

The Presbyterian Guardian

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Some Impressions of America

By the REV. HENRY W. CORAY

Orthodox Presbyterian Missionary to Manchoukuo, Now Home on Furlough

AFTER an absence of almost five years, what does the wanderer, home from foreign strand, think of his own, his native land? If his reaction is like that of this writer, he has learned to entertain on the one hand a new affection and on the other a deep apprehension for his national Alma Mater. I love America. For all its leopard-like spots I believe it is still the greatest country in the world.

Our greatness lies in our principles of liberty. At the New York World's Fair there are four giant statues representing the four principles of American democracy: Freedom of worship, freedom of the press, freedom of speech, freedom of franchise. In most of the leading world powers today these principles have been tossed to the moles and to the bats. By the goodness of God they are our national heritage. We Americans should not forget that they are a precious treasure, bought with ancestral blood, to be guarded with a lover's jealousy. Like revealed truth they belong to us and to our children. It is refreshing to come home and breathe in great draughts of the mountain air of freedom. Let those arch-pessimists who argue that these United States have sunk to the lowest abyss of the world's inferno sojourn abroad for a season, and they will learn to appreciate in some measure the blessings of a democratic government. Imperfections we have. But they could be a hundredfold more. "If in the land

of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of the Jordan?"

Liberty on Trial

Lest we be charged with spinning out a philosophy of rosy Pollyannism, perhaps it is only right to point out that "this freedom" is on trial. Now also the axe is laid unto the root of the tree of religious liberty. It seems unbelievable, does it not, that one ecclesiastical body should be using the courts to prevent another from committing the terrible crime of using the name Presbyterian? That fact itself is a dark commentary on the signs of the times. It is utterly inconceivable to us that the Kirkwood congregation of The Orthodox Presbyterian Church should be told that they may not use the word "Presbyterian." And yet the sorrowful developments of the last few years should act as shock absorbers for anything. Suppose for a moment that the Presbyterian Church in the U.S.A. should win against the Kirkwood friends. What then? Well, it would be one of the blackest days that ever passed in American history. Liberty would in very truth be ascending the scaffold and deep-dyed tyranny the throne. One of those four statues would have no more place in the World's Fair Grounds than I would have in the Vatican. This is most certainly true: Should that apparently impossible injunction be finally handed down it ought

to be resisted unto blood. Nor is this to be viewed as rebellion raising its ugly head. What is liberty, after all? William Allen White once wrote, "Liberty must be something more than a man's conception of his own rights. True liberty is founded on a lively sense of the rights of others and a fighting conviction that the rights of others must be maintained." Should the Kirkwood congregation or any other body ever yield to legal decisions that cut straight across man's inalienable rights, they would not only be bad Presbyterians, they would also be bad Americans. For there is necessarily more involved in the case than the mere deleting of a proper name. Religious liberty is a pillar of democracy as well as a pillar of Presbyterianism.

American Humor

I am glad that the land of my nativity can still laugh. The Chinese and the Americans are good neighbors. I think one reason is that both are endowed with a delicious sense of humor. East meets West over the inevitable cup of tea and over a joke. This callow missionary has worked on the theory that the grin is his best weapon for breaking down prejudice. In evangelistic preaching, for example, we invariably turn the laugh on ourselves. "Wo men ta pi tsi yeh yu tsui," we say. "We long-noses also have sin." I remember one jovial soul was so delighted that he pointed to his proboscis and said, "My nose isn't very small either." Now upon returning home I cannot but chuckle when I catch the mood of American life. Take this: Where in all the world could you hear the counterpart of an announcer in a public bus station call out, "Bus leaving for Atlantic City," and add, in caressing tones, "Good old Atlantic City"? Or this: John Law on the busy intersection of a great city's streets cajoling pedestrians through a loud-speaker, "Girls, be careful. Only three blocks to the hospital and five to the graveyard." Is there any other country where you can watch fat men grabbing brass rings on a merry-go-round, or stylishly dressed ladies consuming hot-dog sandwiches, or modern lovers serenely and blissfully cruising the streets of your summer resorts on the bicycle built for two? Oh, I like

America immensely!

And yet, alas, this very capacity to enjoy life and giggle at its funny side has been abused by lighthearted America. The result is that wit, prostituted instead of serving as a wholesome influence on society, has cheapened into gross vulgarity. "The law is universal," wrote Dr. Abraham Kuyper, "that excellency, failing to accomplish its purpose, reverses its action and causes destruction, pollution and often hopeless ruin in much greater measure than if it were excellent." Thus, rather than deriving strength from joy (Nehemiah 8:10), have we not degenerated into "lovers of pleasure more than lovers of God" (II Timothy 3:4)? America will no doubt spend more money in the two fairs this year than it will invest in foreign missions in the next two decades. I have made no personal investigation, but I understand the night club, which is more and more drawing young people into its web, is in dreadful reality the way to hell, going down to the chambers of death. As for the lurid pictures that scream from the covers of a thousand cheap magazines and books on public stands, one marvels that decent citizens do not become incendiaries. One day in far-off Ephesus there was a high bonfire. People, so we read, "brought their books together and burned them before all men." Immediately after this, according to the account, a revival swept the city. "So mightily grew the Word of the Lord and prevailed" (Acts 19:20). Perhaps we may be

pardoned if, in moments of quiet weakness, we sigh enviously for the pungent odor of good old burning paper!

A painting has recently been displayed that has drawn considerable attention. It portrays a couple dancing on a volcano. The artist has tested the tempo of the age and flung his finding on the canvas. He says, in effect, "1939, there you are at play. Clown away, old friend, take thy fill of joy now and be merry, for below thee already are rumblings of tomorrow's explosions. . . ."

Ecclesiastical Chaos

It is abundantly clear that during the past few years Modernism has taken its toll from the flock. People who yesterday imitated "the deaf adder that stoppeth her ear" when issues between truth and error were drawn, today sit placidly in the pews and listen to the preaching of "damnable heresies" without even being resentful. Last month we visited a large and important city in Indiana that is almost wholly given over to liberalism. We were told of a certain well-known wolf who entered the Presbyterian Church in the U.S.A. fold via the side-door of a non-Calvinistic denomination. He now rises on the Sabbath morning to riddle the sacred doctrines of free grace and dying love, laughs to scorn the idea of an infallible Book and otherwise utters blasphemy against the most high God. Some of his parishioners, who profess to know the truth and love it, are perfectly content to remain as members in good standing in the church, be yoked with unbelievers, pray for its work, support its agencies and at the same time think that they are doing God's service. Meanwhile, conservative ministers in that church are passionately engaged in the ministry of silence when it comes to raising up a standard against the Modernists. It will call for no dream, no prophet's ecstasy, to make it clear that this deadly and eloquent silence will endure indefinitely in that body.

The Peril of a Wrong Emphasis

Before his death Dr. James M. Gray thus warned a group of fellow-ministers, "Brethren, don't go to seed on prophecy." Last summer at Eng-
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The Unchanging Christ for a Changing World

By the REV. RICHARD W. GRAY

Pastor of the Covenant Presbyterian Church, Orange, N. J.

(EDITOR'S NOTE: This article is, in substance, an address delivered by Mr. Gray at the 229th anniversary of the Orthodox Presbyterian Church at Pencader, Delaware.)

WE ARE living in a changing world. Kaleidoscopic alterations have taken place in the last quarter of a century, and not a few of these have been in the religious world. For example, *The Christian Century*, a widely-read religious journal, is featuring a series of articles by some of the leading religious thinkers of the day on the theme: "How My Mind Has Changed In the Last Decade." When the man-on-the-street hears about such changes, he is baffled, and rightly so. He may conclude that there is no religious security, and that he is being driven into the abyss of a hopeless skepticism.

But for those who are baffled or bowed in despair there is a message of hope for this ever-changing world. It is not my message; it is God's message. Given by inspiration of God to a world undergoing changes similar to the transformations we of the 20th century are witnessing, it brought peace to their troubled souls. That message of God which comforted those first century Hebrew Christians, and which comes anew to us of the 20th century, is "Jesus Christ the same yesterday, and to day, and for ever."

The purpose of this article is to indicate as briefly as possible some of the fundamental changes which have taken place in the religious world during the past quarter of a century, and then point out how the unchanging Christ can meet the needs of this world. Lest I be accused of prejudice, let me state that I am taking my material for this survey of changes from a religious journal with whose theological convictions I violently disagree; namely, *The Christian Century*.

From Biblical Christianity to Modernism

In an autobiographical sketch, en-

titled "Looking Ahead After Thirty Years," the editor of *The Christian Century* briefly reviews the origin, history, and outcome of the conflict that brought about this change (*Christian Century*, Oct. 4, 1938).

