief in the Lord Jesus Christ. That sort of teaching must be opposed because it disregards the Bible's teaching of the one way of salvation. But because there is a wrong doctrine of brotherhood abroad is no reason for any of us who believe the Bible to disregard our responsibilities to all men either to minister the gospel unto them or to engage with them in the worship of the one true and living

God. Among Bible believing people there is need of reexamination of our attitudes toward the Christian of other races. Since in that last day every knee shall bow and every tongue confess that Jesus is Lord, let us be among those who shall bow together with men of every land whose willing hearts have been opened to the Lord by His sovereign grace.

—LE ROY B. OLIVER

Daily Bible Readings

Week of June 16
 MondayJonah 1
 TuesdayJonah 2
 WednesdayJonah 3
 ThursdayJonah 4
 FridayEphesians 2:1-10
 SaturdayEphesians 2:11-22
 SundayGalatians 3:1-14

Questions for Sunday Meditation

1. What command did God give to Jonah? What was his response?
2. What was the response of the people of Nineveh to Jonah's preaching?
3. What was Jonah's reaction to the grace of God toward Nineveh?
4. What lesson did God teach Jonah by the experience of the gourd?

Week of June 23

MondayPsalm 72:1-11
 TuesdayPsalm 72:12-20
 WednesdayIsaiah 42:1-20
 ThursdayIsaiah 49:1-12
 FridayIsaiah 49:13-23
 SaturdayIsaiah 52:1-10
 SundayMatthew 12:14-30

Questions for Sunday Meditation

1. What is the work of the Messiah as set forth in Psalm 72?
2. How many nations shall be in Messiah's kingdom?
3. Who shall have the blessings of salvation come upon them according to Isaiah 52?
4. To whom is God referring when He says "my servant" in Isaiah 42:1?

Some Prayer Suggestions

Let us pray for the committees of the Church as they begin their difficult labors in this new year.

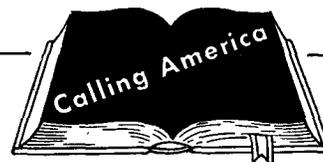
Let us pray for Christian schools that shall open this Fall and for Christian School societies which are planning for the future.

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- WCAO—600—Baltimore, Md. 9:15- 9:45 A.M.
- WPAT—930—Paterson, N. J. 8:30- 9:00 A.M.
- CHML—900—Hamilton, Canada. 8:00- 8:30 A.M.
- WDGY—1300—Minneapolis 12:00-12:30 P.M.
- WCAR—1130—Pontiac, Mich. 8:30- 9:00 A.M.
- WIBU—1240—Poynette, Wis. 6:30- 7:00 P.M.
- WKZO—590—Kalamazoo, Mich. . 7:30- 8:00 A.M.
- WJEF—1230—G. Rapids, Mich. . 7:30- 8:00 A.M.
- WOOD—1300—Grand Rapids 5:00- 5:30 P.M.
- WSGN—610—Birmingham, Ala. . 3:00- 3:30 P.M.
- WATT—1240—Cadillac, Mich. . 1:00- 1:30 P.M.
- WTCM—1400—Traverse, City, Mich. 1:00- 1:30 P.M.
- WS00—1230—Sault Ste. Marie, Mich. 11:30-12:00 A.M.
- WFOX—860—Milwaukee 8:30- 9:00 A.M.
- WMUS—1090—Muskegon, Mich. . 1:00- 1:30 P.M.
- KGHL—790—Billings, Mont. 7:30- 8:00 A.M.
- WCFL—1000—Chicago, Ill. 9:00- 9:30 P.M.
- KS00—1140—Sioux Falls, S.D. . 9:00- 9:30 A.M.
- KFAM—1430—St. Cloud, Minn. . 9:00- 9:30 A.M.
- KFEL—950—Denver, Colo. 10:30-11:00 A.M.
- KGER—1390—Long Beach, Cal. . 3:30- 4:00 P.M.
- KFJB—1230—Marshalltown, Ia. . 12:30- 1:00 P.M.
- WPIK—730—Alexandria, Va. 8:30- 9:00 A.M.
- WORC—1310—Worcester, Mass. . 11:30-12:00 A.M.
- KEVR—1090—Seattle, Wash. 4:00- 4:30 P.M.
- KTRB—860—Modesto, Calif. 3:30- 4:00 P.M.
- KSFO—560—San Francisco 9:00- 9:30 A.M.
- CJOR—600—Vancouver, B. C. . 7:45- 8:15 A.M.
- KHON—1400—Honolulu 3:30- 4:00 P.M.

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