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J. Gresham Machen
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A Bruised Reed in the Hands of Christ

By the REV. JOHN J. DE WAARD

Pastor of the Calvary Presbyterian Church, Cedar Grove, Wisconsin

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:3).

WITH irresistible goodness, though unobserved by the present world, Jesus Christ is continuing His work. He will complete His plans. He cannot be discouraged, He cannot be broken. All that He has purposed to do He will do in the fullness of time and in the order determined by Himself. Through those whom He has chosen, though they be but bruised reeds and smoking flax, the Lord Christ Himself will do that which is necessary to bring order out of confusion and beauty out of that which seems only ashes. It is this blessed assurance which so often supports the Christian in his unequal and constant conflict. As the prophets were sustained by the promise of a coming Saviour who quietly, patiently, and lovingly would do the work of God without failure, so is the Christian supported by the truth that Christ has finished much of His work and will complete all in the appointed time. Jesus Christ "shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4).

All our hope is in the Christ who, being what He is, must be victorious. In the world there is no hope. In spite of centuries of preaching, the world seems to be entering upon another Dark Age. Intelligent men, contemplating the increasing paganism of what once were Christian countries, are saying, "God died yesterday,

leaving His whole estate in bankruptcy." Against the rising tide of unbelief the church speaks with an uncertain voice. We may take as an example the leader of one of the better churches of our day, who is training young men to preach. He speaks with great enthusiasm against the dead heresies of yesterday. He seems to be unaware—incredible as it may appear—of the heresies of our own day. If he intended to leave the impression of a sound faith in a sound heart he has succeeded with few of the people. It is more charitable to assume that he has deceived himself and is deceiving others. He is the type of leader who runs ahead of the crowd, encouraging them to continue in the way they have already chosen, unaware of the awful precipice ahead. He is typical of many; he is typical of the church.

In this situation in church and state which in the light of the Bible is clearly discernible, the Christian desires with all his heart just one thing. He wants to be strong, unmoved by the several winds of doctrine that blow so violently, but he finds himself often like a bruised reed. He wants to be a bright light in a dark place for Christ's sake. But he knows that he is only a feeble, flickering flame with more smoke than light. This is the source of his greatest distress. It is not the unbelief in the world, it is not the coldness and indifference, even the faithlessness, in the church. True, these all trouble him. But the cause of his deepest discouragement lies within himself. He knows that he is a bruised reed, that he is only smoking flax. It is in the hour when this is most deeply felt that the Christian hastens

to his Bible and looks carefully and prayerfully at the picture of the Christ drawn by the hand of Isaiah: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth" (Isa. 42:2, 3).

Now as one looks at this picture and thinks of its several parts, it becomes clear that the important thing is not the bruised reed and the dim burning wick, but rather the person who protects and restores this bruised reed and nourishes the feeble flame with oil. It is not a surprising thing that there is a badly bruised reed; it is a surprising thing that it is not crushed. It is even more surprising that there is One who has the patience and the power to restore that bruised reed. We will, of course, have to consider the reed in its bruised condition, and the wick giving so dim a light, but only in order that we may better understand the work and the person of the Servant who restores the reed and makes the wick burn brightly.

Who Is the Servant?

Of whom does the prophet speak? Who is the Servant? We cannot understand the work of this Servant without being perfectly clear as to who He is. For what is done in the restoration of the bruised reed depends entirely on the nature of Him who alone does the work.

We are fortunate in having an interpretation of this passage in Isaiah in the words of Matthew. It is found in about the middle of his Gospel (Chapter 12:18-21). After the writer has observed carefully the work of the Lord and the way in which the Lord Jesus did His work, he concludes that the description of the Servant given by the prophet exactly fits the Lord Jesus. Matthew invites the reader to think about all that has thus far been written concerning the Christ. Matthew even states specifically that Jesus Christ did His work in this manner in order that everything written by Isaiah might be fulfilled in the Christ. Whatever may have been true before His birth, after His birth Jesus Christ was no longer free to choose His work nor even the method by which He would accomplish it. Both His

work and the manner of His doing it had been exactly described before by Himself, and in the fullness of time Jesus came to do it in that one way.

The Servant, then, is the Lord Jesus Christ who emptied Himself of His glory and came into this present world which still is like a bruised reed and a dimly burning wick. It is important for the man who is concerned about the truth to confess distinctly that Jesus is the Christ, the servant of the Lord in whom God's soul delighted. Without the Christ of the gospel there is no hope for this world. "The old Adam cannot in the eternal nature of things found a new order. He writes Utopias on paper and practices the cruelties and vices that were immemorial when Babylon was young." It was a Jew who penned those words. It was a Jew thinking of the persecution of his own people, and what he wrote is true in a far wider sense than he meant it. The time is past when with shallow optimism we thought we were building a new world, and confidently told the young people that they could by their powers, if they would, build such a world. There are those more sensitive than the mob, who are anxiously searching in the deepening shadows of what seems to be the approach of another Dark Age for something which will quiet their fears. And still, as before,

it is the same Lord Jesus Christ in whom only there is hope.

There is the Servant in whom God's soul delights, upon whom He has placed His Spirit. There is the Servant who, being what He is, can and now is performing a work in the world. It is possible for us to confess our faith in this Saviour by saying Jesus is the Christ, though it is not always a confession of faith to say this loudly. For there are still sections of the so-called Christian church where it is unsafe to say anything else, where at least the words must be employed. There is a dead orthodoxy. Men are aroused only when the old familiar sounds no longer strike the ear. To say that Jesus is the Christ in the groups that sleep in order not to disturb them is, of course, no confession at all. It is possible to tell interesting stories about the good Jesus who lived long ago—and be fairly well paid for it. It is possible to preach excellent sermons with beautiful illustrations that stir the feelings for the time being. But is it possible so to confess this Christ of the gospel that men are first deeply troubled by the confession and afterwards find their peace in the Christ thus confessed? Is it possible so to speak of Christ that men are thinking about Him long after the spoken word is heard no more and the speaker himself is forgotten? For the ablest, for the strongest man *in his own power* it is not possible. All are like bruised reeds and all are like dimly burning wicks. The true confession is possible only when the Christ upon whom God has placed His Spirit lives and works in the heart of the confessor.

The Work of the Servant

The prophet speaks of the Servant's work in the beautiful words, "A bruised reed shall he not break, and the smoking flax shall he not quench." The attempt has been made to distinguish in thought between the bruised reed and the smoking flax. Someone has said that the bruised reed represents Israel, while the smoking flax represents the Gentiles. Israel, by her constant rebellion against the Lord, is become like a bruised reed, which only the Saviour can restore. The Gentiles who have begun to accept the gospel are like

(Please Turn to Page 54)

TABLE OF CONTENTS

March, 1939

A Bruised Reed in the Hands of Christ . . .	41
John J. DeWaard	
What Is "Orthodoxy"?	43
J. Gresham Machen	
The Far-Flung Influence of Westminster Seminary	44
Edwin H. Rian	
The Catholic Church and the Average Citizen	47
Paul Woolley	
A Harbin Christmas Service	48
Henry W. Coray	
Editorial	49
Missionary Heroes of the Past	50
A Mission Study by Robert S. Marsden	
The Young People's Page	52
Lawrence B. Gilmore	
Excuses That Don't Excuse	55
Robert S. Marsden	
The Fifth General Assembly of The Presbyterian Church of America . .	56
NEWS FROM THE PRESBYTERIES	58

What Is "Orthodoxy"?

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

This article is reprinted from *The Presbyterian Guardian* of November 4, 1935, because of its timely significance for members of the denomination soon to be known as The Orthodox Presbyterian Church. It should be borne in mind that this article was not mentioned on the floor of the Fifth General Assembly and that nearly all of the commissioners had apparently forgotten its very existence.

MANY years ago, in that ancient time when jokes now hoary with age had the blush of early youth upon their cheeks, when a man first asked "When is a door not a door?" and when the answer seemed to be a marvelously fresh and brilliant thing—at some happy moment in that ancient time, some brilliant person said: "Orthodoxy means 'my doxy' and heterodoxy means 'the other man's doxy'."

The unknown author of that famous definition—unknown to me at least—may have thought that he was being very learned. Knowing that the Greek word "heteros," which forms a part of the English word "heterodoxy," means "other," he built his famous definition around that one word, and "heterodoxy" became to him "the other man's doxy."

Possibly, however, he knew perfectly well that he was not being learned, and merely desired to have his little joke. As a matter of fact, the Greek word "heteros" in "heterodoxy" does not just mean "other" in the ordinary sense of that word, as when we speak of "one" man and "another" man, but it usually means "other" with an added idea of "different."

So if we are really going to indulge in a little etymology, if we are really going to analyze the words and have recourse to the origin of them in the Greek language from which they have come, we shall arrive at a very different result from the result which was arrived at by the author of the facetious definition mentioned above. The word "orthos" in "orthodoxy" means "straight," and the word "heteros" in "heterodoxy" means "other" with an implication of "different." Accordingly, the real state of the case is that "orthodoxy" means "straight doxy" and "heterodoxy" means "something different from straight doxy"; or, in other words, it means "crooked doxy."

Now I am not inclined to recommend etymology indiscriminately to preachers in their treatment of their texts. It has its uses, but it also has its abuses. Very often it leads those who indulge in it very far astray indeed. The meanings of words change in the course of centuries, and so the actual use of a word often differs widely from what one would suppose from an examination of the original uses of its component parts. Etymology has spoiled many a good sermon.

In this case, however, etymology does not lead us astray at all. "Orthodoxy" does mean "straight doxy," and it is a good old word which I think we might well revive. What term shall we who stand for the Bible in the Presbyterian Church in the U.S.A. use to designate our position? For my part, I cannot say that I like the term "Fundamentalism." I am not inclined, indeed, to quibble about these important matters. If an inquirer asks me whether I am a Fundamentalist or a Modernist, I do not say, "Neither." Instead, I say: "Well, you are using terminology that I do not like, but if I may for the moment use your terminology, in order that you may get plainly what I mean, I just want to say, when you ask me whether I am a Fundamentalist or a Modernist, that I am a Fundamentalist from the word go!"

However, it is a different matter when we are choosing terminology that we shall actually use about ourselves. When we are doing that, I think we ought to be just as careful as we possibly can be.

The term "Fundamentalism" seems to represent the Christian religion as though it had suddenly become an "ism" and needed to be called by some strange new name. I cannot see why that should be done. The term seems to me to be particularly inadequate as applied to us conservative Presbyterians. We have a great heritage. We are standing in what

we hold to be the great central current of the Church's life—the great tradition that comes down through Augustine and Calvin to the Westminster Confession of Faith. That we hold to be the high straight road of truth as opposed to vagaries on one side or on the other. Why then should we be so prone to adopt some strange new term?

Well, then, if we do not altogether like the term "Fundamentalism"—close though our fellowship is with those who do like that term—what term shall we actually choose?

"Conservative" does seem to be rather too cold. It is apt to create the impression that we are holding desperately to something that is old just because it is old, and that we are not eager for new and glorious manifestations of the Spirit of God.

"Evangelical," on the other hand, although it is a fine term, does not quite seem to designate clearly enough the position of those who hold specifically to the system of doctrine taught in the Westminster Confession of Faith, as distinguished from other systems which are near enough to the truth in order that they may be called "evangelical" but which yet fall short of being the system that is contained in God's Word.

Therefore, in view of the objections that face the use of other terminology, I think we might do far worse than revive the good old word "orthodoxy" as a designation of our position.

"Orthodoxy" means, as we have seen, "straight doxy." Well, how do we tell whether a thing is straight or not? The answer is plain. By comparing it with a rule or plumb-line. Our rule or plumb-line is the Bible. A thing is "orthodox" if it is in accordance with the Bible. I think we might well revive the word. But whether we revive the word or not we certainly ought to hold to the thing that is designated by the word.

The Far-Flung Influence of Westminster Seminary

By the REV. EDWIN H. RIAN

TEN years of faithful teaching and defending of the Word of God will be celebrated at Westminster Theological Seminary on May 7th, 8th and 9th. In view of this historic occasion in the life of the seminary it will be encouraging, as well as informing, to survey carefully how far flung is the influence of Westminster Seminary as expressed through its graduates.

Several remarkable facts are evident from the following list of graduates and the fields of activity which they occupy.