Today many people deplore controversy in the church. In their deprecations they make the "Fundamentalists" the scapegoat. They are responsible, we are told, for the fighting and the divisions in the churches. They are militant and cantankerous, always going around with a chip on their shoulder. Such accusations are false. The "Fundamentalists" are no more responsible for the battle with the Modernists than the Chinese are for the Sino-Japanese War. Dr. Charles Clayton Morrison, one of the leading Modernists of our generation, admits, at least by implication, that the Modernists, not the "Fundamentalists," started the fight. The first decade of his 30 years as editor of *The Christian Century* was the decade before the war. This period he characterizes as the period of "aggressive liberalism." During that period he and his colleagues recognized that the findings of science, such as the theory of evolution and the higher critical reconstruction of the religion of the Old Testament, were incompatible with the Bible. Since science could not be wrong, so they thought, the Christian faith had to be rewritten to jibe with the discoveries of science. To rewrite the Christian faith, the Bible and historic Christianity had to be attacked. And attack they did, with all the fury of their accomplished pen and persuasive oratory. "There were only two alternatives," Morrison says in the aforementioned editorial, "the acceptance of the literal infallibility of the Bible on the one hand, or the recognition of the absolute claim of scientific knowledge on the other. . . . I am proud of *The Christian Century's* record in meeting this issue. . . . Orthodoxy itself was a kind of a science—and it was a bad science. It had to be attacked. . . ."

And so the "Fundamentalist" now

finds himself in the position of a man whose house has been entered by a burglar. It is a pity that so many "Fundamentalists" today are afraid of the burglar—he is so big and strong that he might put them out of the house. So as not to run that risk he leaves the treasures earned by his fathers' heroic efforts to the Modernist burglar to do with as he will. Happy that the thief allows him to stay in the house, he piously defends himself by saying, "You 'Fundamentalists' who are fighting the Modernists do not have the spirit of Jesus; He was gentle, and kind, and loving." Such a person does not have the right to call himself a "Fundamentalist," for the Baptist minister who coined the word "Fundamentalism" defined it as "militant conservatism." Since such wishy-washy, pussy-footing Christians are today included in the group called "Fundamentalists", it is my conviction that we shall have to find a new word to describe those who are following in the steps of the militant conservatives of yesterday. At all events, that is how the conflict leading up to the change from Biblical Christianity to Modernism began: the Modernists attacked and finally gained a strategic position in the Protestant denominations.

It should be said right here that there are many, far too many, in the churches today who minimize the issue at stake in this conflict. After all, they say, Modernism is just a different approach to the same destination. The differences are not so great, and above all they are not worth fighting about. Such wishful thinking was exploded 15 years ago by leaders in both camps.

In 1923, the conflict reached the floor of the General Assembly of the Presbyterian Church in the U.S.A. Harry Emerson Fosdick, from the pulpit of the First Presbyterian Church of New York City, had been denying the cardinal doctrines of the Christian faith. That assembly, in answer to Dr. Fosdick, reaffirmed its belief that the inerrancy of Scripture, the virgin birth, the substitutionary

atonement, the bodily resurrection, and the miracles of Christ were essential teachings of the Word of God and of the Presbyterian Standards. Yet almost 1300 ministers in that church signed what has come to be known as the Auburn Affirmation, in protest to that declaration of the General Assembly.

Was the difference between the Modernists and the conservatives important? Listen to the answer of William Jennings Bryan, one of the most influential statesmen of the 20th century, and an orthodox Christian. This appeared in *The Forum* for July, 1923, two months after that historic General Assembly:

What progress can Christianity hope to make if it proclaims to the world that the Bible is full of errors and that Jesus was but a man? Have not those who believe Christ to be the hope of the world and His plan of salvation the only plan that can raise man to the exalted place for which God intended him, have not such Christians a right to protest against what they believe to be a death-blow to Christianity?

Is there a difference? A thousand times yes! Modernism is an attempt by Satan to murder the Christian faith; it is "a death-blow to Christianity."

From the Modernist camp comes this unequivocal declaration of Dr. Morrison on the irreconcilable difference between Modernism and "Fundamentalism." It appeared six months after Mr. Bryan's statement, in *The Christian Century* for January 3, 1924:

Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. . . . There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. "Blest be the tie" may be sung till doomsday but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The Church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian king-

dom, the Christian salvation, the Christian consummation? The future will tell.

No, my friends, these differences cannot be minimized. In this controversy, the very life of Christianity is at stake. It is, as Dr. Machen put it in his book, *Christianity and Liberalism*, a battle between Christianity and paganism. Upon its outcome hangs the destiny of millions of souls, not only of this generation but also of future generations.

So much for the origin and importance of this conflict. Which side won? Which side gained control of the churches?

In the decade after the World War the scene of conflict shifted "from the forum of debate to the floor of the churches' courts." The conservatives tried to capture the ecclesiastical machinery, but they lost. Morrison indicates this when he closes his brief survey of the controversy with the words: "Happily, the fundamentalist threat of further division in the churches has now passed." And so Modernism won the battle for control of the large churches.

What did this victory for the Modernists mean? It meant that the message of the church changed. Instead of a God who could work miracles, it offered the world a God who was just a big brother. Instead of a Christ who was able to save lost men, it offered the world a Christ who was only a good man. Instead of declaring that man is a sinner, it told man that he had a spark of the divine which he could fan into a flame that would consume the dross of his soul and make him fit for heaven. Such is the religion of Modernism which was exchanged by the large denominations for the religion of the Bible. That change left the man-on-the-street baffled and the Bible-believing Christian discouraged.

From the Individual Gospel to the Social Gospel

The Modernists, regarded the barbarous conflict of the World War as indication of the failure of the individual gospel of Christianity. So, in the words of Morrison, they dedicated themselves to the thesis that "nothing less than this world of human society is the true subject of Christ's redemption." "This thesis," he says, "stood in contrast to the older assumption that the redeeming work of Christ exhausts itself in saving indi-

viduals one by one." This thesis is popularly called the social gospel. It is the natural outcome of the exchange of Biblical Christianity for Modernism, for the God of Modernism, being just a big brother, is not able to change an individual. But the man of Modernism, having a spark of the divine, is able to superimpose upon society the Kingdom of God. As a result, the old-fashioned evangelistic meetings, with salvation by grace for individuals, were exchanged for the National Preaching Mission, with its message of salvation by legislation for society. The church turned its attention from the religious sphere to the political and economic spheres. Thus began the era of such mass movements as the Federal Council of Churches, the Oxford Group Movement, and the various efforts for church union. Thus arose such religious social reformers as Toyohiko Kagawa, E. Stanley Jones and Frank Buchman.

Once again the man-on-the-street became confused for he was told he was no longer an individual needing regeneration but a segment of society needing reformation, and that the church was no longer a religious institution existing for the purpose of saving men but a social organization existing for the purpose of bettering society.

From the Older Modernism to Barthianism

At present the layman is witnessing yet another change. Another voice, with a still different message, is being heard today. It is the voice of Barthianism: the theology of Karl Barth, Emil Brunner, and their followers. Dissatisfied with the theology of Modernism with its too human God and its too divine man, continental theologians are attacking the gospel of Modernism and offering another gospel in its place. But they are swinging past Biblical Christianity to the other extreme. For the altogether too human God of the Modernist, Barthianism is offering the world a God who is so far separated from man that man cannot know Him in a rational way but must experience Him in an irrational, mystical way. For an altogether too divine conception of man, Barthianism pictures man as so hopelessly sunk in sin that there is no way in which God can present to him an offer of salvation.

This new message which sections

of the church are beginning to preach sounds very much like a return to the historic Christian faith which the older Modernists sought to annihilate. Karl Barth is being hailed in some quarters as the prophet of a new reformation, a John Calvin come to life. But the editor of *The Christian Century* has analyzed this new voice correctly when he says: "Even Karl Barth (to take an example of the most conspicuous 'conservative' figure of the new movement) is hospitable to the most advanced form of higher criticism. He has no quarrel with the doctrine of evolution or any other position of science as such" (*The Christian Century*, Oct. 26, 1938). Since evolution and the Bible do not agree, like the older Modernists Barth rejects the Bible as inerrantly inspired. Barth and his followers do not hesitate to criticize the doctrine of verbal inspiration and the doctrine of creation. Like the older Modernists, they are rewriting the Christian faith in accordance with the findings of science. The only difference between them and the older Modernists is that they are rewriting it in a different way—but rewriting it they most certainly are.

With this rewriting of the Christian faith, once again, the man-on-the-street witnesses another change and becomes more confused than ever before. Is there any wonder that so many of our young people, adrift upon the sea of life, are being driven by the angry billows of this changing religious world onto the reefs of skepticism? One's heart weeps with sympathy for them.

The Unchanging Christ

Can we do anything, we Orthodox Presbyterians who have clung so steadfastly to the anchor of God's Word and have stubbornly refused to exchange our God-given gospel for a human substitute? Compared with the great mass of religious people we are but a small group. The militant conservatives of a decade ago have been pared down to a Gideon's Band. But, praise God, there is something we can do. Like the Gideon Band of old, we can hold aloft the torch of the Word of God and place His trumpet to our lips to send forth with no uncertain sound the gospel of the Lord Jesus Christ, because Jesus Christ is the same yesterday, and today and forever.

For nineteen centuries the changing

breakers of man-made gospels have been recoiling in shattered foam upon the reefs, but the tide of the unchanging Christ has been triumphantly bearing those who trust Him home to the haven of rest.

During the past quarter of a century the church's conception of man has changed, but man himself has not changed—he is still a sinner needing a Saviour. Likewise, the church's conception of God has changed, but God Himself has not changed—He is still a holy and just God who cannot look upon sin and above all will not clear the guilty. And finally, the church's conception of Christ has changed, but Christ Himself has not changed—He is still very God and very man, the Saviour who offered himself on Calvary's cross a sacrifice to satisfy divine justice and to reconcile us to God. Because man is the same sinful creature and God is the same holy God, we bless our Father in Heaven that Jesus Christ is the same almighty Saviour.

I challenge you, in the name of Jesus Christ, to go forth into this world which is ever clamoring for something new, and proclaim the age-old gospel of Jesus Christ, the only way of salvation for lost sinners.

Westminster Opening

THE eleventh annual opening exercises of Westminster Theological Seminary will be held on the campus at Laverock, Chestnut Hill, Philadelphia, on Wednesday, September 20th, at 3 P. M. The opening address will be delivered by the Rev. John P. Clelland, Pastor of Eastlake Presbyterian Church, Wilmington, Delaware, on the subject: "Presbyterian Piety." All friends of the seminary are urged to be present.

QUARRYVILLE CONFERENCE REPORTS RICH BLESSING

THE Third Annual Quarryville Bible Conference was held on the 13-acre property of Faith Presbyterian Church in Lancaster County, Penna., from June 24th to July 2nd. Enrolled were 119 delegates from 31 churches. Of this number 106 represented 22 churches of The Orthodox Presbyterian Church. In addition to these delegates many visitors from far and near came to the evening services.

The conference from start to finish was richly blessed of the Lord. Biblical Christianity as set forth in the doctrines of the Reformed Faith was clearly taught and preached throughout the sessions. It is gratifying to note that one of the strongest and most effective sermons of the entire conference, and one which was followed by about a score of professed conversions, was preached by Dr. Robert Strong on the distinctively Calvinistic doctrine of "Effectual Calling."

At the morning service on the closing Sunday the Rev. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo, preached forcefully on "The Power of the Resurrection Life." At the close of the sermon he invited those who were willing to consecrate their lives unreservedly to the Lord to do so at that time. At least 125 young people rose to their feet at once.

The Bible Hour and Question Period was conducted by the Rev. Professor R. B. Kuiper. The testimony of many delegates indicated that their conception of the Reformed Faith and the Bible doctrines which it teaches was greatly clarified and made more vital to them.

It is the purpose and prayer of the conference and its directors that it may continue in the years to come to bring a rich blessing to young and old, and especially to those who are members of The Orthodox Presbyterian Church. The conference is distinctive in that its teaching is based on the Reformed Faith. It strives not merely to give the delegates a few days of fun and Christian fellowship, but also to instill a living sense of spiritual values which will deepen their lives and renew their vision for service to the Lord.

Excuses That Don't Excuse

Compiled Especially for Ministers, Elders and Laymen of the
Presbyterian Church in the U.S.A.

I SHOULD WITHDRAW, BUT THE
PRESBYTERIAN CHURCH IN THE
U.S.A. WILL GET BETTER

A WHITE-HAIRED minister in the Presbyterian Church in the U.S.A., who prides himself on his "Fundamentalism," made this statement to the Rev. Robert B. Brown of Omaha, Nebraska, who has coöperated in the writing of this article: that, while the church may now be very much filled with Modernism, it will return to the truth again. He proceeded to admit that Modernism had made great inroads into the denomination, and even now is in virtual control of its boards, agencies and assemblies. He deplored the membership of the church in the Federal Council of the Churches of Christ in America. He not only spoke against the National Preaching Mission, but also refused to coöperate with it when it arrived in his city. As president of a fundamentalist Bible institute, he was striving constantly to warn his students against Modernism. Although he did not cite one example of a return to orthodoxy, yet he firmly believed that the day was coming when the church would change its downward course and return to comparative orthodoxy. His duty, in the meantime, was to further this end by preaching the gospel in his own church, and thus keep the Modernists from gaining control of his sector of the front.

Just what can be said in favor of this position? What does history teach us concerning the course of denominations which have apostatized from the truth? Has the tendency been to deviate ever further from the truth, or has a period of apostasy been succeeded by a season of orthodoxy?

It would seem that we have, in fact, an instance of such reform in the Roman Catholic Church after the Protestant Reformation. When Martin Luther, John Calvin, Ulrich Zwingli and an illustrious host had cast off the iron shackles of Rome, there appeared in the Romish Church the movement known as the Counter-reformation. Many of the flagrant practices which had caused the reformers to cry out against the church

were remedied to a very great degree. There was a recognition of evils which had arisen in the church, and a desire to remedy those conditions. The selling of indulgences and simony, or the bartering of church offices, was largely banned. The Council of Trent which immediately followed the Reformation effected many reforms in methods and a few in church doctrine, and the Romish church indeed became "better." But with all this improvement there still remained a church which had officially condemned the gospel and anathematized the Reformers and all true believers in salvation by the grace of God alone. The very decrees of the Council of Trent terminate with a pronouncement of curses against true believers.

Now we cannot deny the possibility that a counter-reformation may well take place in the Presbyterian Church in the U.S.A., even though at the present time there is no evidence of such a phenomenon. The witness of The Orthodox Presbyterian Church against the abuses of the parent church may result in the practical elimination of many of the evils against which we have cried out.

If such a counter-reformation is in the offing are we not obligated to remain in the Presbyterian Church in the U.S.A.?

The answer is an emphatic—"No!" In the final analysis the Presbyterian Church in the U.S.A. does not need a quantitative improvement but a qualitative change. If I should ask you to bring me a tumbler of pure water and you were to bring me a teaspoonful of pure water in a tumbler, I might say to you, "The water which you have brought me is pure, and I have no objections to its purity, but you have not brought me a sufficient quantity. Bring me a full tumbler." However, if you should bring me a tumbler with a teaspoonful of deadly poison, I should reject it even though you would offer to fill the remainder of the glass with pure sparkling water. The whole contents would be qualitatively bad.

The application is obvious. Even if there were a counter-reformation in the Presbyterian Church in the

U.S.A., even if there were a great influx of Bible-believing ministers into the denomination, even if the Sunday school quarterlies were freed to a marked degree from Modernism, even if certain outstanding unbelievers were swept from the denomination, this would not in the least remove from the church the poison of the iniquitous acts of 1936 when the highest court dethroned the Lord Jesus Christ as Head of the church. The church is qualitatively bad. The sin still remains against the church—the sin of putting its own commands on a par with the Word of God. Until that sin is repented of and the church turns from it and makes amends for the harm which has been done, that church cannot claim to be a true church of Christ. The act of apostasy consisted in just that: Putting the word of man on a par with the Word of God.

If you are a minister or a member of that church you share that sin. The blessing of God cannot be upon you until you repent of that sin and turn from it, making your repentance real by withdrawing from that sinful relationship.

—ROBERT S. MARSDEN

NAZIS REVOKE DOCTOR'S DEGREE OF KARL BARTH

BECAUSE the Rev. Karl Barth, continental theologian and exponent of the modernist school of theology bearing his name, "has conducted himself in a manner that made him unworthy of wearing a German academic honor," according to the Nazi-dominated University of Munster, that institution has revoked the honorary degree of doctor of theology which it had previously conferred upon Barth.

Karl Barth was a member of the faculty of the University of Bonn at the time of the rise of the Third Reich. He was removed from the faculty there after clashes with the university authorities over freedom of academic discussion, and after his refusal to take an oath pledging unconditional support to Hitler. Since that time he has been teaching in Switzerland.

The Presbyterian Guardian

EDITORIAL

What Price Unity?

THE fellowship of kindred minds," says the old Christian hymn, "is like to that above." Christian people rejoice in the fellowship they have, in work and worship, with others who love the Lord Jesus Christ in sincerity and truth. Nor will any true Christian take the attitude that true believers are to be found only in that part of the church of God which he may call his denomination. Consequently there is, and should be, a fellowship between those associations of the visible church which hold in sincerity to the cardinal verities of our common faith.

Genuine Christianity, however, can have no religious fellowship with openly non-Christian groups. One of the characteristics of the early church was its exclusiveness. A man could not be a member of a non-Christian cult, and at the same time be considered a true Christian. The very thought of an apostle, for example, taking part in the religious ceremonies of an association that denied the Lord Christ was anathema.

Inured as we are to the inroads that modernist unbelief has made into the visible church, and to the consequence of that in outward practice, we still feel shocked at some things that occur. Thus, when we learned that a prominent pastor of the Presbyterian Church in the U.S.A. in the nation's capital was chairman of a committee on religious life which included representatives, for example, of Judaism, Roman Catholicism, Mormonism, Seventh Day Adventism and Unitarianism, we could not repress a sense of shame that the name of Christ thus seemed to mean so little.