In the first place, of the 172 who have received the regular or graduate certificate of the institution in the past nine years, all but three are employed in full-time Christian work. Of these three one has been in business since graduation, one is laid aside with frail health and the third is temporarily without a pastorate.

This record is all the more unique when it is realized that Westminster Seminary has stood unflinchingly for historic Christianity in the face of modernist opposition of the most formidable kind. Every attempt has been made to prevent Westminster graduates from obtaining pastorates. But the Lord has overruled these machinations to His glory.

In the second place it will be noted that 18, or ten per cent. of all the graduates, are foreign missionaries or missionary secretaries. What is more, there are a number who have volunteered for foreign service and will go as soon as the way is opened up financially. Perhaps some of you who read this may wish to make that possible. The graduates of the seminary are fired with a zeal to preach the gospel not only to those in this country, but also to the uttermost parts of the world.

In the third place the widespread influence of Westminster Seminary is made plain by the fact that graduates are ministering in 18 denominations, 26 states and the District of Columbia, and six foreign countries, in addition to Canada and Mexico. It is true that the testimony of the seminary through its graduates is from coast to coast and around the world. From the lips of these ministers thousands upon thousands have heard expounded the true gospel of the Lord Jesus Christ. As a result of this preaching of the Word many have been born into the kingdom of God and Christians have been built up in the truth. Who can measure what this means to the glory of God and to the advancement of His kingdom?

We beseech you to pray for these men that they may remain true to the Word of God and faithful to the Lord Jesus Christ.

Where Graduates of Westminster Theological Seminary Are Serving the Lord

Class of 1930

ALLEN, SAMUEL J., Presbyterian Church, Carson, N. Dak.
BLACKSTONE, WILLIAM T., Presbyterian missionary in China.
COMMONS, HAROLD T., President, Association of Baptists for Evangelism in the Orient, Philadelphia, Pa.
DE VELDE, EVERETT C., Trinity Presbyterian Church, Cincinnati, O.
DIEHL, CHESTER A., First Presbyterian Church, Little Rock, Iowa.
HOTCHKISS, HERBERT V., Spruce Street Baptist Church, Philadelphia, Pa.
KIK, J. MARCELLUS, Robert Campbell Memorial Presbyterian Church, Montreal, Canada.
MARSDEN, ROBERT S., General Secretary of the Mission Committees, The Presbyterian Church of America, Philadelphia, Pa.
OCKENGA, HAROLD J., Park Street Church (Congregational), Boston, Mass.
ROSKAMP, AREND, Presbyterian Church, Weyburn, Sask., Canada.
TODD, RALPH W., Tabernacle Methodist Church, Erma, N. J.
VINING, ROBERT L., Presbyterian Church, Piedmont, W. Va.
ZENTGRAF, ERNEST W., Employed in business in New York City.

Class of 1931

BORDEAUX, W. HARLEE, Professor, The Bible Institute of Los Angeles, Los Angeles, Calif.
CORAY, HENRY W., Presbyterian missionary, Harbin, Manchoukuo.
DAVISON, ALEXANDER K., Covenant Presbyterian Church, Vineland, N. J.
DERUITER, PETER, Bethany Presbyterian Church, Nottingham, Pa.
DYRNESS, FRANKLIN S., Faith Presbyterian Church, Quarryville, Pa.

EPPARD, ALFRED W., Professor, Faith Theological Seminary, Wilmington, Del.
GILLAN, OSCAR T., Director, The Voice of Christian Youth, Detroit, Mich.
MCINTIRE, CARL C., Bible Presbyterian Church, Collingswood, N. J.
OOMS, WILLIAM, St. Andrew's Presbyterian Church, New Glasgow, Nova Scotia, Canada.
SPERLING, TOD B., First Presbyterian Church, Rochester, Minn.
WELBON, HENRY G., Pencader Presbyterian Church, Newark, Del.

Class of 1932

CLELLAND, JOHN P., Eastlake Presbyterian Church, Wilmington, Del.
CRAWFORD, PERCY B., Young peoples' radio and conference work, Philadelphia, Pa.
DAVIES, JOHN, Presbyterian missionary to Stockbridge and Menominee Indians, Wisconsin.
GRAHAM, ROBERT H., Grace Presbyterian Church, Middletown, Del.
HAWKS, WILLIAM S., Dean, Keystone School of the Bible, Pittsburgh, Pa.
HAYWARD, CLAUDE E., St. John's Presbyterian Church, Dalhousie, New Brunswick, Canada.
HOLKEBOER, OSCAR, Bethel Presbyterian Church, Oostburg, Wis.
KAPP, NEWTON A., Missionary under Sudan Interior Mission, Nigeria.
MACDONALD, JOHN R., United Brethren Church, Oberlin, Pa.
MACKAY, MALCOLM R., Presbyterian missionary in Kobe, Japan.
MALTRY, LEON M., Seventh Day Baptist Church, Shiloh, N. J.
MARSTON, GEORGE W., Kirkwood Presbyterian Church, Kirkwood, Pa.
MCLWAIN, R. HEBER, Presbyterian missionary in Tokyo, Japan.
MOSS, JR., B. FRANKLIN, St. John's Presbyterian Church, Devon, Pa.

SLOAT, LESLIE W., Knox Presbyterian Church, Washington, D. C.

Class of 1933

CROSSETT, VINCENT, Missionary under China Inland Mission.
HOLBROOK, JOSEPH C., Westwood Reformed Church, Westwood, N. J.

MOORE, JAMES E., Mt. Washington Presbyterian Church, Baltimore, Md.

MOSSER, LYNN S. (not in regular pastorate due to frail health), Perkasie, Pa.

PINCH, RAYMOND, Presbyterian Church, Bethel, N. Y.

PRICE, PAUL C., Presbyterian Church, Cochection, N. Y.

SKILTON, JOHN H., Second Parish Presbyterian Church, Portland, Me.

WADE, E. LYNNE, Presbyterian missionary in Santa Ana, Calif.

WIDEMAN, CHARLES E., Reformed Church, New York, N. Y.

WILSON, ROBERT S., Evangelical Congregational Church, Knox, Pa.

Class of 1934

BLACKIE, DONALD K., Gardens Tabernacle Presbyterian Church, Los Angeles, Calif.

BLACKSTONE, JAMES H., Westminster Presbyterian Church, Cedar Rapids, Iowa.

CHILDS, HOBART W., Graduate student, Faith Theological Seminary, Wilmington, Del.

COLE, GLENN R., Westminster Presbyterian Church, Bend, Ore.

COMER, JR., PERCY R., Methodist Church, Adelphia, N. J.

CUMMINGS, CALVIN K., Covenant Presbyterian Church, Pittsburgh, Pa.

FISCHER, HARLAN E., First Baptist Church, Hempstead, Long Island, N. Y.

GREEN, WILLIAM P., Phillips Congregational Church, Boston, Mass.

GROTENHUIS, LEWIS J., Calvary Community Chapel, Rocksburg, N. J.

KAUFFROTH, JOHN A., Presbyterian Church, Wenonah, Ill.

MORRIS, IRVIN N., Presbyterian Church, Taneytown, Ind.

NUTE, JOHN F., Presbyterian Church, Trout River, Nova Scotia, Canada.

PATTON, RUSSELL R., Methodist Church, Booneville, Kentucky.

PITCHER, LEONARD S., Calvary Presbyterian Church, Seattle, Wash.

PRICE, JAMES W., Mediator Presbyterian Church, Philadelphia, Pa.

SIEBER, H. WILSON, First Presbyterian Church, Hopewell, Nova Scotia, Canada.

SMITH, CLIFFORD S., Calvary Presbyterian Church, Bridgeton, N. J.

STRONG, ROBERT, Calvary Presbyterian Church, Willow Grove, Pa.

STRONG, WILLIAM T., Immanuel Presbyterian Church, W. Collingswood, N. J.

WRAY, THEODORE S., Fifth Reformed Presbyterian Church, Philadelphia, Pa.

ZANDBRA, JACK, Bethel Presbyterian Church, Alexandria, S. Dak.

Class of 1935

ADAIR, DEAN W., North Deering Community Congregational Church, Portland, Maine.

ANDREWS, EGBERT W., Presbyterian missionary, Harbin, Manchukuo.

ATWELL, ROBERT L., Faith Presbyterian Church, Harrisville, Pa.

BRISTOW, H. CLIFFORD, Perry Baptist Church, Perry, N. Y.

COOPER, EDWARD B., Faith Presbyterian Church, Pittsgrove, N. J.

COOPER, THOMAS M., Faith Presbyterian Church, Lincoln, Nebr.

CROOKS, CLAYTON W., Assistant pastor, Arlington Presbyterian Church, Baltimore, Md.

CUNNINGHAM, ROBERT B., Presbyterian Church, Milford, Pa.

EVANS, F. CLARKE, Presbyterian Church, Gaviloch, Nova Scotia, Canada.

FINCKE, LUTHER P., Presbyterian Church, Dolgeville, N. Y.

FULTON, JOHN W., Graham Memorial Presbyterian Church, Philadelphia, Pa.

GAFFIN, RICHARD B., Presbyterian missionary in Shantung, China.

HARRIS, R. LAIRD, Professor, Faith Theological Seminary, Wilmington, Del.

HEATON, GEORGE W., Assistant pastor, First Presbyterian Church, Martinsburg, W. Va.

HITCHCOCK, LON D., Presbyterian missionary in Peru, South America.

HOLMES, ROBERT M., Presbyterian missionary in New York, N. Y.

LATHROP, JR., MAXWELL B., Missionary among Tarascan Indians, Mexico.

LEGTERS, D. BRAINERD, Missionary among Maya Indians in Yucatan, Mexico.

MAGEE, WALTER J., Westminster Presbyterian Church, Hamill, S. Dak.

MORRIS, ALVIN L., Bethel Presbyterian Church, Detroit, Mich.

MORRIS, MELVIN R., Olivet Presbyterian Church, Troy, N. Y.

RUBINGH, JOHN H., Christian Reformed Church, Pipestone, Minn.

SHOOK, CHARLES L., Calvary Presbyterian Church, Volga, S. Dak.

SMITH, GRAEME C., Berean Congregational Church, Los Angeles, Calif.

TAYLOR, HAROLD B., Presbyterian Church, Tionesta, Pa.

WELLS, PAUL D., Westminster Presbyterian Church, Bridgeport, Conn.

YOUNG, EDWARD J., Instructor, Westminster Theological Seminary, Philadelphia, Pa.

Class of 1936

AHLFELDT, CARL A., Covenant Presbyterian Church, Indianapolis, Ind.

BARNES, DOUGLAS S., United Brethren Church, Luray, Kan.

BOHN, MARTIN J., Congregational Church, Stow, Me.

CHURCHILL, ROBERT K., Covenant Presbyterian Church, Berkeley, Calif.

COLE, BRUCE, Presbyterian missionary in Franklin Square, L. I., N. Y.

DUNN, LESLIE W., Grace Presbyterian Church, White Horse, N. J.

FAUROT, JEAN H., Côte des Neiges Presbyterian Church, Montreal, Canada.

FIOL, FRANK L., Presbyterian missionary, Lucknow, India.

GORDON, A. CULVER, Murdoch Memorial Presbyterian Church, Bancroft, S. Dak.

HITTON, PAUL A., Instructor, Los Angeles Baptist Theological Seminary, Los Angeles, Calif.

HOFFMAN, LOUIS F., First Presbyterian Church, Trenton, Mich.

VOORHEES, REGINALD, Grace Presbyterian Church, W. Pittston, Pa.

WYBENGA, EDWARD, Presbyterian missionary, Waterloo, Ia.

Class of 1937

ANDERSON, PHILIP F., Graduate student, Faith Theological Seminary, Wilmington, Del.

CURNOW, JAMES C., Independent Church, Norristown, Pa.

FLOGE, WILLIAM C., Northeast Presbyterian Church, Philadelphia, Pa.

GALBRAITH, JOHN P., Gethsemane Presbyterian Church, Philadelphia, Pa.

GLADNEY, HERSCHEL R., East Gadsden Presbyterian Church, Gadsden, Ala.

GODDARD, BURTON L., Graduate student, Theological School, Harvard University, Cambridge, Mass.

GRAHAM, DONALD C., Grace Presbyterian Church, Westfield, N. J.

GRAY, RICHARD W., Covenant Presbyterian Church, Orange, N. J.

HANNA, JAMES W., Independent Church, Marion, O.

HEEREMA, EDWARD, Graduate student, Westminster Theological Seminary, Philadelphia, Pa.

HEERSMA, GERALD A., Valley Forge Presbyterian Church, Norristown, Pa.

JANSMA, THEODORE J., St. Andrew's Presbyterian Church, Baltimore, Md.

JONES, DESMOND, Independent Church, Philadelphia, Pa.

JORGENSEN, LELAND C., Grace Presbyterian Church, Milwaukee, Wis.

KELLOGG, EDWARD L., Assistant pastor, Calvary Presbyterian Church, Middletown, Pa.
 LAWRENCE, FRANK A., Presbyterian Church, East River, St. Mary's, Nova Scotia, Canada.
 LEAL, OTIS M., Missionary work in Mexico.
 MARTIN, PHILIP W., Presbyterian missionary in Manchoukuo.
 McARTHUR, HARVEY K., Graduate study, Winslow, Wash.
 OLSON, ARTHUR O., General Secretary, League of Evangelical Students, Philadelphia, Pa.
 PHILLIPS, JR., HENRY D., Congregational Church, Alto Pass, Ill.
 RAY, STANLEY I., (Temporarily without a pastorate) Upper Darby, Pa.
 SCHAUFFELE, CHARLES G., Redeemer Presbyterian Church, Philadelphia, Pa.
 SEALEY, MILTON C., Baptist Church, Skaneateles, N. Y.
 SWETS, WILLIAM A., Assistant pastor, Bethany Reformed Church, Chicago, Ill.
 TER MAAT, CHRISTIAN G., Supplying churches in Denver, Colo.
 WEISIGER, CARY N., Calvary Presbyterian Church, Philadelphia, Pa.
 WIDEMAN, BRUCE H., Calvary Presbyterian Church, Ringoes, N. J.

Class of 1938

BROWN, ROBERT B., Jennings Presbyterian Church, Omaha, Nebr.
 BUSCH, CALVIN A., Aurora Presbyterian Church, Aurora, Nebr.
 DERBY, MARVIN L., Calvin Presbyterian Church, New Haven, Conn.
 EYRES, LAWRENCE R., Congregational Church, Hollis Center, Me.
 HILLS, EDWARD F., Assistant pastor, Calvary Presbyterian Church, Cedar Grove, Wis.
 MALE, W. BENSON, Second Congregational Church, Denver, Colo.
 MEINERS, RAYMOND M., Calvary Presbyterian Church, Schenectady, N. Y.
 NICHOLAS, ROBERT E., Graduate study, Westminster Theological Seminary, Philadelphia, Pa.
 PASCOE, PETER, Presbyterian missionary, Carlisle, Pa.
 PIPER, RUSSELL D., Westminster Presbyterian Church, Los Angeles, Calif.
 REID, W. STANFORD, Graduate study, University of Pennsylvania, Philadelphia, Pa.
 ROBINSON, EARL B., Graduate study, McGill University, Montreal, Canada.
 WEIGLEIN, DONALD R., Presbyterian Church, Schoolfield, Va.

Holders of Graduate Certificate

1931

BROMAN, ADOLPH F., Dean of Men, Moody Bible Institute, Chicago, Ill.
 KOOYERS, JACOB M., Oxford Presbyterian Church, Oxford, Wis.
 RHOAD, WILLIAM O., Presbyterian Church, Kensington, P.E.I., Canada.

1932

CAMPBELL, ROBERT M., Presbyterian Church, Randallstown, Md.
 TANAKA, GOJI, Presbyterian Church, Kochi, Japan.
 TUCKER, KELLY G., Home mission work, Chicago, Ill.
 VAN BRUGGEN, JACOB, Christian Reformed Church, Preakness, N. J.

1933

CHRISMAN, C. DANA, Independent Presbyterian Church, Nanuet, N. Y.
 HSU, JONATHAN FUH-DJU, Missionary work, Shanghai, China.
 MATSUO, TAKESHI, Professor, Central Theological Seminary, Kobe, Japan.
 ROHRBAUGH, JAMES L., Calvary Presbyterian Church, Wildwood, N. J.

1934

KIM, CHIN SYUN, Presbyterian missionary, Kobe, Japan.
 MCKENZIE, CHARLES S., Bethel Presbyterian Church, Jarrettsville, Md.

1935

DAVISON, ALEXANDER K., Covenant Presbyterian Church, Vine-land, N. J.
 TYPLT, RUDOLPH F., Reformed Czechoslovak Church, Trenton, N. J.

1936

PARK, YUNE SUN, Graduate study, Westminster Theological Seminary, Philadelphia, Pa.
 RUDOLPH, ROBERT K., Professor, Reformed Episcopal Seminary, Philadelphia, Pa.

1937

DETLOR, WINFRED L., Presbyterian Church, Clifton, P.E.I., Canada.
 YAMADA, MOTOWO, Assistant pastor, Fukimicho Church, Tokio, Japan.

1938

VAN TIL, HENRY R., Graduate study, Free University, Amsterdam.
 VOS, JOHANNES G., Instructor, Newchwang Bible School, Yingkou, Manchoukuo.
 N. B. Partial students are not listed.

PROGRESS OF THE ELDERS' FUND

DURING the first three weeks of February contributions to The Elders' Fund have made it possible to enter a full year's subscription to THE PRESBYTERIAN GUARDIAN for 105 elders of the Presbyterian Church in the U.S.A. Each of these elders will receive a copy of this issue and each issue thereafter until February, 1940. All of the elders whose subscriptions have thus far been entered are in the Presbytery of Philadelphia. It will require \$84.80 to complete the hoped-for coverage of that presbytery, after which THE PRESBYTERIAN GUARDIAN will be sent to elders in the Presbyteries of Philadelphia North and Chester. When those areas have been adequately reached, subscriptions will be sent to elders in other presbyteries of the Synod of Pennsylvania. We do not expect to abandon this work until every presbytery of the Presbyterian Church in the U.S.A. has been reached.

If you have not yet sent in your contribution to The Elders' Fund, will you not re-read page 28 of the February issue of THE PRESBYTERIAN GUARDIAN, and then send in your gift at once. THE PRESBYTERIAN GUARDIAN is convinced that no more imperative or worthwhile enterprise has ever before been attempted by it. This work cannot be accomplished without the help of every present subscriber. No gift is too small to produce results to the glory of God.

The Catholic Church and the Average Citizen

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

A FRIEND of mine has recently been besieging me with an appeal for a statement about the dangers that America faces from the Roman Catholic Church. I have decided to write such a statement. But, in spite of that decision, I am not sure that my friend is going to be pleased that I have done what he has asked me to do; for I suspect that my way of setting forth the dangers that Roman Catholicism presents to America is rather different from his. Perhaps he would rather see other ideas in print than mine. But if I am going to be honest I can only put down my own ideas, and let him and the rest of my readers (if there are any) come to their own conclusions about their correctness.

There are two great forces contending for mastery in the world today. That statement is not only true today but it has been true on every day since before the fall of man. Of course, those two great forces are good and evil, and when we speak of them as contending, we are simply using a figure of speech because we are personifying these forces. Indeed in our own minds we look upon that conflict as very much of a personal conflict after all. Sometimes we see good taking shape in this form, sometimes in that. The same is true of evil.

If Dr. Gallup were to take a poll of the citizens of the United States on the question, "What movement most clearly represents good in the active battle of life today?", and if he were to ask the same question after substituting "evil" for "good," I am afraid he would get a series of answers that would require his best thought to classify. But probably among the answers to the question about "good" would be the following: democracy, the church, social security, international peace, the labor movement; and the answers to the question concerning "evil" would be pretty sure to include: bolshevism, the Jews, national socialism, the Catholic church, fascism.

I think most of my readers would

agree that those answers would appear among the results of any such "quiz" and yet, if you look at them, you will notice one very peculiar thing. The word "church" appears in *both* lists. Only, in the first list it has no adjective attached to it, while in the second it is accompanied by that ominous word, "Catholic." What is there in that word to turn something from white to black, from good to bad, so suddenly and completely? It must have almost magic powers.

If you stop to think about it, there is certainly nothing in the bare meaning of the word itself that seems to be particularly frightening. "Catholic" simply means "universal." If we spoke about "universal democracy," nobody would be likely to take to his heels and run. But when we speak of the "Catholic church" immediately fear of evil arises. There must be some reason for that reaction. What is it?

If it is not in the word itself, the reason must lie in what it brings to our minds.

I will tell you what the reason is and where the trouble lies. It is just here. The only person who is completely good is God and the church should always speak to us just of God. It exists to glorify God. But when we attach the adjective "Catholic" to "church," the expression "Catholic church" always speaks to us of *men* and, in particular, of a group of men associated with the Roman Catholic Church, its officers, the hierarchy.

Now we have come right down to the root of what it is that is wrong with the Roman Catholic Church. It has placed, and is today placing, *men* before the eyes of the world rather than God.

Do not misunderstand me. I do not mean to charge the Roman Catholic Church with doing this *intentionally*. That church is full of devout people who are just as anxious to glorify God as are the members of The Presbyterian Church of America. But they are following the wrong course. They are maintaining a system which,

will it or not, has interposed men, the members of the clergy, between the ordinary man and God.

That is what is wrong with the Roman Catholic Church and that is why it is dangerous to America. There are many things that the Roman Catholic Church and The Presbyterian Church of America have in common. We hold together to the great truth of the existence of an omnipotent, omnipresent, omniscient, triune God. In opposition to every pure form of naturalism the Roman Catholic Church stands with us on the side of supernaturalism. In this day when the battle rages more fiercely on that front than on any other we recognize to the full the value of the stand of that church.

But the Roman Catholic Church opened the way to naturalism when it began to teach that man might do something to merit his own salvation by his own works and that that salvation might be mediated to him through the actions of a church composed of fallible men. Those concessions permit the camel to get his nose into the tent. Today his whole body occupies a large part of the tent of the church universal.

If we are anxious to fight the good fight of faith on behalf of a supernatural gospel, we will welcome whatever aid may come from the Roman Catholic Church but we will never, for one moment, allow men to usurp what belongs to God. We shall never trust in our own works or in the works of Mother Cabrini or even in the works of St. Francis of Assisi who has been called "the only perfect Christian since Jesus." Instead we shall recognize that if God is to have all the glory, men cannot have a part of it, and that the reason why "the man in the street" puts the Roman Catholic Church on the side of evil is that he is afraid of the influence of *men* in that church.

The great conflict for supernaturalism will be won only by those who give God all the glory, all the time and everywhere.

A Harbin Christmas Service

By the REV. HENRY W. CORAY

Missionary to Manchoukuo

IN THE middle of December we left Mukden and returned to Harbin. It was great to be here to celebrate Christmas with friends. With peculiar joy I met for worship with my Manchurian brethren. The Christmas service was held in a private home. Like the primitive Christians we meet in humble dwellings and, for the present, are content that it should be so.

It is a native custom in the churches for the men to sit on one side of the chapel and the women on the other. Since we were not meeting in a chapel, quite naturally the women assembled in one room and the men in the adjoining one. With cheery cluckings and genial inquiries as to meals and health the older women enconced themselves comfortably on the "kang," a raised platform that serves as a combination bed, settee and what-will-you. A gramophone was brought in and very soon the strains of the Psalms, sung in Chinese by a church choir, drowned out pre-service conversation.

At one o'clock Mr. Chang, Egbert Andrews' evangelist, opened the meeting. (Mr. Andrews was spending the holidays with his parents in Dairen.) There were about forty present, including a number of children. We listened to the reading of the sublime and ever-wonderful Christmas story. My evangelist led in prayer, after which we sang the same hymns that you GUARDIAN readers probably sang: "Hark, the Herald Angels Sing," "Silent Night," "Joy to the World." The grand old hymns of the church have been translated into Chinese and the tunes retained so that the Westerner always has this point of contact with his Oriental brother. "Hsiung ti," that is, "this unworthy underling," then had the privilege of bringing the Christmas message from Luke 2: 29, 30.