Again, when a public meeting of a distinctly religious character was held, and this same chairman presided, we were profoundly disturbed when the solemn prayer of invocation was offered by a Jewish rabbi. Our astonishment and shame reached its height, however, when this same nominally Presbyterian minister, the Rev. Albert

J. McCartney, pastor of the Covenant-First Presbyterian Church of Washington, took part with other Protestant clergymen in the actual services installing a Hebrew rabbi over the Washington Hebrew Congregation. On this occasion another of these Protestant ministers declared, "The hope of your industry, your commerce, your society, and even your state, lies in this synagogue tonight."

One reason these things seem worth mentioning is that for some years there has been a movement on foot to establish in Washington a "national church" as representative of the Presbyterian Church in the U.S.A. The thought of erecting a new building

for this purpose has now been abandoned, but instead this same Covenant-First Church carries on its bulletin the notice: "To become the national Presbyterian Church." And Dr. McCartney himself ran second in the voting for moderator of the Presbyterian Church in the U.S.A. at its assembly this year.

And yet perhaps we should not remark these things. For in many ways it may well be that this church, with just this minister, would most properly represent the Presbyterian Church in the U.S.A. We say it with tears! Tragically enough, it is all too true!

—L. W. S.

The Young People's Page

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

Christian Belief

By the

REV. CORNELIUS VAN TIL, Ph.D.

(Concluded From the July Issue)

AUGUST 20th

God and Christ

YOU meet your friend for the third time. He charges you with reasoning in a circle. Not satisfied with that, he points out that the Bible is a message of grace. The Bible speaks of man as a sinner. That a sinner should believe in God can only be the result of grace. He therefore insists that what you hold as a gift of grace, or at best by a process of circular reasoning, can no longer be a matter of discussion with him. He insists that you are utterly unreasonable about it all.

What will you do about it? Will you draw back to lower ground? On the contrary you ought rather to go still further. You add that the grace by which you believe in God is given you through the finished work of Jesus Christ. This means that no one can come to a belief in God except through Christ. Jesus said: "No one cometh to the Father but by me." We cannot first believe in God and afterwards believe in Christ; we believe in God in the same act of faith by which we believe in Christ, and we believe in Christ in the same act of faith by

which we believe in God. Let us return to the illustration of the aeroplane. As you take me through the sky I insult you to the face. I try to cut holes in the canvas of the plane with my penknife; I try in every possible way to prevent you from reaching your destination. Will you take me with you after this? No more will God take a sinner with Him. Sinners, even when they receive much of God's "common grace" are "without God in the world." It is only if your friend confesses his sin and accepts Christ as his personal Saviour that he can truly believe in God. You spend a sleepless but prayerful night. (Romans, Chapter 1, must not be interpreted so as to contradict what the Bible throughout teaches on man's total depravity. See proof-texts for the doctrine of total depravity given with your Shorter Catechism.)

AUGUST 27th

Argument and Grace

As you meet your friend for the fourth time you at least know the truth about him even if he does not know the truth about himself. Your friend has the jaundice. He sees everything in a yellow light. He has a major internal disease and needs an operation. On the other hand, he thinks you have the jaundice. How then can you reason with him? The answer is, after all, very simple: you have the truth. It was by grace that

you saw the light, but it is the *light* that now you see.

Argument with your friend would be hopeless except for one fact. That fact is that you are a representative of God and of Christ. Let me illustrate. It would be folly for a mere man to speak to a corpse. But Jesus spoke to the body of Lazarus and a dead man lived. So if we speak to men in Jesus' name we may confidently expect life to come to the dead.

If your friend is to believe in God he will have to have a new outlook on everything. He will need to undergo a revolution.

Thus the only way that you can reason together is for you to place yourself upon your friend's position for argument's sake, in order to see whether he can make sense of things. Suppose, you say to your friend, that you do without God, just how will you interpret life? You will then have to interpret life without God's help. But there is obviously so much beyond our reach as men, which may yet be related to that which is, as we think, within our reach, as really to bring the meaning of everything beyond our reach. Thus our efforts at rational living are all in vain; we are reduced to the level of animal life.

Suppose then, you continue, that you place yourself upon my position. Then we interpret everything in the light of our belief in God. This does not mean that we can now comprehend more than we formerly could, but it does mean that there is now a basis for our life. As a little boy who is with his father in the woods feels safe, so we are safe. Without our belief in God there is no meaning to anything; with God there is meaning to everything.

Thus what at first we received by the instruction of our parents, what we know we received by grace, now appears not only as a possible but as the *only* possible and reasonable interpretation of life: it is God or chaos. Thus you have witnessed to, that is, reasoned about, the truth; yet you rely in it all upon God's grace. (God reasons with His people on the ground that they should live up to His grace given them [Isaiah 1]. God reasons with men in general, on the ground that they owe all they have to Him. God always reasons with men on the basis of what He has first given them. Try to find passages of Scripture that prove this contention.)

Why I Believe the Bible Is God's Word

By the
REV. CALVIN K. CUMMINGS

SEPTEMBER 3rd

The Testimony of God

AT THE beginning of this little series it is important that we understand clearly what is meant when we speak of the Bible as the Word of God. We do not mean what the Modernist means when he says that the Bible simply *contains* the Word of God. Nor do we mean what the followers of Karl Barth mean when they say that the Word of God is something actually *beyond* the written Bible. We mean that the *whole* Bible and the *written* Bible is the Word of God. The term "Word of God" means simply that it is the Word which God has spoken, of which He is the author. Just as "your word" means the word which you speak so "God's Word" means the Word which He speaks. We shall seek to prove, then, that God is the author of the entire Bible from Genesis to Revelation. Holy men of God wrote as they were moved by the Holy Spirit. This, of course, applies only to the original writings, not to any translations such as the King James version.

The best argument for believing in the Bible as the Word of God is: God says so. God testifies unmistakably in His Word, and in the hearts of His believing children, that the Bible is His Word.

But, you say, it is God who is on trial. His testimony is ruled out of court on grounds of being prejudiced. Shall we not accord God the right that is granted to the lowest criminal? We insist that God has a right to be heard. Not only so, we insist that He be the "star witness" in the case. His is the testimony of an infinitely holy and righteous character. "If we receive the testimony of men the testimony of God is greater" (I John 5:9). The highest reason for believing in anything is that God has testified concerning it. We can oppose the testimony of God only with the feeble testimony of men.

God gives abundant testimony in the Bible itself that He is the author thereof. Consider the claims of God for the Old Testament — Exodus

12:14; Jeremiah 30:1, 2; Isaiah 8:1. Consider the testimony of the God-inspired writers of the New Testament as they speak of the Old Testament: II Timothy 3:16; II Peter 1:21; Acts 1:16; and Galatians 3:16 where one letter of the Old Testament is used to clinch an important argument. Consider the claims of the inspired writers of the New Testament concerning the New Testament: I Thessalonians 2:13. Study II Peter 3:16 and I Timothy 5:18 in this connection. No other religious books — not even the Koran — make the bold claim to be the Word of God. The Bible alone has the seal of God's testimony upon it.

God also testifies that the Bible is His Word in the hearts of believers. When we became Christians we received the Holy Spirit. This Holy Spirit testifies that we are sons of God and enables us to recognize God as our Father (Romans 8:16). As we read the Bible the Holy Spirit enables us to recognize the written Word as the voice of our Father speaking to us. We know it is His voice speaking to us just as certainly as we know the voice of our earthly father as he calls to us from a distance. This is the witness of God in us that He has spoken in His Word.

SEPTEMBER 10th

Jesus Testifies

While we are willing to rest the case with the testimony of God, this is not the only witness that we have to the claim that the Bible is the Word of God. Perhaps we can summon a witness whose testimony will gain a better hearing. Let us call Jesus to the witness stand. Here is one who is admitted by friends and foes of the Bible to be a good man. In all the writer's dealings with doubting and unbelieving students he does not recall that he ever discovered one student who was prepared to say that Jesus was not a good man. This certainly gives us a firm footing to deal a deadly blow to those who say they believe in Jesus but disbelieve the Bible. If Jesus was a good man He certainly spoke the truth, did He not? If He did not speak the truth then He was not a good man. Now what did He who spoke the truth say about the Bible? Hear Him. Referring to the Old Testament Jesus said, "The Scripture cannot be broken" (John 10:35). And when He was tempted of Satan

three times He appealed to a book that has been torn to shreds by the critics—the book of Deuteronomy. He appealed to these words as final and authoritative (Matthew 4). Study Mark 14: 49; John 13: 18; Matthew 26: 54.