Whether or not it is a local custom I do not know, but in Harbin the Christmas service usually reaches its climax with an invitation to those attending to produce such talents as they may possess. That is, each one is at liberty to come forward and sing, recite, testify, lead in prayer, tell a story, or otherwise contribute to the general community spirit. I

once saw an earnest saint step up after a fine gospel message and unblushingly perform sleight-of-hand tricks. To the foreigner this may seem passing strange, but to the bland celestial there is no inconsistency whatever. Even so, the histrionic element can and is, I fear, sometimes carried too far. When, therefore, Mr. Chang threw open the meeting to "let who will be clever" I was a little apprehensive. A few children sang songs and recited Scripture verses. Then a Mr. Chia stood up and began to tell what Christ had done for him. He told how the Son of God had saved him from a life of utter ruin. He said that before his conversion his understanding had been darkened and his mind, as a consequence of sin, had been clouded to the extent that at times his memory failed him. When the light of the knowledge of the glory of God in the face of Jesus Christ shone in his heart, his mind instantly cleared, life took on new and wonderful meaning and the precious blood of Jesus purified his whole nature, so that he now had unspeakable joy and sweet peace. It was a stirring testimony and came right from the heart. In fact, as he spoke the joy of salvation so flooded his soul that he broke down and wept like a child. Well, these old eyes could scarce restrain the tears, so they just flowed unashamed. Mr. Pai, our language teacher, next rose and gave a word of testimony, urging any present who might be unsaved to repent and believe the gospel. One after another people stood up to declare the wondrous works of God in providing redemption for their lost souls. One old man who has led several others to Christ confessed rather pathetically that, although he was not very intelligent and there were many mysteries in the Christian religion, he did believe in the Lord and wished to know more about the Word of God. These simple testimonies do something to you that you cannot put down on paper.

After the testimony meeting everyone was given a plenteous supply of peanuts, oranges, candy and cakes, and the children received toys. With that the service drew to a close and we came away serenely forgetful,

under the spell of that blessed hour, that God's covenant people in this country are on the verge of a great crisis.

Student Life at Westminster

By ARTHUR W. KUSCHKE, Jr.

TOWARD the middle of January one of the students came down with a case of scarlet fever. Professor Kuiper said it was a long time since he had seen the students all look so blue. We expected to be quarantined for months. However, we were confined to the campus for only ten days and then, when the doctor had made sure that no one else had contracted the disease, we were allowed to come and go as usual. But the student who was sick is still sealed up in one corner of the building. Happily he has only a light case. We converse with him by shouting through the barrier.

The ten days' quarantine was not really troublesome, and it furnished a good opportunity for concentrated study. One Sunday fell within the period. Worship services were organized in the chapel, and the Rev. Edward J. Young, instructor in Old Testament, and Mr. Robert E. Nicholas, assistant in Hebrew, brought us edifying messages from the Word. Since through the circumstances we were at the seminary that Sunday at 1 P.M., we were able to hear Dr. Walter A. Maier over the radio. A number of the students have been corresponding with Dr. Maier, to assure him that we who champion the Reformed theology are in great sympathy with him and his fight for conservative Christianity.

On February 6th we enjoyed a lecture on the Canadian Rockies by Mr. Dan McCowan. Mr. McCowan is one of the foremost photographers of wildlife, and an authority on the magnificent mountains which he describes. Through the generosity of friends, he has also come in previous years to give illustrated lectures on these fascinating subjects.

The General Assembly of The Presbyterian Church of America, on February 9th, was naturally of great interest to us. We profited by the discussion, and were able to learn more of the men who are graduates of the seminary or who are connected with the movement as a whole.

The Presbyterian Guardian

EDITORIAL

What's In a Name?

A TWO and a half year old infant is about to be re-named. After March 15th the denomination which, since June, 1936, has been known as The Presbyterian Church of America will be called The Orthodox Presbyterian Church. In spite of the fact that a unique testimony and a distinctive reputation have become associated in the public mind with the name, "The Presbyterian Church of America," that name will soon become history. At this milestone in the denomination's progress it is well to pause a moment and consider what has been lost and what gained during these two and a half years.

When the First General Assembly chose "The Presbyterian Church of America" as its name, the phrase had little individuality. It drove no sharp wedge of theological distinction between it and any other denomination holding officially to Presbyterian government and doctrine. True, it had the virtue of simplicity, and it proclaimed the denomination a *Presbyterian* church. But it might properly have been chosen by many other groups in the past, and indeed it had been proposed as the name of the denomination which would result from a hoped-for merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America. That such a union was refused by the latter church is perhaps the only reason why the name was not already in use at the time the new denomination was formed. In 1936 that name possessed little individuality.

Today many Christians both in this land and abroad have come to associate the name, "The Presbyterian Church of America," with something very definite. They associate it with unswerving loyalty to Christ as the only King and Head of His Church and to the Holy Scriptures as the only infallible rule of faith and practice. The name means to them a little

band of courageous, uncompromising Christians who have suffered much in their stand for the truth as it is in Christ Jesus; who were deserted at the outset of their denominational life by many who should now be fighting at their sides; who have been maligned and misrepresented by those they trusted as friends; and who yet have trusted their Lord and taken courage. In 1939 the words, "The Presbyterian Church of America," mean a great deal.

Today a new name is about to replace the old. A church of nine thousand ministers feared the little handful of about a hundred ministers. Goliath trembled before the slingshot of David. The nine thousand took from the hundred the only things they could take—their properties and their name. What they did not and could not take from them was the presence of the Lord God of Hosts. If they had paused in their spoiling to listen, they would have heard a hundred voices singing:

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His Name,
From age to age the same,
And He must win the battle."

After two and a half years the Presbyterian Church in the U.S.A. has been able to do no real harm to The Presbyterian Church of America. New properties have replaced the old, and now a new name, "The Orthodox Presbyterian Church," is to designate the denomination. You whose privilege it will be to bear that name, bear it proudly, gladly, holding its banner high. It is a true and a great name, a name to exult in and a name to make you humble. It tells the world exactly what you are and where you stand in the present death-struggle between the forces of faith and the battalions of unbelief. It proclaims to the world that here is a Presbyterian church that takes its confession of faith seriously. At the very outset it is a name with a meaning. In the days ahead it is yours to do with what you will. If you wish, you may strip it of its vigor, soil it in the mires of infidelity, and make it a phrase without a meaning. But we do not believe you will do that.

We believe that, in the years to

come, the purity and force of the word, "Orthodox," because of you, will be revived. Through you who are members of The Orthodox Presbyterian Church the world will learn not only of the meaning of "Orthodox" but also of the meaning of many other words: Loyal, zealous, courageous and sacrificial. Your persecutions are not ended, nor is it likely that they will ever be ended this side of heaven. But let the world that knows not your God, that is weary with hopelessness and greed and weakness and defeat, hear your triumphant song:

"Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever."

—T. R. B.

STUDENTS OF WESTMINSTER SEMINARY BEGIN BROADCAST

ON FEBRUARY 20th, at 8:15 A.M. "The Presbyterian Hour" made its first appearance on the air over station WIBG in Glenside, Pennsylvania. It will appear as a weekly broadcast at that time for a few weeks at least, but can be kept on the air permanently only by the prayers of interested friends. The station has generously donated this time, but may not be able to do so continually.

The Presbyterian Hour had its origin in the minds of six students of Westminster Theological Seminary. On February 5th they made the first plans for such a program, desiring to find a way to proclaim the Reformed Faith over the air. They arranged a 15-minute program, visited the station, and were given the time. On the first program Mr. Dwight Poundstone, a senior at Westminster Seminary, sang a solo, "There is a Green Hill Far Away." Mr. William Welmers, also a senior at Westminster Seminary, spoke on the subject, "Facts and Faith."

On February 27th the speaker was the Rev. Edward J. Young, Instructor in Old Testament at Westminster Seminary.

The students thank God for the opportunity to begin this program, and request the prayers of the readers of THE PRESBYTERIAN GUARDIAN that it may be kept on the air.

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

IV. The Apostle Paul

ONE who is thoughtful hesitates to make free use of superlatives, but if most Christians were asked who was the greatest Christian missionary, they would unhesitatingly reply: The Apostle Paul. It is he who is the subject of our mission study this month.

When we come to analyze the greatness of the Apostle, we cannot but discover that God had given him most unusual natural gifts which Paul, in turn, used to the glory of God. Paul undoubtedly would have been a great man even if he had never become a Christian missionary, but it is rather significant that when the Lord chose one who should be the pioneer missionary to the Gentiles He chose one who had such unusual gifts. God did not judge that anyone could be such a missionary even though he lacked many qualifications. He would have us realize that pioneer missionary service requires the best Christians that the church has to offer. God gave to that man whom He had chosen to establish Gentile Christian churches in pioneer territory most unusual gifts, and certainly we, in our day, have no right to send to pioneer fields any save the best-equipped Christians. There is little place for those of mediocre qualifications on the mission field, for missionary work requires the finest men and women available.

The next thing we note about the Apostle Paul is that he was converted. This seems to be a superfluous remark to make concerning a missionary, for cannot we assume that anyone who is willing to be a missionary has been converted? Unfortunately, in our day, we cannot. It should, indeed, be unnecessary in a study such as this, to note that the subject of the study was converted, but, unfortunately, the necessity of mentioning this arises from the fact that there are so many missionaries of whom such conversion cannot be testified. As I read much missionary literature, nearly all of which is written by missionaries or missionary leaders, I come to the sad conclusion that many missionaries in our day have never been converted. One who is complacent with the modern missionary notion that, after all, all re-

ligions are of some worth—are more or less good—if that complacency is due to anything other than ignorance of its implications) may well question whether he has ever been converted. If one is willing that his Christ shall be one of many lords of the earth, he has never comprehended the meaning of the love of Christ which brought Him down to earth to die for sinners. The Apostle Paul underwent a violent change in his life; he experienced a complete “about face,” when the Lord met him on the road to Damascus (Acts 9). There are few Christians who can testify to as violent a change in their whole lives as could the Apostle. Fortified by an absolute knowledge of Christ which he received by revelation at the time of his conversion and subsequently, the Apostle was ready for anything which the Lord had in store for him.

But, following his conversion, Paul was also commissioned by the Lord to a particular work (Acts 13:2). The early church realized that some such work as that which the Apostle was to do was imperative, and the Lord revealed to the leaders that it was Barnabas and Saul (afterward, Paul) who were to be sent forth. The church lacked precedent in the sending forth of missionaries to the Gentiles, and so the first ones were sent forth by the direct command of the Lord. Commissioned by the Presbytery of Antioch the Apostle set forth, as the junior member of the missionary band, accompanying Barnabas, and launched upon a great career as an itinerating evangelistic missionary.

The missionary work of the Apostle Paul is usually divided into four periods—three missionary journeys outlined in the Acts and a missionary journey of which we know something from his last letters. From the Pastoral Epistles we gather that Paul took quite an extended missionary tour between the time of his release from his first imprisonment, and the second imprisonment which ended in his martyrdom. It would be beyond the scope of our study to consider these missionary journeys in detail, but it will be well for us to note some of the missionary methods which the Apostle used.

The Apostle was primarily a preacher. From the very first we find

that he preached “in season and out of season.” From his first missionary journey we have a brief sample of his preaching method (Acts 13:15-41). We note how simply he begins; how from the Scripture he develops his case, and how he finally concludes with an appeal to the listeners to believe and be saved. We must realize that the inspired writer of the Acts gives us but a brief summary of the sermon which the Apostle preached on this occasion, but he gives us enough to demonstrate the ideal missionary message, to be modified, in our day, only sufficiently to enable it to meet the background of the people to whom the same message is now preached.

But, apart from his preaching, the Apostle Paul gives us most valuable ideas of missionary methods. For, in studying the work of Paul we discover that he set about not only to convert individuals here and there, but to establish Christian churches. He did not subscribe to the modern notion, held by many well-intentioned Christians, that all one needs to do is to convert people, and then leave them to their own devices. He would never have entertained the idea for a minute that that is the full duty of missions, any more than he would have thought that the duty of a parent ends when a child is brought to birth. He immediately set about to establish churches, to have them organized in an orderly fashion with elders, in order that the newly-converted Christians might meet, for mutual comfort and instruction, in Christian worship. Missions which are worthwhile result in the establishment of Christian churches among those who are converted, these churches each being well-organized and united in presbyteries for the mutual edification of all of them.

Letters From the Orient

FROM the Rev. Bruce F. Hunt of Harbin, Manchoukuo, dated December 15, 1938:

I'm sitting on the floor at 7:45 A.M. in a Korean country home at one of my most northerly points of visit, Hai Buk Jin. The sun is not yet up and it will be after eight before it appears. I am using a little kerosene flicker for a light and I have to get within a few inches of the light to see.

I arrived here by the afternoon train and drove up the mile and a half from the station in an open, Chinese-driven, two-pony, Russian drosky with a Korean

lady for my companion. In spite of the heaviest wool underwear I could get, silk pajamas over that and a heavy serge suit, three pairs of heavy wool socks and felt-lined boots, a sweater vest, a leather-lined and fur-collared blanket-cloth coat, wool and leather mittens, I was cold when I got to the house.

There is no church here though a large Korean community. The town was practically built by the Roman Catholics and most of the houses and land are owned by them. The majority of Koreans who have come here were either Roman Catholics before they came or else "turned Catholic" in order to rent houses and land and make a living. Everything from the rice market to the public school is under Roman Catholic influence. In the midst of it all is a little woman of education who has been a Christian since childhood. Her husband, a medical school graduate and doctor, has taken a Chinese girl as a concubine and lives in another town. This woman lives with her children in a rented house with another cast-off wife and a widow. Besides their own children these three women take in boarders from surrounding country villages, children who attend school here. They are a lively bunch and the three women don't have much time to think over their troubles. More than that, however, is their faith which makes this one of the happiest homes I visit. Last evening one of the school teachers, a man, came in, and with 13 of the keenest boys and girls you could find, together with the women and a church leader from my next stopping place, we had a service by flickering kerosene lights. After the service I dealt with the school teacher and he seemed greatly interested though he did not come to a decision. I turned in at 10:30 on the "kang," a raised brick platform, which is heated by the kitchen flues running under it. We live on it, eat on it, have services on it and sleep on it. The leader from the nearby church, two students and I, occupied the "kang" on one side of the room, a bunch of boys and girls occupied the "kang" on the other side of the room, and three hives of bees which have been brought in for the winter put up an occasional buzzing from between the two "kangs." The "kang" was hot.

This letter was interrupted at the end of the first paragraph by the arrival of a 15-year-old boy and a 16-year-old boy to be examined as catechumens, the first fruits of this group. Both of these boys came from non-Christian homes. One had been to Sunday school in Korea but the other was a product of this group. They gave creditable knowledge of what salvation through Christ means and both confessed that they had been sinners but were believing in Christ and had found forgiveness for sin in Him. After their examination we had a piping-hot Korean breakfast of chicken and turnip soup, tooboo (bean curd), "Kimchi" (a kind of kraut highly seasoned with red pepper), salt fish, rice and several other dishes that are difficult to describe. Then the school children and the adults came in and the two boys were publicly received as catechumens in preparation for baptism.

From the Rev. Bruce F. Hunt, dated January 9, 1939:

I finished my fall itinerating on the Thursday before Christmas. The groups gave me much encouragement. Two of the groups we had last winter are dissolved, one through the moving away of a large community of Christians to more productive farm land, and the other through the lack of leadership. Another group has sprung up which is partly composed of members from the group where Christians moved away so that the work is not lost, in fact, we believe no work is lost which is done in and for Him. I have no statistics for this last-mentioned group but of the 11 other country groups for which I have statistics I found 486 names on the rolls and a recorded average attendance of 215 through the months since my last visit. When you consider that these were the busy months of the short rice-raising season it is an encouraging figure. These numbers include children and adults (about half and half) and baptized members as well as inquirers.

The Harbin church keeps about the same in spite of my absent treatment and the various storms that have swept over it through having a pastor that has a troublesome conscience. The evangelist resigned last summer but has continued to take a leading part in the church work and leads both the children and adult Sunday schools and does a good share of the preaching when I am away, which is quite often. The other two deacons and some of the young men in the church spell him for some of the services. During the past week we had the difficult task, humanly speaking, of sharing his sorrow in the death of his two-day-old daughter, the first baby born into their home. He and his wife took it wonderfully and he was back leading Sunday school last Sunday as cheerfully as though nothing had happened.

Tomorrow, January 10, 1939, I leave for two one-week Bible conferences and I have two more arranged for the first two weeks in February, so we still have the opportunity to work and are going ahead.

From the Rev. Egbert W. Andrews, also of Harbin, Manchoukuo, dated December 29, 1938:

My cook left me at the beginning of December just when my books arrived from Tsingtao. I was thus left with all the duties of keeping (or rather, attempting to make) my house clean enough to be respectable and warm enough for a Harbin winter. In addition, I had to unpack my books, etc., and go out for all my meals. Being a greenhorn in all of these matters, I was put to it to find time for much else.

In this period, my evangelist arrived. He was with the Rev. Johannes Vos of the Reformed Presbyterian Church for a year and I therefore consider him to have come well-recommended. So far no intimidation has come his way and I think he is one that would stick it out even if he did run into difficulty. He comes from

a family of some means and is therefore not following the course of least resistance in becoming an evangelist. During the year he has been at home, he has equipped himself with the Japanese language and I consider that this makes him a more valuable man than ever. He will be able to make himself understood when dealing with officials and, what is even better, the Reformed books that have been translated into Japanese and the Reformed periodicals that have been put out in that language will be available to him.

From Mr. Richard B. Gaffin of Tsingtao, Shantung, China, dated January 10, 1939:

Mr. Yii, our helper has been with us for over a month now and we are having a great time of fellowship and work together. Since he has come we have started a bi-weekly evangelistic service in the church building which is used by the foreigners who take their summer vacation in Tsingtao, but which is open for the weekly foreign service that is conducted by those of us who are here because of the war, through the winter. Every Sunday and Wednesday night we meet from 7:30 to 9:00, with Mr. Yii and I taking turns at leading the service. The Chinese pastor in the nearby village helps out at times. We had over 30 people out on Sunday and those who were not Christians were very much interested. One young man who is out of work and who has been persecuting his wife because she is a Christian has started coming and last night he came to our house and we had an evening together speaking of the things of the Lord. He was educated in mission schools and is a graduate of the University of Nanking. He disclosed that no one had ever asked him to accept Christ as his Saviour until Mr. Yii and I asked him. That is a sad commentary on the spiritual condition of many mission schools, isn't it? He has bought a Bible and shows a desire for the Lord but he is not yet ready to commit himself. I hope that by the time you get this letter he will have truly believed.

We are having great times on our Sunday afternoon preaching tours. Last Sunday I took seven Chinese friends, not all baptized Christians yet, and we distributed tracts, preached, and sold Gospels in two villages to the northeast of here. In one village the response was thrilling; many peoples listened and two men asked us to come back. We asked them to try to find a better place for preaching where people could come and listen and talk undisturbed by the road traffic. They said they would do so. On the day after tomorrow we are going out for the day to some more distant places. We surely thank the Lord for the way the old Model-T keeps going at a minimum expense. It surely does increase our range and enables us to get out to untouched places. We go out trusting the Lord to open the way, for the local authorities have closed the main road, but we take the back road and in that way we can travel unmolested.

The Young People's Page

A Series of Studies Designed for Use in Young People's Societies

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

MARCH 19th

My Habits

MY DICTIONARY tells me that our word habit comes from the Latin *habitus*, state, appearance, dress, from the verb *habere*, to have. The word habit means a custom or practice.

In physiology and psychology it is assumed that every impulse over a given route in the nervous system tends to form a pathway over which subsequent impulses, started by a like stimulus, will more easily travel, and that each repetition tends to make the pathway more permanent.

The learning process is largely based on habit-formation. A child learns to walk by conscious attention to every movement, but with practice the complicated muscular efforts are made without conscious thought. When the habit of walking has once been formed, the child can walk with his attention completely occupied with other interests. About nine-tenths of our waking acts are automatic or habitual. Habits tend to make actions more simple, easy and accurate.

There are habits of thought as well as of action. Every thought, every feeling, every action is impressed on the mind to contribute to future behavior (Prov. 4:23). In his famous chapter on habit William James writes: "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state."

A bad habit is broken by repeatedly interrupting the undesirable nerve pathway, and substituting new and good pathways. But only the Son of God can make us free (John 8:36).

The Bible, always so true to life, recognizes the power of habit (Psalm 1:1, 2). Ingrained sin is like the Ethiopian's skin or the leopard's spots; it is written on the heart with a pen of iron and the point of a diamond (Jer. 13:23; 17:1).

We should notice the habits of our Saviour (Luke 4:16; 22:39). Church-going is a habit urged in Heb. 10:25 and Mal. 3:16-18. Fixation of good and bad habits into eternal destiny is set forth in Rev. 22:11, but the gospel

offer is added (22:14, 17). How careful we should be to examine ourselves (Psalm 139:17-24), to look ever to Christ who died for us, and gain the victory through Him (Heb. 12:1-4)!

MARCH 26th

My Conversation

The word "conversation" in the King James Version of the Bible ordinarily means "behavior" or "way of life." We see that the word "conversation" has changed in usage during the three centuries the King James Version has been in existence, and now ordinarily means "colloquial discourse" or "talk." Therefore, in order to study how our talk or conversation can be made truly pleasing to the Lord, we shall have to find Bible passages that give guidance for proper speech.

Speech was evidently given to us for communication with one another and for prayer and praise to God. God early punished misuse of speech by confusing the tongues of the proud builders of Babel (Gen. 11:1-9). This confusion still remains, a judgment on sin. Pentecost was a foretaste of its removal through redemption (Acts 2:1-21). In the Glory Land the redeemed will praise God together. "Many languages on earth, one in heaven."

God in His Word has given us many precepts and examples concerning our speech. Two of the ten commandments, the third and the ninth, refer directly to sins of speech (Ex. 20:7, 16). It is further commanded in Ex. 23:1, "Thou shalt not take up a false report."

The Psalms contain numerous verses about speech, and point out its liability to be turned into flattery, deceit, and falsehood (5:1, 9; 12:1-4; 15:1-3). We should keep our promises (Psalm 116:14). The tongue can also be used to testify for God (Psalm 20:7; 145:1-7).

In Proverbs, that great book of divine wisdom, we are not surprised to find many precepts about speech (4:24; 5:1, 2; 10:8, 11-21; 11:9; 15:1, 2; 19:13; 21:19, 23; 27:1, 2).

Isaiah 6:5 is an impressive pas-

sage, where the prophet exclaims, viewing the majesty and holiness of God, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts!" Isaiah was probably a very good man, yet he felt unclean in speech.

The Lord Jesus Christ gives us most impressive warnings about speech (Matt. 5:33-38; 12:33-37), and also the example of gracious words (Luke 4:22). Our speech is to be gracious, too, and seasoned with salt, that is, pungent and wholesome (Col. 4:6). Evil speech grieves the Holy Spirit (Eph. 4:30-32).

Finally, let us note particularly James 3, the wonderful chapter on the tongue, which says the tongue is a fire. It can either start devouring flames of sin that do Satan's work, or carry on wholesome talk and gospel testimony for the glory of God.

APRIL 2nd

My Home and Myself

Two places where we enjoy heaven on earth are a happy Christian home and a worshipful, truly Christian, Church. In the words of the saintly Bishop H. C. G. Moule, the Christian home is one of the "holy results of heavenly blessing."

The home is ordained of God (Gen. 2:23, 24). It is recognized in the fifth commandment which requires us to honor father and mother (Ex. 20:12). The home in its complete Christian form is described in Eph. 5:21-6:9 and Col. 3:17-4:6. Here the Apostle Paul's discussion of home life is an illustration of orderly subordination. It reminds us of Question 64 in the Shorter Catechism which states what is required in the fifth commandment: "The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals."

In home life Paul cites three examples of subordination: (1) wives to husbands; (2) children to parents; (3) servants (slaves in St. Paul's time) to masters. He gives a motive in each case: (1) wives and husbands are to love each other as Christ loved the Church; (2) children are to obey their parents because this is right in the sight of the Lord; (3) masters are to be kind to their slaves because

Christ in Heaven is Master of both.

In each case the subordination is not one of servile and debasing inferiority, but one of subordination of function.

In each case the motive is a heavenly one—our earthly order is observed because of regard for God and His Son our Lord.

Being in harmony with our Saviour will keep us from jangles and quarrels with members of our households. And people in right relation with Christ will not be mean to their servants.

Family quarreling and meanness is downright sin, and must be recognized as such in the light of the Bible. A happy, loving Christian home is a product of the Spirit's presence (Gal. 5: 22-26). It shows the mind of Christ (Phil. 2: 5-8).