But how about the New Testament. This same Christ promised the Holy Spirit and apostolic authority to the Apostles who either wrote or approved of the writings of the New Testament. He promised that the Holy Spirit “would guide them into all truth” and “bring all things to your remembrance” (John 16: 13; John 14: 26). But, most important, He endowed them with final authority and infallibility when He promised “Whatsoever thou shalt bind on earth

shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matthew 16: 19).

There is no simpler or more effective way of bringing one to accept the Bible as the Word of God than first to bring him to the Saviour. Tell young people of the sinless Saviour, the Lord of glory. Ask them to receive Him. Once He is theirs in saving faith it will soon become apparent that to accept the living Word involves an acceptance of the written Word. It is He too who will steady our faith in the written Word as we face definite problems and difficulties. Finding it impossible to overthrow Him, we will adjust our difficulties to Him and His view of the Scriptures of the Old and New Testaments.

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

VIII. Columba

CHRISTIANITY had been established in Scotland even during the Roman period which ended in 410 A.D. Tertullian, who wrote at the end of the second and the beginning of the third century, says that there were certain places in Britain (which included Scotland) where the Romans had not conquered, but which had become subject to the Lord Jesus Christ. With the withdrawal of the Roman legions and the invasion of the Picts and Scots, Christianity declined, however, and much of the country was again given over to heathenism. It was to the Scotland of the sixth century, 150 years after the Romans had left, that Columba, the apostle to Scotland, went.

Columba was born in Ireland on December 7, 521. He was of royal lineage, on both his mother's and his father's side. He was a successful churchman in Ireland, and, even before he became a foreign missionary, he had done a work which many lesser men would be proud to have accomplished in a lifetime. It was not until 563, at the age of 41, that he set sail for Scotland. He took with him 12 disciples and set up a missionary colony on the Island of Iona off the coast of Scotland. It is very possible that he began his missionary efforts at the invitation of King Conall, to whom he was related.

It is not necessary for us to examine the missionary methods of many of these early missionaries in any detail, but it must be asserted that when we record them it is not with approval. Following the custom of most missionary movements of his day and for some centuries afterward, Columba founded upon the island a great monastery. Monasticism had taken hold upon the whole church, and, while it may have had many beneficent effects, it was essentially evil, being based upon a false doctrine of the world and of Christian righteousness. But while the institution of monasticism is unbiblical, and while its ultimate results were harmful to the church, God did graciously use it for the spread of the gospel among the heathen. The fact that God uses one particular method or institution in any age is not proof that it is approved of Him, for He often graciously overrules our human weaknesses and errors. The only proof of whether or not a method or institution is approved of God is whether it is in accord with the revealed will of God. God does not approve one thing in His Word and its opposite in practice; the revelation of God is self-consistent.

Having established a monastery and a church on Iona in an almost unbelievably short time, in 565 Columba applied himself to converting the heathen kingdom of the Northern

Picts. He preached to Brude, the king of the Picts, and won many converts, until it is asserted that through his efforts the whole of northern Scotland was converted. He established numerous monasteries throughout the country, and set up a monastic system in which all the monasteries were under the control of the abbot of the monastery at Iona. That monastery became very powerful, and even controlled the secular clergy of the country, the abbot at Iona being the virtual head of the church.

The busy life of Columba was ended by death on June 9, 597. According to reliable report he was copying the Scripture, after the custom of the monks. He had come to the passage in Psalm 34: 10, “The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.” With the writing of these words his strength failed him. He attended the evening worship at the church, being carried there by his friends, and after the service quietly succumbed.

The monastery at Iona remained a powerful influence in Scotland for many years, and Iona became a shrine for all of western Christendom. Many famous churchmen were buried there, and it is still one of the historic landmarks of the British Isles.

Letters From the Orient

FROM the Rev. Bruce F. Hunt, Harbin, Manchoukuo, dated April 14, 1939:

During the last month, in addition to work in the Harbin church, which is our most advanced, I have spent ten days on two country places which are perhaps our least advanced, but which were especially interesting. It took me two days to reach the first, Hung Wha Jin, leaving at 5:00 A.M. by train, then a three-hour ride by a German bus operated by Japanese, then an overnight stay in a Manchurian inn followed by a trip in an open Chevrolet truck with 15 other Korean and Manchurian passengers. This last part of the trip, only 30 miles, took us from 10:00 A.M. to 5:00 P.M., due to some recurring engine trouble. I finally reached my destination a five-mile walk beyond the head of the bus line after dark on my second day. The police kindly detailed one of their force to accompany me and stay with me during the four days I was in this place. I tried to dissuade them but they insisted on it, as the country is still somewhat unsettled in parts. What was the objective of this complicated journey? Seventeen Korean families scattered in five Manchurian villages, the most distant of which were

eight miles apart. Of these 17, only five families had nominal Christians in them but, of these nominal Christians, one had been baptized by me last year in another group; a second was a man over 40 years old who, while under the influence of alcohol, accepted Christ last year and has remained true to the dim light he has. I heard him offer his first public prayer this time and had the joy of seeing his rather worldly-wise son make a public profession of Christ. A recent letter from there says that the son is continuing in his faith and that it was not just a decision of the hour. A third is a back-slidden elder who had come in from Korea and was living in obscurity until the above two babes in Christ moved into the community and were the means of bringing him and his family back to Christ. There are about 15 meetings in a private home there. I have made only one previous visit to this place, and then just for overnight.

Ma Ja Kou is a place where we have had no work, and was my next stop. To reach it I had to retrace the five-mile hike and the 30-mile trip by Chevrolet truck, spend another night in the same Manchurian inn and then go eight miles by pony cart. I found two or three families of Koreans in the place where I stopped overnight, and spent several hours urging them to be reconciled to God. In Ma Ja Kou itself, a non-Christian school teacher offered me a bed and board, as there was no inn in the village. Here there are over 100 Korean families scattered through five villages, quite near together. While I was there I witnessed the arrival of 50 families of immigrants brought in by the government from other parts of Manchuria. In house-to-house calling I found many who had been in contact with the church back home in Korea but there was no church and no shepherd. Drinking and gambling had eaten up the larger part of the gains they had made from the comparatively good rice crops and the people were mostly rather poor. While no startling results were seen in the three days I spent in this place I had prayer meetings in two of the villages which were attended chiefly by former converts—those who seemed really anxious for work to be started there. In both of these some of the new immigrants, who came during my stay, took a leading part, making me feel that my visit was timed by the Holy Spirit.

From the Rev. M. C. Frehn, Tokyo, Japan, dated June 11, 1939:

Yesterday afternoon a young man from the school in Seijo came to my study and we had a good hour and a half of fellowship and Bible study. We spent considerable time studying Jesus as God's Lamb slain for our sin. These young men look, at first, at such a doctrine with an amused smile, as it is so foreign to anything taught by their own theorizing moralists that it appears ridiculous. To be held culpable for the first man's sin and the corruption of human nature seems to these people a fairy story to frighten children into obedience. The best word

A Mission Crisis

NOT for many months has the need of the mission committees of The Orthodox Presbyterian Church been so great. Unless every member of the church does his part in contributing to the support of missionaries during these summer months, the small stipend they receive will go unpaid. Send your gift NOW, to the Rev. Robert S. Marsden, general secretary, 506 Schaff Building, 1505 Race Street, Philadelphia, Penna.

to describe original sin is "genzai" and this simply means the first sin. We used it yesterday. Guilty before God when these people are his descendants is absurd, surely enough, according to their way of thinking. It takes the mighty operation of the Holy Spirit to remove the blindness from a native of this land. Their innate moral purity is far beyond anything that foreigners can produce, and to receive instruction from one outside their own circle is a decided comedown. The missionary must possess an authority that is not earthly in order to overcome such a proud heart.

Shinto has no moral code. "The absence of a moral code is accounted for in the writings of modern native commentators, by the innate perfection of Japanese humanity, which obviates the necessity for such outward props. It is only outcasts like the Chinese and western nations whose natural depravity renders the occasional appearance of sages and reformers necessary; and even with this assistance, all foreign nations continue to wallow in a mire of ignorance and guilt."

This and the other statements that appear in native periodicals are the diet administered to the school children from their earliest years. The whole national structure is founded on the ancient Shinto myths.

Some Impressions of America

(Concluded From Page 146)

lish Keswick a speaker is reported to have said, "There is a natural excitement about a prophetic subject that should be guarded against. Ministers must beware that they do not use prophecy for an unworthy and sometimes sensational motive. You advertise that you are speaking Sunday

evening on 'Who Is the Antichrist?' and you will pack your church. Announce that you are preaching on an old evangelical theme like 'Total Depravity' and you will have only your faithful attendants."