Homes mentioned in the Bible merit our study, whether for warning or example. Notice II Sam. 18: 33; Job 1: 1-5; Psalm 128: 1-6; Matt. 2: 21-23; II Tim. 1: 5.

Heaven is our final home. Jesus has prepared a place for us (John 14: 1-6; Rev. 21: 23-27; 22: 1-5).

"Rest comes at length, though life be long and dreary;

The day must dawn, and darksome night be past;

Faith's journeys end in welcomes to the weary,

And heaven, the heart's true home, will come at last."

APRIL 9th

My Friendships

The Bible gives me the most celebrated example of true friendship, David and Jonathan, more beautiful and romantic than even those celebrated friends of classic times, Pylades and Orestes, and Damon and Pythias, or those of modern times such as Alfred Lord Tennyson and Arthur Henry Hallam, enshrined forever in Tennyson's *In Memoriam*. The Bible also gives me examples of false friends, such as Job's miserable comforters (Job 16:2). The Bible furthermore gives me wise counsel on friendship, as in the many references in the Book of Proverbs (13:20; 18:24; 28:7; 17:9; 27:6; 27:10).

In the Bible the idea of friendship is lifted to a marvelous height, for we are shown how men may be friends with God. Abraham was (II Chron. 20:7; Isa. 41:8; James 2:23). And

Bible Readings

Habits

SUNDAY	.....Psalm 52:1-9
MONDAY	.....Psalm 139:1-24
TUESDAY	.....Jeremiah 17:1-18
WEDNESDAY	.....Daniel 6:1-11
THURSDAY	.....Luke 4:1-16
FRIDAY	.....Hebrews 10:19-39
SATURDAY	.....Revelation 22:6-21

Conversation

SUNDAY	.....Genesis 11:1-9
MONDAY	.....Acts 2:1-21
TUESDAY	.....Exodus 20:1-17
WEDNESDAY	.....Psalm 145:1-21
THURSDAY	.....Isaiah 6:1-13
FRIDAY	.....Matthew 12:22-37
SATURDAY	.....James 3:1-18

Home

SUNDAY	.....Colossians 3:17-4:6
MONDAY	.....Genesis 27:1-25
TUESDAY	.....Psalm 127:1-5
WEDNESDAY	.....Job 42:10-17
THURSDAY	.....Luke 2:41-52
FRIDAY	.....John 14:1-15
SATURDAY	.....Revelation 22:1-21

Friendships

SUNDAY	.....Proverbs 17:1-18
MONDAY	.....Job 16:1-22
TUESDAY	.....II Chronicles 20:1-13
WEDNESDAY	.....Exodus 33:7-23
THURSDAY	.....John 15:12-27
FRIDAY	.....Philemon 1-25
SATURDAY	.....Romans 16:1-27

so was Moses (Ex. 33:11).

Our Saviour used the name friend rather than that of servant, not only of His Apostles, but also of all for whom He died (John 15:13, 14, 15). He is the great Friend.

"What a Friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!

O what peace we often forfeit,

O what needless pain we bear,

All because we do not carry

Everything to God in prayer."

The Apostle Paul had an astonishing talent for making friends. He himself was affectionate, and had the power of winning the love of others. About 80 of his friends are mentioned in the New Testament. He is always referring to them in his letters. Bible scholars have written whole books about Paul's friends.

The Bible makes it clear that we should be friendly, and at the same time avoid wrong friendships. Our only reason for associating with unbelievers and unworthy people is to try to do them good, as our Lord did (Mark 2:16). Otherwise, evil companionships will corrupt good morals

(I Cor. 15:33). We must make straight paths for our feet (Heb. 12:3).

Whatever social graces we may have, however, we should capitalize for Christ, as an effort of true consecration (Rom. 12:1, 2). By giving evidence of a truly Christian spirit of friendship we can strengthen other believers, and we can show to non-Christians the attractiveness of a life that is yielded to Christ and led by the Holy Spirit.

HOME MISSIONS COMMITTEE TO BENEFIT BY BEQUEST

THE Committee on Home Missions and Church Extension of The Presbyterian Church of America is the residuary legatee of the estate of Miss Mary Pryce Rothwell of Middletown, Delaware, who died January 9, 1939. Miss Rothwell was a consecrated member of the Grace Presbyterian Church of Middletown, Delaware. After leaving a bequest to her brother and two building lots at Rehoboth Beach, Maryland, to the Grace Church, the remainder of her estate was left to the committee subject to a bequest of \$1500 to the Grace Church. The estate consists of personal property and a large farm near Middletown, Delaware. It is expected that cash to the amount of several thousand dollars will be available for the use of the committee, about February 1, 1940, but no funds will be available from the estate until that time.

NEW CHURCH EXPECTED IN LONG ISLAND COMMUNITY

THE first service of the newly-organized group in Franklin Square, Long Island, New York, was held on January 29th. Services have been conducted in the American Legion Building.

The Rev. Bruce A. Coie, formerly of Trenton, New Jersey, is in charge of the work and reports that 60 families have expressed a desire to see a church established in this new Long Island development. It is confidently expected that a congregation will be formally organized in the near future.

A Bruised Reed in the Hands of Christ

(Concluded From Page 42)

dimly burning lamps, but the Saviour will make bright burning lamps of them. Another has said that the bruised reed is the man who has been wounded in the conflict with sin and the Saviour will restore him, while the dimly burning lamp is the beginning of good in the heart, which the Lord Jesus will nourish and strengthen. It seems far better to remember that in this passage we have a bit of Hebrew poetry in which the same thought is expressed in different ways. The bruised reed and the smoking flax represent the world and the church and the individual who have fallen into sin. And in the case of each of the three it is only the Christ who is the Saviour. The life of our Lord gives many illustrations which make the beautiful words of Isaiah plain.

Observe the Lord working quietly in the world. He is standing before Pontius Pilate. He is standing there alone. Angels are crowding heaven's gate to stand with their Lord before this judgment seat, but Jesus Christ does not give the word of permission. Most of Jerusalem is fast asleep. His voice which is not heard in the street does not arouse the sleeper. Jesus Christ sees the dictator of the Roman Empire, the fourth kingdom of the world, standing behind the judge who is being tried this day and found wanting, and looking that dictator full in the face, He says, "I am the king, and my kingdom is not of this world." In the hands of this King is the judge, and the ruler of the world also. Christ so controls the events of the hour that the highest authority on earth cannot do otherwise than nail Him to the cross. And yet Christ does this in such a manner that the judge and the ruler are responsible for the deed done and shall reap the proper reward. Only God could do that.

Whenever the kingdoms of the world are contrasted with the kingdom of the Lord Jesus Christ, it is the fashion to speak of the power of goodness and the inherent weakness of lust though it be supported by mighty armies. There can be no doubt about it, pride and greed are no solid foundations upon which to build a kingdom. But the world is slow in learning that lesson and quite clearly has not learned it even in our day.

We are not now thinking of the power of goodness, nor the inherent weakness of pride and lust. We are thinking of the mighty Christ in whose hands are all rulers of this present bruised world where the light of the truth burns so dimly. The dictators will have their little day, the mighty business interests of the world their tiny play, but Christ rules over all. He is now restoring the bruised reed and the flax will burn brightly.

Observe our Lord working quietly in the Church. Matthew gives us an excellent illustration (12:1-21). The commandments concerning the Sabbath day were the commandments of men. And on the Sabbath day Jesus healed the man with a withered hand. It might have been done on the following day. Many a professor of our time would have earnestly advised the Lord Jesus to do it on the next day. It would be far less offensive, it would be more tactful. Jesus was training the twelve. If He healed on the Sabbath day He would be setting an example of giving offence. But the Lord gave another interpretation of quietness which is not mixed with sin, and He was tactful but without concealing the truth. There were many with withered hands in Israel, but Jesus healed this one only and on the Sabbath day. The word is spoken, the deed is done. The Jews cannot ignore either the word or the deed. They hold a council against Him. How effective and how tactful is the Christ. If the Jews had held no council against Him the reed had been broken and the smoking flax quenched. How effective and how tactful is the Christ. If Jesus had remained in their midst and allowed the full publication of His miracles he would have been like some magician seeking His own glory. But He withdraws and allows no man to speak now of His work.

Jesus Christ is yesterday, today, and forever the same. He is still accomplishing His work in the Church which He purchased with His own blood. It seems to many of us now a badly bruised reed and there is far more smoke than light. There is so much smoke, indeed, that many observers of our time who see only the outward appearance of things express the conviction that the church is dying. Men are speaking of the receding wave of the Christian faith. If the Christian faith were an ethical system or a philosophical view of life, we would all be constrained to think

that the Christian era is passing, and we know not what will take its place. But Jesus Christ is Christianity! Christ, the Servant of the Lord upon whom God has placed His Spirit, is the object of the Christian's faith. Though the church may degenerate still farther, though men who say they love the church may become even more "tactful" in concealing the truth, yet Jesus Christ will not break the bruised reed and the smoking flax. He will not quench.

Observe the Lord Jesus Christ working with individuals. Peter, having denied his Lord three times, was, as he went out into the night to weep bitterly, a bruised reed and his lamp burned so dimly that there was very little light. While Peter wept he did not know how near Jesus was, nor how He was preparing him for the best confession he ever made. For, to be sure, Christ was in the soul of His disciple. The day came finally when Jesus asked Peter, "Lovest thou me more than these?" Peter appealed to the full knowledge of His Lord. And Peter was restored. It is not the only case in the Gospels of the bruised reed that was not broken, of the smoking flax that was not quenched, but it is one of the more familiar cases where Christ restored the individual.

The Christians who live nearest to their Lord, whose fellowship with their Saviour is intimate and deep, know best how much like bruised reeds and smoking flax they are. With a desire to be strong for Christ's sake, their weakness is their constant source of pain. With a longing to let their light shine that their Father in heaven may be glorified, their smoking wick is their own deepest distress. Those who do not understand the Christian's lamentations over his own shortcomings ascribe them to a disordered liver or a digestive upset. But the Christian still knows he is not without hope. Indeed, though his wick smoke never so badly he is filled with hope. For is there not a Saviour who does not break the bruised reed, who does not quench the smoking flax? It is surprising that the reed is not crushed, but it is a fact that the Lord Jesus will never do it.

There is one Lord who in the world and in the Church and among the elect is working today. And the knowledge of the Lord shall cover the earth as the waters cover the sea. For Jesus Christ is not a bruised reed and He is not faint.

How the Servant Works

There is a final thought in the text. The prophet also speaks of the way in which the Servant will do this work of which we have been speaking. "He shall bring forth judgment unto truth," or according to another translation, "by the truth he will bring forth judgment." It is not difficult to understand how the Lord Jesus is doing His work. It is by the process of separating the true from the false. He is separating the wheat from the tares without injury to the wheat. He is taking apart that which God has never joined together. Before Pilate He sharply distinguishes between His kingdom and that kingdom which is of this world. In the church His explanation of the Sabbath day is in principle and in practice totally different from that which men have made it. He shows Peter the truth and pronounces the gentle judgment

in which Peter finds full liberty: "Thou shalt go where thou dost not desire." By the truth Christ is bringing forth judgment.

If we have difficulty in understanding the manner in which the Christ does His work it may be due to the color-blindness of our day which sees everything gray. But Christ saw a brilliant light and inky darkness. Only as we sit at His feet, clothed and in our right mind, will we also see that brilliant light and the inky darkness, and be delivered from the gray made by men. And so the last becomes the first, for what we need the most is to distinguish between light and darkness.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." "Lift up your heads, O ye gates, and the King of glory shall come in."

parted from Him.

Let us examine this position briefly, and see where it leads us. It leads us to the absurdity that it makes no difference what church a person is a member of, so long as it was once a church of Christ. Followed out logically, one could not possibly justify the Protestant Reformation, for *precisely this same argument* was used by the Christians who stayed in the Roman Catholic Church at the time of the Reformation. They drew the analogy between the New Testament Church and the Old Testament nation of Israel, and while they admitted that their church was terribly bad, they insisted that God was still with it.

Calvin's remarks in this connection (*Institutes*, Book IV, Ch. II, Section IX) are much to the point and should be read by those who hold that, because the prophets remained in Israel when it had become corrupt, therefore we should remain in a corrupt church organization. Calvin's statement is in response to those who would argue that the reformers should remain within the Romish church, but it is remarkable how apropos it is of the present situation within the Presbyterian churches. He points out truly that the prophets had no corporate part in the guilt of the corrupt worship of Israel, and they were unmolested in their true worship of the Lord. But when the church of our day sins, who is it that shares the guilt? It is the individual members. There is now no divinely appointed king or hierarchy. The courts of the church originate with the people, and the people are responsible for the actions of those courts. What those courts do, the people do. In particular, when the General Assembly of the Presbyterian Church in the U.S.A. in 1936 through judicial process solemnly declared itself to be in agreement with apostasy, it spoke for the members of that church, and the only recourse for them was silently to accede to the sin and share in its guilt, or leave the church. Furthermore, the analogy breaks down for in our day there are a number of branches of the visible church. It is not as in the time of the prophets when there were not two churches—Judah and Israel—but only one church. The separation of Israel from Judah was not the separation of a good church from a bad one, but the separation of certain tribes for reasons entirely un-

Excuses That Don't Excuse

"SEPARATION FROM APOSTASY IS NOT REQUIRED IN SCRIPTURE"

THERE is a large group of ministers and members in the Presbyterian Church in the U.S.A. who are perfectly willing to admit that their church has become apostate, but they contend that, even though that is so, the Scripture does not warrant separation from apostasy. This group includes most of those ministers and laymen who, before the separation came in 1936, were friendly to our position but who now are trying desperately to justify their remaining in an apostate church. They are quite generally people who love the Lord and preach and teach His gospel while retaining their relationship to what they admit to be apostasy. Being Bible-believing Christians, they seek to justify themselves from Scripture, but, unfortunately, they are compelled horribly to misuse Scripture in order to make it teach that separation from apostasy is not Scriptural.

They use the analogy of the Old Testament prophets and their relationship to Israel. Their argument runs something like this: The Prophets of Israel, Elijah, for instance, were not told to separate themselves from Israel even when Israel had given itself over to the worship of Baal. In fact, when Elijah left Israel,

the Lord ordered him to return (I Kings 19). Therefore, it is our duty to remain in the Presbyterian Church in the U.S.A., even though it be now apostate. The Lord remained with Israel even when it had departed from him and, just so, the Lord is with the Presbyterian Church in the U.S.A., even when it too has de-

"Thank You"

TO YOU who so promptly responded to the appeal for foreign missions funds last month, a hearty "Thank you" is extended. You will be glad to know that the missionaries were paid in full. The committees count on your help to meet their budgets each month, \$1500 for home missions and \$1000 for foreign missions. Send all contributions to the Rev. Robert S. Marsden, general secretary, 506 Schaff Building, Philadelphia, Penna.

connected with the worship of God.

But against all these arguments that might be presented from the analogy between the New Testament Church and Israel as a nation there stands out a great Scriptural principle upon which we must insist. Would those who use this argument say that it is ever right to be a willful partaker in sin? That is precisely what staying in the Presbyterian Church in the U.S.A. boils down to. The church

has sinned. It has put its own authority on a level with that of the Word of God. It has excluded from its ministry those who attempted to resist this apostasy. It has trampled under foot the Word of God and made the word of man to be equal to, yea, even above, the Word of God. Who has done this? "The church," you say. But who is the church? It is you who are its ministers and its members. When the nation of Israel sinned, the

kings and certain individuals, indeed sometimes a large majority of the individuals of the nation, sinned. But when the church of our day sins, it is the people, who make up the church, from whom all authority in the church is derived, who sin. I pray that more of you will repent of that sin, and show the genuineness of that repentance by separating yourselves from it.

—ROBERT S. MARSDEN

The Fifth General Assembly of The Presbyterian Church of America

THURSDAY morning, February 9th, marked the opening of one of the most important general assemblies of The Presbyterian Church of America. At that time about 60 commissioners met at Westminster Theological Seminary, Laverock, Chestnut Hill, Philadelphia, for the purpose of considering problems that had arisen out of the civil suit brought against the denomination by certain persons purporting to represent the Presbyterian Church in the U.S.A. Before the Fifth General Assembly adjourned it had chosen as the future designation of the denomination the name, "The Orthodox Presbyterian Church," to be effective on March 15th.

At 11 A.M. the moderator of the Fourth General Assembly, the Rev. Professor R. B. Kuiper, opened the devotional service. After the singing of the hymn, "How Firm a Foundation," and the reading of the 46th Psalm, the assembly was led in prayer by the Rev. John H. Skilton of Portland, Maine. The text of Professor Kuiper's sermon was: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). The Presbyterian Church of America, said Professor Kuiper, was conceived in conflict and born in militancy. The church that is not a militant church is not a true church of Christ, but the fight in which the church is engaged must be a good fight. Professor Kuiper pointed out five characteristics of a good fight. It is, he said, a fight against the right foe—sin, not only without but also within ourselves. A good fight is next a fight for a good cause—the exten-

sion of the kingdom of Christ. It is a fight with the right weapons—the Sword of the Spirit—and a fight in the right zeal, not in fanaticism or sensationalism, nor with a lukewarm spirit, but a fight in genuine, wholesome, Christian enthusiasm. Finally, a good fight is a fight to the right conclusion. The good fight, said Professor Kuiper, is *always* in the end crowned with victory, for it is God's fight and He cannot suffer defeat. The devotional service was closed with the singing of "The Son of God Goes Forth to War."

Immediately thereafter the Fifth General Assembly was constituted with prayer by Dr. Lawrence B. Gilmore of Morristown, New Jersey. After the roll call and the presentation of the minutes of the Fourth General Assembly, the docket was adopted.

By acclamation the Rev. Leslie W. Sloat of Washington, D. C., was chosen clerk of the assembly. The following ministers were nominated for the moderatorship: John C. Rankin of Worcester, New York; Robert Strong of Willow Grove, Penna.; Alexander K. Davison of Vineland, New Jersey; and Everett C. DeVelde of Cincinnati, Ohio. On the first ballot there was no majority vote recorded, but on the second ballot Mr. Davison was elected moderator.

An overture was read from the Presbytery of Ohio urging the assembly to adopt the name, "The Orthodox Presbyterian Church," and to abandon the appeal before the Supreme Court of Pennsylvania. To expedite the major business of the assembly it was voted that all com-

mittees instructed to report to the fifth assembly defer their reports until the sixth assembly.

Among the important items of miscellaneous business was the adoption of two resolutions granting to the Committees on Home Missions and on Foreign Missions the power to take any action necessary to protect their interests in any property which they may now possess or may hereafter acquire, and granting also the authority to incorporate.

At 2 o'clock the Rev. Professor Paul Woolley moved that the assembly go into private session, permitting only members of the assembly and of The Presbyterian Church of America to remain in the auditorium. This motion was made in order that the assembly might freely avail itself of the advice of its counsel, who would have been unable to discuss the suit in a public gathering, but who was at perfect liberty in a private session to advise his clients, The Presbyterian Church of America. The motion was carried.

The Rev. Edwin H. Rian then reported for the Home Missions Committee on the progress and status of the suit. The committee recommended a discontinuance of the appeal. The motion to adopt this recommendation was laid on the table pending a consideration of the choice of a new name for the denomination. Suggestions for the name were freely made from the floor of the assembly and names were added to this list from correspondence received from those unable to attend the assembly. Six ballots were necessary before the final choice of the name, "The Orthodox

Presbyterian Church," was made.

In the course of the debate about ten names were suggested, some of which did not receive even one vote. Each name that was seriously considered was fully discussed by those who favored it and those who disliked it. There was no slightest tendency to limit debate or to hurry the assembly into the adoption of any name whatever. It was obvious early in the discussion that most of the commissioners preferred one or another of the following four names: The Orthodox Presbyterian Church; The Protestant Presbyterian Church of America; The Presbyterian and Reformed Church; and The Evangelical Presbyterian Church.

Chief protagonist for "The Orthodox Presbyterian Church" was the Rev. Everett C. DeVelde of Cincinnati, Ohio, and he was ably assisted by many of his colleagues. Several members of the faculty of Westminster Seminary preferred "The Presbyterian and Reformed Church," but it did not receive widespread support due to the belief on the part of many that it would cause confusion and misunderstanding, and would sound like a merger of two other churches. "The Evangelical Presbyterian Church" lost ground rapidly in the balloting because of the contention that the word, "Evangelical," had ceased to have its original meaning and would not present a clear picture of the church's position. "The Protestant Presbyterian Church of America" was warmly championed throughout the almost eight hours of debate and was not eliminated until the final ballot. It was understood by its defenders as signifying the "protesting" church and was frequently pronounced with the accent upon the second syllable. Those opposed to it pointed out that it would not be thus pronounced by the general public, to whom it would simply mean "non-Catholic."

"The Orthodox Presbyterian Church," the name finally chosen on the sixth ballot, had a host of virtues which were fully pointed out by its supporters. It told the world exactly where its members stood in the controversy between Christianity and Modernism, it declared that they took their confession of faith seriously, and it drew a precise theological distinction that was hardly capable of misunderstanding. As one member described it, "It has teeth."

It is the opinion of your reporter that no one who had the privilege of listening to the lengthy and free debate left the assembly with a feeling of dissatisfaction or discontent over the final decision. Even those who had favored some other name seemed quite ready to fight in the future under the banner of "The Orthodox Presbyterian Church." It has seldom been our privilege to hear a more orderly, deliberative, exhaustive, or friendly debate on any subject whatever. The final ballot was not taken until about 11 o'clock in the evening, yet there was no impatience or tendency to hurry a decision. The importance of the occasion seemed recognized by everyone, yet tension and bitterness were completely missing.

After the final selection of the name, the following resolution was adopted: "Resolved that this Assembly declares the name of this Church changed from The Presbyterian Church of America to 'The Orthodox Presbyterian Church,' effective March 15, 1939." The assembly then directed its counsel to discontinue the appeal before the Supreme Court of Pennsylvania, also effective March 15, 1939.

The following two resolutions were adopted in order to fulfill the requirements of the Form of Government of the denomination:

RESOLVED that, in accordance with the Form of Government, Chapter XXIV:1, this Assembly proposes to the Presbyteries that wherever the name "Presbyterian Church of America" appears in the Form of Government (except in Chapter XIII:3:3 and Chapter XV:12:3) it be changed to "Orthodox Presbyterian Church."

RESOLVED that, in accordance with the Form of Government, Chapter XXIV:2, a committee of three be appointed by the Moderator to consider changing the words "Presbyterian Church of America" in Chapter XIII:3:3 and Chapter XV:12:3 of the Form of Government to the words "Orthodox Presbyterian Church," and report to the next Assembly.

The moderator appointed the following persons to serve on the committee mentioned in the latter resolution: The Rev. Ned B. Stonehouse, the Rev. Robert Strong, and Elder Murray Forst Thompson.

By resolution the Home Missions Committee was discharged from its duties relative to the legal suit, and a Legal Committee of nine members was erected and given full power to continue the legal work hitherto conducted by the mission committee. The

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nine persons elected to the Legal Committee were: *Ministers*: Paul Woolley, Robert S. Marsden, Leslie W. Sloat, John P. Clelland, Everett C. DeVelde, and Lawrence B. Gilmore; *Elders*: Matthew McCroddan, Samuel Iredell, and Harry W. Fraser.

The first assembly of The Orthodox Presbyterian Church will be held at Westminster Seminary beginning May 10th. Although the Fifth General Assembly was the briefest assembly ever held by The Presbyterian Church of America it was, in many ways, the finest. The church was faced with a decision of the highest importance, and all its deliberations and actions met the emergency squarely. If future assemblies of The Orthodox Presbyterian Church are on as high a plane as the last assembly of The Presbyterian Church of America the denomination will surely continue to go forward under the blessing of God.

—T. R. B.

News From the Presbyteries

The Dakotas

MEMBERS of the presbytery have been saddened by the news that Mr. H. Zandstra of Hammond, Indiana, father of the Rev. Jack Zandstra of Volga, South Dakota, died on Sunday morning, February 12th. Mr. Zandstra had been in extremely poor health for the past six months and during the latter part of his illness had suffered much pain. "As he grew weaker in body," said his son, "he grew stronger in the Spirit. His last joy was that on his sick-bed he could witness for his saving Lord as a dying man to a dying world."

At Volga, South Dakota, on February 7th, 46 men braved the 12-below-zero temperature and the strong wind to attend a men's meeting organized for the purpose of interesting them in attending the church services and Sunday school. Over half of those present had been missing from the worship services of the church. . . . A junior choir with 30 young people attending the first practice is expected by the pastor, the Rev. Charles L. Shook, to be a real contribution to future services of the church.