We trust the allusion to these quotations will not be interpreted as thrusts at the doctrine of our Lord's return. In Manchoukuo we seldom present the gospel to the heathen without bringing in, as a climax to the message, this precious truth. There is a marvelous evangelistic appeal in it that we have learned to appreciate more since being on the field. We are simply pointing out that there is a real danger of "going to seed" on prophecy. On our return to this country we find that the danger has intensified. The subject of the future has been taken up by many evangelical leaders and stretched far out of proportion to the space allotted to that theme in the Word of God. Some Bible teachers, tossing aside the studied restraint employed by the writers of Holy Scripture when dealing with what is ahead, have with the dogmatism of historians laid the events of tomorrow on iron rails upon which these "things which must shortly come to pass" are grooved to run. The result is that your modern prophet, in the interest of a theory, has often divided and sub-divided the Word of Truth into a sort of spiritual time-table that leaves the layman wondering just where he fits into the picture. This committing of exegetical mayhem cannot but end in the subverting of the hearer. Only this week we heard of a good lady who has arrived at the conclusion that men should now stop preaching the gospel and give full time and effort to the propagation of the prophetic plan.

Suffer a paragraph from Spurgeon that was written as for our generation: "Salvation is the theme for which I would fain list every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. Oh that Christ crucified were the universal burden of men of God! Your guess at the number of the beast, your Napoleonic speculations, your conjectures about a personal antichrist—forgive me, I count them but more bones for dogs; while men are dying and hell is filling, it seems to me the veriest drivel to be muttering about an Armageddon at Sebastopol or Sadowa or Sedan, and peeping between the folded leaves of

destiny to discover the fate of Germany. Blessed are they who read and hear the words of prophecy of Revelation, but the blessing has evidently not fallen on those who pretend to expound it, for generation after generation of them have proved to be in error by the mere lapse of time, and the present will follow to the same inglorious sepulchre. I would sooner pluck one single brand from the burning than explain all mysteries. To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as Doctor Sufficientissimus; to have faithfully unveiled the glory of God in the face of Jesus Christ will in the final judgment be accounted worthier service than to have solved the mysteries of the religious Sphinx or to have cut the Gordian knot of apocalyptic difficulty. Blessed is that ministry of which Christ is all" (*Lectures to My Students*, page 83).

Sources of Encouragement

One of the healthy signs on the Canadian horizon is the preaching of Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church of Toronto. Dr. Shields, one of the most influential of the evangelical ministers in Canada, by pricking the dream bubbles of the fickle pensioners of prophecy, and by his positive, lucid expositions of certain wrested portions of the Bible, has been recalling his conservative followers there to a sane and salutary prophetic course.

Another source of strong encouragement is the evangelistic effort of the ministers of The Orthodox Presbyterian Church. A charge that is commonly levelled against those who hold out for consistently historic Christianity is that they are hyper-Calvinists, uninterested in the winning of souls. Let this writer confess that the biggest thrill he has experienced on his return for furlough is to see the aggressive way his fellow-ministers are going out into the rural highways and hedges and into the city streets and lanes to compel people to come in. At conferences we have attended this summer we have seen boys and young men, some of them street urchins and waifs, stand to testify to the mercy of our God in saving them from sin. Manifestly the seal of the Lord is upon His servants who are willing to be fools for Christ.

It is also our conviction that our workers at home, both ministers and missionaries, have set the pace for all of us in the matter of heroic sacrifice. A number of them are receiving less allowance than W.P.A. workers. The quality of the work they are doing is magnificent and does merit the enthusiastic support of God's covenant people. I praise God for our movement. I believe that it is moored to the foundation of His holy Word. I

believe it provides the iron that America needs so desperately. I believe that it has a vital message and a distinctive ministry and that while those of us identified with it keep faithful and humble it will have God's blessing. If it is His sovereign pleasure He may make it "a sharp threshing *having teeth*" with which He may "thresh the mountains and beat them small" and "make the hills as chaff."

News From the Presbyteries

Wisconsin

WATERLOO, Iowa: The presbytery met in Waterloo on June 16th to install the Rev. Edward Wybenga as pastor of the First Orthodox Presbyterian Church. The Rev. John J. DeWaard of Cedar Grove, Wisconsin, preached the sermon and the constitutional questions were propounded by the moderator, the Rev. Leland C. Jorgensen.

Cedar Grove, Wisconsin: At a meeting of presbytery in Calvary Church on June 23rd Mr. Edward Hills was ordained as an evangelist. Assisting in the service were the Rev. E. Buehrer, the Rev. John Davies, the Rev. Oscar Holkeboer, and Mr. Jorgensen. Mr. Hills is now working in Green Bay, Wisconsin. . . . Mr. DeWaard is conducting special summer classes for the young people.

Decatur, Michigan: On June 25th Mr. Melvin Nonhof, who has completed a successful Daily Vacation Bible School in Decatur, exchanged pulpits with Mr. Jorgensen. The Lord's Supper was served to about 35 people.

Milwaukee, Wisconsin: Visiting speakers at Grace Church have been Mr. Grier Hills and Mr. Nonhof. The members of the church rejoice in the slow but sure growth of its testimony. Strangers are being reached and the church is manifestly filling a great need.

California

BEVERLY Church, Los Angeles: A three weeks' Daily Vacation Bible School for children between the ages of 5 and 14 was begun on July 10th with an attendance of 50. House-to-house calling by these children brought the attendance up to 90 by the close of the first week.

Covenant Church, Berkeley: The church has been richly blessed by the Christian testimony of 16 sailors from various warships stationed in San Francisco Bay. The Holy Spirit is regenerating men on the ships and the Word of God is being studied. . . . The young people of the church have organized themselves for evangelistic work. Twice each month they meet for instruction in soul-winning and public speaking, and on the following weeks they engage in visitation, trying to reach young people for Christ and the church.

Santa Ana Mission, Santa Ana: At a special vesper service on July 2nd the Rev. Edward J. Young of Westminster Seminary was guest preacher. Mr. Young also baptized Uel Gresham Wade, covenant child of the Rev. and Mrs. E. Lynne Wade. The service was held at the vesper hour

LOAN WANTED

The Grace Presbyterian Church of White Horse, Trenton, N. J., wishes to borrow \$2200 in order to purchase building and lot now used for manse and church. Property valued at more than \$3500. Write A. R. Jackson, Columbus, N. J.

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1816 Chestnut St. Philadelphia, Pa.

to enable the congregation to attend a mass rally, addressed by Dr. Walter A. Maier, in the Municipal Bowl.

Westminster Church, Los Angeles: A Ladies' Bible Class has been organized, meeting at the church each Tuesday afternoon. Fourteen were present at the first meeting on July 11th. . . . The church had, as its guest preacher on the morning of July 2nd, the Rev. Edward J. Young of Westminster Seminary.

The Dakotas

ON JUNE 18th a large crowd attended a special program of the Bible school at Carson, North Dakota, and were amazed at the fund of Scripture knowledge which had been gained by the pupils in the short space of five days. . . . The members of every church in the presbytery are grateful to God for the news, reported elsewhere in this issue of THE PRESBYTERIAN GUARDIAN, that the court has awarded the property at Leith to the congregation of The Orthodox Presbyterian Church.

Calvary Church, Volga, South Dakota: One of the largest Daily Vacation Bible Schools in that part of the state was held at Volga during the latter part of June. The total enrollment was 128, with an average attendance of 96—an increase of 56 over last year. Two trucks were driven more than 100 miles daily in order to furnish transportation for 50 children living in the surrounding country. The Rev. Charles L. Shook, pastor of the church, said, "When I toured the town and country to enroll students for the Bible School, I was amazed at the ready response. Many wanted to come who have never attended church and Sunday school. The school is a good evangelizing method."

A capacity crowd attended the closing program of this school on Sunday evening, June 25th. A picture of the pupils is shown on this page.

Other Bible schools in the Dakota area have been held at Bancroft, Lark, Leith, Hamill, Bridgewater and Alexandria.

The Rev. A. Culver Gordon of Bancroft has begun services at Yale, North Dakota, in addition to his regular pastoral work at Bancroft.

Faith Church, Lincoln, Nebraska: This church, whose pastor is the Rev. Thomas M. Cooper, conducted a series of evangelistic services during the latter part of June. From the 19th

to the 23rd, services were conducted by the Rev. Calvin A. Busch of Aurora, Nebraska. During the afternoon Mr. Busch and Mr. Cooper made a number of calls on those whom they hoped to interest, and in most cases were able to talk with those they visited about God's plan of salvation. On Friday evening 11 people from the Aurora Church attended the service as a delegation. From June 26th to July 2nd the Rev. R. Moody Holmes of New York City conducted the evangelistic meetings, and again the afternoons were devoted to personal work. The power of the Holy Spirit was manifest in the regeneration of one lady and several young people. There is still much

members of the group. Fourteen signatures have already been secured, and it is expected that there will be at least six more before the petition is presented to the Presbytery of New York and New England. . . . On July 5th the Rev. Robert S. Marsden, general secretary of the mission committees of The Orthodox Presbyterian Church, addressed a meeting of the group on: "Why I Left the Presbyterian Church in the U.S.A."

Second Parish Church, Portland: On July 2nd the church celebrated the 75th anniversary of the laying of the cornerstone, the third anniversary of the withdrawal from the Presbyterian Church in the U.S.A. and the 68th anniversary of the dedication of



The Bible School at Volga, South Dakota

opposition to the church in the neighborhood which it serves, but the blessing of God upon its testimony is apparent.

Evangelistic services have also been conducted by Mr. Holmes at Volga and at the Jennings Church of Omaha, Nebraska. Every church in which such services have been held has reported rich blessing through the salvation of souls and the quickening of the saints.

New York and New England

FRANKLIN SQUARE, Long Island: A Summer Bible School, under the direction of the Rev. Bruce Coie, closed on July 10th after a successful two weeks. The 22 children who were enrolled showed real interest in the lesson material and eagerly memorized Scripture verses. At least one new family has become interested in the work through the activities of the Bible School. . . . At a business meeting on June 21st an Act of Association was signed by

the building. . . . On May 12th the Rev. Arthur O. Olson was asked to supply the pulpit of the church until the end of the present church year—March 31, 1940.

Calvary Church, Schenectady: The pastor, the Rev. Raymond M. Meiners, is teaching a boys' class at Peniel Bible Conference, Lake Luzerne, N. Y. This interdenominational Bible conference is being conducted from July 1st to August 26th, and Mr. Meiners' class is composed of young people of senior high school or college age. Four of these boys plan to enter the gospel ministry. . . . Beginning Sunday, July 16th, Mr. Meiners will conduct services in the afternoon at the Calvary Church of Worcester, New York, during the absence of the pastor, the Rev. John C. Rankin. Mr. Rankin is still recuperating in California from a recent illness.

Covenant Church, Rochester: The congregation is enthusiastic about its new church home, which was recently purchased and in which the group is

now worshipping. Of this blessing the pastor, the Rev. Peter Pascoe, writes: "We are rejoicing in our new home. I can't begin to describe it to you; only a personal visit could convey the real situation which we have here. We are located in absolutely the very best section of Rochester, a section which is perfectly ideal for a church. We have a beautiful building which we are using for a combination church and pastor's residence. The attendance has been fine, with a gradual increase each week. Our neighbors are starting to come into our services and we are reaching some new young people. We have a fine 72-foot brick building on the rear part of our property which some day, I hope, will be turned into a chapel. The people are cooperating in the best possible way and we are all looking forward to a great year of advancement. The opportunity here in Rochester is tremendous, the field of service is vast, and we feel that we have the God and the message which can bring victory."

A Young People's Rally was held at Pownal, Maine, on Friday, July 7th, with 45 persons attending in the afternoon and 65 in the evening. Speakers were the Rev. Leslie Dunn of Trenton, N. J., and the Rev. Burton L. Goddard of Carlisle, Mass. . . . Westminster Seminary student A. Ross MacKay has been preaching at Steuben and Canaan, Maine, and expects also to preach at Deerfield, N. H., and Pownal, Maine.

Philadelphia

LIVINGSTONE Memorial Church, Philadelphia: A second urgent appeal for Presbyterian hymnals has been issued by Mr. David A. Watson, who is in charge of the work in this mission church for Negroes. Said Mr. Watson: "It is of the utmost importance that they sing Calvinistic hymns. The people in this church are highly intelligent but also very poor. If our whole denomination could hear these little tots we have, and realize that the Reformed Faith can take a real grasp on children, I am sure they would gladly give until it helps. Here we have little Africa in our midst and we don't have to pay big missionary wages to give them the bread of life." Churches or individuals may communicate with Mr. Watson through the office of THE PRESBYTERIAN GUARDIAN.

Kirkwood Church, Kirkwood: The

church has completed its third Daily Vacation Bible School, with an attendance passing the 120 mark. Volunteer members filled their cars with children and brought them to the church each day. The school was under the direction of the pastor, the Rev. George W. Marston, who was assisted by Mr. John Hills, a senior at Westminster Seminary, and an able staff of teachers. During the sessions of the school three pupils made profession of their faith in Christ as Saviour. . . . Missionary interest in the church has been stimulated by the recent visits of two missionaries: Miss Helen Mollenkoff of Fatehpur, India, and Miss Esther Nowack of China. Moving pictures of hospital work in India under the Women's Missionary Union were shown by Miss Mollenkoff.

Eastlake Church, Wilmington, Delaware: Three weeks of Summer Bible School were held from June 19th to July 7th, featuring memory work in the Children's and Shorter Catechisms, chapters of the Bible and hymns, as well as courses in Old and New Testament characters. The enrollment was 65. . . . Mrs. Henry W. Coray was the speaker at the annual garden party of the missionary society, with 50 members and guests present. . . . On the evening of July 9th a delegation of 41 young people motored to Middletown, Delaware, and joined in the evening worship of the Grace Church of that city.

Gethsemane Church, Philadelphia: During the second and third weeks of July a Bible school, with about 30 children enrolled, was conducted by Westminster student John Hills. The course of studies prepared by Dr. Lawrence B. Gilmore of Morristown, N. J., was used throughout the sessions of the school.

Mediator Church, Philadelphia: The pastor, the Rev. James W. Price, expects soon to start chapel services in the densely populated Mayfair district of Philadelphia. This area is not now served by any church of The Orthodox Presbyterian Church.

Calvary Church, Willow Grove: At July communion, six new members were received into the church. A special building fund offering went nearly \$100 over the goal that had been set. September 17th has been announced as the day when the new building will be occupied.

Knox Church, Washington, D. C.: The Rev. Henry D. Phillips of Alto

Pass, Illinois, has accepted the invitation of the congregation of Knox Church to assume the work of pastor and pulpit supply. He expects to begin his work on Sunday, August 27th. Mr. Phillips, a native of Baltimore and a graduate of Westminster Seminary, will succeed the Rev. Leslie W. Sloat, who has accepted the position of Librarian at Westminster Seminary, beginning this fall.

Covenant Church, Pittsburgh: The pastor, the Rev. Calvin K. Cummings, reports great blessing from a successful Bible school held during July. The average attendance was 35.

Grace Church, Middletown, Delaware: Summer Bible School closed on July 25th, with about 135 present for the program. The enrollment was 90 and about 12 made decisions for Christ. . . . Three delegates were sent to Quarryville. . . . During August the Machen League has full charge of the evening services.

Calvary Church, Middletown, Penna: On Sunday, June 25th, Calvary church celebrated its third anniversary. The guest speaker at the morning service was the Rev. R. B. Kuiper who spoke on "The Church of Christ." In the evening, the pastor, the Rev. Robert S. Marsden, preached

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and administered the Communion. About 180 pupils were present in the Sabbath school and large numbers of people attended both anniversary services. . . . Street meetings are being conducted every Saturday evening, and a Bible school will be held during the first two weeks in August. . . . About 50 members and friends of the church attended the closing sessions of the Quarryville Conference on Sunday, July 2nd.

Valley Forge Church, Norristown: Several members and friends of the church have been holding a series of Daily Vacation Bible Schools for children in the various neighborhoods of Norristown and its environs. A two weeks' school was held in the Audubon district, another for colored children was held in the Odd Fellows Hall in Norristown, and a third will be held at Penn Square. Miss Harriet Teal has been conducting the schools with the assistance of a staff of five able teachers. The school in Norristown had an enrollment of 50, with a maximum attendance of 72.

New Jersey

FAITH Church, Pittsgrove: The third Daily Vacation Bible School was held from June 5th to 16th, with 21 children enrolled, making up two classes. Bible memory work and the Shorter Catechism were taught, and for both classes there was handwork directly related to the Bible and designed to emphasize some spiritual truth. The school was very much indebted to two members of the church who left their farm work daily in

order to provide transportation to and from the school for some of the children. Over 50 were in attendance at the closing exercises to hear what the children had learned during their two weeks in Bible School. . . . Three delegates were sent from this Sunday school to the Quarryville Conference.

Covenant Church, Orange: Sixty-six were enrolled by the end of the first week of Summer Bible School. The highest attendance was 60, after a steady climb from the first day's 52. Fourteen delegates attended the Quarryville Conference and on a recent Sunday evening testified of the great blessing received there.

Calvary Church, Ringoes: During the vacation of the pastor the pulpit is being supplied by Mr. John W. Betzold, a student at Westminster Seminary. Mr. Betzold was taken under the care of the Presbytery of New Jersey at its last meeting.

Calvary Church, Bridgeton: Communion was observed and four new members were received into the church on the first Sunday after the return of the pastor, the Rev. Clifford S. Smith, to his pulpit from a three months' leave of absence. A group of the young people attended the Quarryville Conference and enjoyed it thoroughly.

U.S.A. CHURCH STARTS SUIT AGAINST WILMINGTON CHURCH

EASTLAKE Presbyterian Church, Wilmington, Delaware, is the target of the most recent attack by the Presbyterian Church in the U.S.A. On June 26th suit was filed in the Court of Chancery to restrain the Eastlake congregation from further use of its property, in spite of the fact that the congregation had unanimously withdrawn from the plaintiff denomination. It is interesting to note that the Presbytery of New Castle was undeterred by the fact that, in a similar case in North Dakota, the court had awarded the property to the defendant church.