Blizzards and freezing weather have closed the country roads in the vicinity of Wilton, North Dakota, but the Rev. C. A. Balcom has been able to serve his two fields in spite of these difficulties. By means of weekly radio broadcasts he has been able to reach the unchurched for many miles around Wilton.

At Bancroft, South Dakota, the Rev. A. Culver Gordon has been allotted time in the public school to teach the children from the fifth to the eighth grades concerning the things of God. All the parents who wish to take advantage of this training for their children are at liberty to do so. Mr. Gordon, Mr. Zandstra and Mr. Shook print a "Bulletin" each week, not only for the purpose of reaching their own members but also to send to those who attend no church whatever. The bulletins serve as an effective introduction to many who would otherwise be difficult to reach.

In Omaha, Nebraska, in the church recently organized by Dr. James B. Brown, all records for attendance were broken on January 29th: 63 were present at Sunday school and

75 at the morning service for worship. Five more persons united with the church and there were 30 young people present at a special meeting held in the evening. The Rev. Robert B. Brown, son of Dr. Brown, has recently accepted a call to the pastorate of this church.

Interest is increasing in the work of the Lincoln (Nebraska) church, under the leadership of the Rev. Thomas M. Cooper. Even the below-zero temperatures failed to chill the spirits of those who have been responsible for the organization of the church and who are coöperating enthusiastically with Mr. Cooper. Plans are being made for renovating the interior of the church and it is expected that all the work will be done by the members themselves.

The church at Aurora, Nebraska, whose pastor is the Rev. Calvin A. Busch, has completed the organization of a young people's group to be known as "Crusaders for Christ." The president of the group is Mr. Erle Swedberg. The members meet each Tuesday evening at the pastor's home for a systematic study of Bible doctrine. . . . The Ladies' Missionary Society, organized a little over a year ago, is an enthusiastic aid to the spiritual life of the congregation. The members have announced that they would enjoy correspondence with other missionary societies of The Presbyterian Church of America. . . . Each Saturday about 15 interested children come to the pastor's home for an hour's study of the Bible. This work has proven both encouraging and helpful.

Wisconsin

ON JANUARY 6th the presbytery met at the home of Dr. I. D. Mishoff to consider matters pertaining to the Grace Church of Milwaukee. At his own request the name of the Rev. William A. Swets, formerly pastor of the church, was erased from the roll of the presbytery, and the Rev. Leland Jorgensen was appointed moderator of the Grace Church session. He will serve as stated supply until the spring meeting of presbytery. Mr. Swets has accepted a call as assistant pastor of the Bethany Reformed Church in Roseland, Chicago.

Calvary Church, Cedar Grove: The Rev. John J. DeWaard, pastor of the

church, is now being aided in his work by Mr. Edward F. Hills as assistant pastor. Mr. DeWaard and Mr. Hills hope soon to visit surrounding communities in an effort to start new churches. They hope that at least a beginning can be made in this important missionary field. . . . The church has, with the close of the year, completed another canvass for the building fund. Nearly \$7,000 was raised.

Atonement Church, Decatur, Michigan: Mr. Henry Kik reports gratifying progress in the Decatur church, and states that a Bible class has also been started in Niles. The Rev. Arthur O. Olson of the League of Evangelical Students was recently a guest preacher in the church.

The Rev. and Mrs. Oscar O. Holkeboer, of the Bethel Church of Oostburg, are rejoicing in the arrival of a daughter, Lois Ruth, who was baptized on the first Sunday of the year by Mr. DeWaard.

The Northwest

WESTMINSTER Church, Bend, Oregon: On Sunday evening, February 5th, the young people of the three Christian Endeavor societies conducted the entire service. Two of the Endeavorers, a senior and an intermediate, gave short messages; the Junior and Intermediate societies presented a Scripture memorization demonstration; special musical numbers were furnished by the societies; and the church orchestra of ten members, recently organized for the Sunday evening services, made its first appearance. About 120 attended the service.

At the January 8th communion service, seven new members were received, five on profession of faith.

New Jersey

CALVARY Church, Ringoes, N. J.: On Tuesday, February 14th, the Rev. Bruce Wideman began a series of radio broadcasts over station WTNJ, Trenton, to be known as "The Calvary Church Hour." This program is being financed by the contributions of interested members of the congregation, and will be heard over this station at 8:45 A.M. on alternate Tuesdays.

Grace Church, 416 White Horse

Avenue, White Horse, N. J.: Projection pictures on Bible subjects are shown by the pastor, the Rev. Leslie Dunn, each Wednesday afternoon for the children of the community. The average attendance is about 40 each week. This novelty has proved a means of reaching children for the Sunday school, which already has an average attendance of between 30 and 40. . . . The church attendance is between 25 and 35 a Sunday. At least a dozen families who do not attend church have been found in the community, and many other homes have not yet been canvassed. In three recent weeks there were 25 persons who attended Grace Church for the first time.

Faith Church, Pittsgrove: During the week of February 12th a Bible conference was held, at which prominent speakers from the presbyteries of New Jersey and Philadelphia brought messages on the conference theme: "Thy Word is Truth."

California

ON JANUARY 31st and February 1st the presbytery met in Westminster Church, Los Angeles. The principal item of business was the ordination and installation of Mr. Russell Dale Piper, recently called as pastor by the Westminster Church. The ordination sermon was preached by the Rev. Robert K. Churchill, moderator of the presbytery, who also propounded the constitutional questions: The charge to the pastor was given by the Rev. Donald K. Blackie; and the Rev. E. Lynne Wade delivered the charge to the people. Mr. Wade's father, Mr. A. G. Wade, and Mr. Robert D. Sander were ordained and installed as ruling elders of the church. Despite the difficulties attendant upon pioneer work, this church has manifestly enjoyed God's blessing, having increased in membership more than 100 per cent. in its two years of history. On Sunday, January 15th, the sacrament of the Lord's Supper was observed, at which time four persons were received into the membership of the church.

Covenant Church, Addison and Grove Streets, Berkeley: Several sermons each month on the Westminster Shorter Catechism are being preached by the pastor, the Rev. Robert K. Churchill. . . . During February a young girl, a student at the University of California, confessed Christ as her Saviour. She is already witnessing a

good confession for her Lord both in the church and among the university students.

Philadelphia

GRACE Church, Middletown, Delaware: The congregation and pastor, the Rev. Robert H. Graham, have been profoundly saddened by the deaths of Miss Mary S. Rothwell on December 5th and Miss Nellie P. Rothwell on January 8th. These two sisters were among the most active and enthusiastic leaders of the church and served as a continual source of strength and blessing to the pastor and members. They were directly responsible for the establishment of the church of The Presbyterian Church of America in Middletown in January, 1938. Miss Mary Rothwell was one of the first incorporators of the new church. It was she who broke ground for the new building, though she was able to attend only one service in the property. Both she and her sister loved The Presbyterian Church of America dearly. "I shall miss them because of the encouragement they gave me in times of discouragement," said Mr. Graham. "For five years it has been my privilege to meet with them 20 minutes before the morning service for a time of prayer for the services of the day. Any pastor who has had two such persons as these in his congregation will realize how great is our loss."

On Sunday, January 29th, Grace Church celebrated its first anniversary, at which time seven persons were received into the church.

Redeemer Church, Philadelphia: About a dozen young people have formed a choir that is expected to be a real aid in the worship services. . . . Recent speakers at the missionary society have been Mrs. Paul Woolley, who spoke on her experiences and of God's grace to her during the Russian revolution, and Mrs. David Freeman, who told of the work among the Jews.

New Covenant Church, Philadelphia: The location of this church, whose pastor is the Rev. David Freeman, has been moved to 52nd and Walnut Streets for the purposes of establishing a center for Jewish work. Details of this work are not yet available, but it is hoped that more information will soon be received for early publication.

Eastlake Church, Wilmington, Delaware: A Missionary festival was

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held on January 25th. At a noon luncheon meeting the women of the congregation were addressed by Mrs. Paul Woolley and the Rev. Robert Marsden. In the afternoon the Rev. Charles G. Schaufele spoke to the children. Mrs. Woolley brought a message to the girls at a supper meeting and Mr. Marsden addressed the men at another meeting. The festival was brought to a close with a public meeting at which Mr. Schaufele was the speaker. In this way the cause of missions was brought to every group within the congregation. . . . On Sunday morning, February 12th, the pastor the Rev. John P. Clelland, preached on the new name that has been chosen to replace the former name of the denomination.

Gethsemane Church, Philadelphia: The congregation is now well settled in its new church home at 2510 S. 65th Street. About 2500 cards have been distributed throughout the neighborhood announcing the new location, and visitors are coming regularly. . . . The church has obtained permission to hold an Easter Sunrise Service in a large city park at 65th Street and Elmwood Avenue. Widespread publicity will be given to the meeting and all local pastors of the denomination will be asked to participate.

Calvary Church, Willow Grove: The Rev. Robert Strong, pastor of the church, has been preaching a series of sermons at the morning service based on the Westminster Shorter Catechism, copies of which have been distributed throughout the congregation. . . . On Sunday, March 5th, the Rev. Edwin H. Rian will be the guest preacher, and will present the cause of Westminster Seminary to the congregation.

THE REV. DAVID FREEMAN ADDRESSES SERIES OF MEETINGS IN PORTLAND, MAINE, ON WORLD-WIDE JEWISH SITUATION

By the REV. JOHN H. SKILTON

HEAR a Christian Jew on the Jewish Situation!" This was the invitation that went all over Portland and elsewhere in Maine through newspaper advertisements and hundreds of cards. Personal invitations, newspaper reports, and radio announcements gave further publicity to the visit of the Rev. David Freeman of Philadelphia to the Second Parish Presbyterian Church of Portland in the latter part of January.

At first no extraordinary response to Mr. Freeman's special meetings was generally anticipated. The main reason for his visit to Portland was that he might do some personal work. Meetings had been arranged for him as an incidental matter. But the people came to hear him! On the first night, a Tuesday, a fairly good number attended. The next night the at-

tendance greatly increased and it maintained a high level thereafter. The interest warranted the scheduling of an extra service, at which a forum on the world Jewish situation was conducted. At the final meeting of Mr. Freeman's brief series the attendance was the largest that the Second Parish Church has had for a long time.

The response of the Jews to Mr. Freeman's messages was almost unbelievable. They listened intently to a courageous, uncompromising, and yet tender presentation of the gospel. The speaker did not obscure his desire to lead them to the only Redeemer. And he faithfully warned them against Modernism which, he pointed out, though it professed to be their friend, was really their enemy.

After one of the services a German Jewess, a refugee, with tears in her eyes, said to Mr. Freeman in German: "I do not have words to express what is in my heart to tell you. You are a true friend of our people. I have been much moved. May you continue what you are doing and may God bless you."

Another Jewess inquired of Mr. Freeman as to when he had become a Christian. She said that she had been greatly interested in his message, promised to come again, and expressed the hope that he would carry on, for he was doing the Jewish people no harm.

Immediately after the closing prayer one night a Jewish man came forward, vigorously shook Mr. Freeman's hand, and said he wished the rabbi would talk as Mr. Freeman did. He received with gladness a copy of the New Testament and declared that he would read it that night. He later said that if there were more who preached as Mr. Freeman did the Jews would be better off in the world.

After the meeting one night a number of Jews gathered in a group and were heard discussing the Messiahship of Jesus.

On one occasion a man said to Mr. Freeman, "I am a *Yehuda*, my wife is a Christian. I was glad to hear you . . . please come and see me."

Another man said he was convinced that God had brought Mr. Freeman to Portland, for his heart had been touched.

Mr. Freeman's mission in Portland was also of help to Gentiles. One young woman who said that she rarely attended church was deeply stirred at the closing service. New friends were made for the Second Parish Church. An interest was aroused in personal work among the Jews and in the Jewish work of The Presbyterian Church of America. As a result of the meetings, Mrs. Freeman is planning to visit Portland to instruct some women as to how to work with the Jews.

Mr. Freeman's services were in demand outside Portland. He was granted three 30-minute periods on a radio station in Portsmouth, New Hampshire. He conducted meetings in Portsmouth and in Deerfield. Had his duties in Philadelphia not prevented his remaining in New England, his visit could profitably have been extended.



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