On June 24, 1936, the congregation of the Eastlake Church, led by its pastor, the Rev. John P. Clelland, unanimously withdrew from the Presbyterian Church in the U.S.A. because of the Christ-dishonoring actions of the Syracuse assembly. On the 5th of July the Presbytery of

New Castle sent the Rev. Floris Ferwerda to occupy the pulpit. He presented his credentials at a session meeting held before the morning service of worship. The session voted to ignore the credentials and Mr. Ferwerda sat with the congregation at the service. Prior to this attempted invasion of the pulpit of the Eastlake Church, judicial charges had been brought by the presbytery against Mr. Clelland, finally resulting in a so-called "deposition." At a meeting in July the presbytery ordered the session to cease to act and appointed a new session, consisting of a minister and two elders of the presbytery. Dr. John W. Christie, a signer of the heretical Auburn Affirmation, was named as moderator of the session.

For three years nothing more happened. Then, on June 26th, this pseudo-session and the legal committee of presbytery filed suit through the firm of Richards, Layton and Finger in the Court of Chancery. A demurrer was promptly filed by Henry Isaacs, Esq., attorney for the Eastlake congregation. The demurrer must now be argued before the main case can be debated. The substance of the demurrer is that the suit is not in proper form, that the complainants have not established their interest in the case nor their right to bring suit.

The case of the Eastlake congregation is strengthened by two factors: first, the congregation is still unanimous; and secondly, its articles of incorporation and the deeds to the property contain no mention of any trust beyond the local congregation.

In a statement to the press Mr. Clelland said, "We deny that we are 'schismatics!' We are simply old-fashioned, Bible-believing Presbyterians who take our creed seriously.

"The congregation has not received aid from the Presbytery of New Castle for over 20 years. In that time members have contributed approximately \$60,000 to the local work of the church, in addition to missionary giving.

"In 1928 the congregation purchased the manse for \$7,250, not one cent of which was paid by the Presbytery of New Castle.

"Now that presbytery claims this property in which our people have worshipped for years and which they have maintained with their gifts. Such action is a sufficient commentary on the Christian ethics and spirit of the Presbytery of New Castle."

DAKOTA PROPERTY AWARDED TO ORTHODOX CONGREGATION

THE Presbyterian Church in the U.S.A. has suffered its first defeat in the civil courts over the matter of ownership of church property held by congregations recently withdrawing from that denomination. For many months the Presbytery of Bismarck had attempted to secure possession of and title to the church property at Leith, North Dakota, formerly affiliated with the Presbyterian Church in the U.S.A. and now a church of The Orthodox Presbyterian Church, under the pastorate of the Rev. Samuel J. Allen. On June 17th Judge John C. Lowe handed down an opinion dismissing the plaintiffs' cause of action and thereby awarding the property to the congregation that built and maintained it. The principal basis for the decision of Judge Lowe was that the congregation unanimously withdrew from the Presbyterian Church in the U.S.A., leaving no one who might presumably object to the action.

The opinion of the court is here printed in full:

This is an action in which the plaintiff is attempting to obtain possession and title to church property at Leith, North Dakota, where the congregation unanimously withdrew from the jurisdiction of plaintiff, and which congregation claims title and possession of the church property.

The only issue is whether the plaintiff is the owner of the property, or whether the defendant corporation is.

Under the Constitution of the Presbyterian Church in the United States of America, Chapter XXVII, it is provided:

1. The General Assembly shall always maintain a corporation so as to enable it to receive, hold and transfer property. . . .
2. Each Presbytery and each Synod shall cause a corporation to be formed and maintained under the laws of the state where it is located, so as to enable it to receive, hold and transfer property. . . .
3. Each particular church shall cause a corporation to be formed and maintained under the laws of the state where it is located, so as to enable it to receive, hold and transfer property. . . .

In the third subdivision above, it is apparent that the word "church" means "congregation."

The defendant congregation was organized apparently under Section 3 above on June 23, 1913, and so far as the record shows, the defendant is still the owner of the church property.

Have You Registered?

REGISTRATION for the Reformed Summer Conference for Ministers at Westminster Seminary, from August 24th to 30th, should be sent at once to the Rev. John P. Galbraith, 2510 So. 65th Street, Philadelphia, Pa.

The courts deal with tangible rights, not with spiritual conceptions. Courts are not interested in religious beliefs of denominations, or congregations. In this case the congregation built and owned church property, and thereafter became affiliated with the plaintiff, without transfer of property to plaintiff.

The Articles of Incorporation provide that the congregation shall be called the First Presbyterian Church of Leith. It seems that the mere fact of naming it this has no bearing upon whether the plaintiffs are the owners of the property.

In Harrison vs. Hoyle, 24 Ohio St. 325, it was held the denomination part of the name of a religious organization is a mere matter of description, and not of limitation, and is not a covenant as to the exercise of its powers or the uses of its property.

It is apparent from the Constitution of the plaintiff that so long as the congregation is affiliated with the Presbyterian Church that the defendant's property must be used (while in the exclusive control and management of the trustees) more or less under the control of the plaintiff.

However, Chapter XXVII provides:

"Whenever hereafter a particular church is formally dissolved by the presbytery, or has become extinct by reason of the dispersal of its members, the abandonment of its work, or other cause, such property as it may have, both real and personal, shall be held, used and applied for such uses, purposes and trusts as the presbytery may direct, limit, and appoint, in conformity with the Constitution of the Presbyterian Church in the U.S.A."

In this case the church (congregation) was not formally dissolved by the presbytery, nor has it become extinct for any reason, but rather the church continued to exist but exists under another name. Therefore, Section IX of Chapter XXVII does not apply.

It must be kept in mind that there was no schism in this church, that the congregation unanimously consented to what was done.

It seems clear that a minority, or even one member of a Congregation, may prevent the use of the church property for purposes other than the trust for which it was created. 109 N.W. 929; 113 N.W. 67; 14 Abb. N.C. 356.

If there isn't even one to object, then can the general organization of the denomination (plaintiff in this case) which is no part of the Congregation, prevent the unanimous congregation from using the property as it sees fit? (See Effect of Unanimous Action, 23 L.R.A. Page 98 Note) 58 Atl. 554. 24 N.J. L. 653.

The church at Leith, North Dakota, is a North Dakota corporation under the control of trustees. The cestuis que trust are the members of the Congregation. The Presbyterian Church in the U.S.A.

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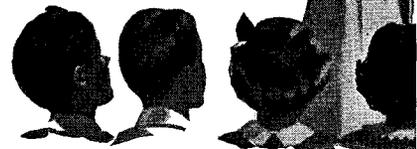
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is in no way a party to this trusteeship. 24 Ohio St. 325.

If the trustees act within the scope of their authority which they received from the Congregation with respect to the property, it seems the plaintiff in this case would be interfering with the powers

and duties of the trustees in attempting to take the property away from them. 58 Atl. 554.

Many cases have been cited by counsel with respect to church litigation, but in practically every case it is where there was a split in the Congregation, and the

Court is satisfied that if even one member of the Congregation desired to retain his affiliation with the Presbyterian Church in the U.S.A., the plaintiff would have a right to maintain the present action. It appears that is the only place the plaintiff can make any claim to the property of a congregation under Section 9 supra, and that does not apply in this case. The trustees represent the Congregation, and the trustees may do with the property whatever the cestuis que trust unanimously consent to their doing. There was no schism. There was no disagreement whatever in the Congregation, or with the trustees, and the Court can find no operation of the law, or under the Constitution of the plaintiff which makes it the equitable owner of the property. Therefore, plaintiff's cause of action should be dismissed.

Findings of Fact, conclusions of law, and order for judgment will be signed in accordance with the foregoing.

Dated at Minot, North Dakota, June 17, 1939.

BY THE COURT.
(Signed) JNO. C. LOWE
District Judge

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DAKOTA BIBLE CONFERENCE SEES FIFTEEN CONVERSIONS

THE Elim Camp and Bible Conference, sponsored by the Presbytery of the Dakotas, met at Swan Lake, South Dakota, from July 12th to 19th. About 60 delegates were enrolled, some traveling nearly 500 miles to attend and none living nearer than 70 miles from the camp site. Everyone at the camp made a confession of faith in Christ, which means that about 15 made public profession for the first time during the conference.

Teachers and their subjects were: The Rev. A. Culver Gordon—a Course on Evolution; the Rev. Samuel J. Allen—the Gospel According to John; the Rev. Robert S. Marsden—the ABC of Salvation; Dr. James B. Brown—the Christian Sabbath; the Rev. Walter J. Magee—The Life of Christ. Mr. Marsden and the Rev. R. Moody Holmes were the guest speakers.

Morning and evening preaching services, Bible study, young people's meetings, campfire hours, evangelistic services, and healthful periods of recreation were features of the conference. The Presbytery of the Dakotas expects to hold a similar camp next year for the salvation of the unsaved and the strengthening of the faith of the saints.

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